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ARCHÆOLOGICAL SURVEY OF INDIA.

THE BOWER MANUSCRIPT.

FACSIMILE LEAVES, NAGARI TRANSCRIPT, ROMANISED TRANSLITERATION AND ENGLISH TRANSLATION WITH NOTES,

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B. 315-2

EDITED BY

A. F. RUDOLF HOERNLE, PH.D.,

PRINCIPAL, CALCUTTA MADRASAH.

Published by Order of the Government of India and under the Patronage of the Bengal Government.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1893.

TO

THE HONOURABLE

SIR CHARLES A. ELLIOTT, K.C.S.I., C.S.,

LIEUTENANT-GOVERNOR OF BENGAL,

TO WHOM

ORIENTAL RESEARCH IS INDEBTED FOR HIS LIBERAL PATRONAGE OF THE PUBLICATION OF THE BOWER MANUSCRIPT, THE IMPORTANCE OF WHICH HE WAS ONE OF THE FIRST TO RECOGNIZE

This Volume

IS

RESPECTFULLY DEDICATED.

CALCUTTA, *May 1893*.

Errata.

(1) On the facsimile leaves of Part V—

for	Leaf	6,	Plate	XLVIII	*read*	Leaf	1,	Plate	XLIII.
„	„	1,	„	XLIII	„	„	2,	„	XLIV.
„	„	2,	„	XLIV	„	„	3,	„	XLV.
„	„	3,	„	XLV	„	„	4,	„	XLVI.
„	„	4,	„	XLVI	„	„	5,	„	XLVII.
„	„	5,	„	XLVII	„	„	6,	„	XLVIII.

(2) Exchange the Obverses and Reverses on the following facsimile leaves:—

Part III, Leaf 2.

Part VII, Leaves 1 and 2.

PREFATORY REMARKS.

(*AD INTERIM.*)

THE issue of the First Part of this Edition has been unavoidably delayed through the pressure of official work. I hope that the second part (about 30 leaves of the manuscript) will be ready for issue towards the end of the current year.

The translation of the first part, owing to its often obscure and obsolete phraseology, was a work of very considerable difficulty. The present translation, which I now offer with more confidence as a correct version of the original, is an extensive recast of the first tentative translation published in the Journal of the Asiatic Society of Bengal, Vol. LX, Part I, for 1891. I have received material assistance in the understanding of difficult passages from the learned Kavirâj Binod Bihârî Gupta Kavibhûshaṇa, which I herewith gratefully acknowledge. I also wish to express my obligation to the learned Shâstrî Haraprasâd, Bengal Librarian, who assisted me in communicating with the Kavirâj.

The *facsimile* plates, produced by the photo-etching process in the Indian Survey Offices under the superintendence of Colonel J. Waterhouse, form an especial feature of this edition. Their careful and excellent execution under the trying circumstances of the Indian climate deserves the highest praise.

The works and editions quoted in the notes to my translation are the following :—

(1) Charaka Saṁhitâ, edited by Pandit Jibananda Vidyasagara, Calcutta, 1877.

(2) Suśruta, edited by the same, 3rd edition, Calcutta, 1889.

(3) Commentary to the Suśruta, called the Nibandha Sangraha, by Dallana Mishra, edited by the same, 3rd edition, Calcutta, 1891.

(4) Translation of the Suśruta, in the Bibliotheca Indica, incomplete, only 3 fasciculi.

(5) Ashṭânga Hṛidaya, edited by Aṇṇâ Moresvar Kunte, B.A., M.D., second revised edition, Bombay, 1891.

(6) Vangasêna edited by Pandit Nand Kumar Goswami Baidya, of Bery, District Rhotak, printed by Bishwanath Brahmachari at the Bharata Darpan Press, No. 75, Cotton Street, Calcutta, 1889.

(7) Chakradatta, edited by Kavirâj Pyârî Mohan Sengupta, Calcutta, B. S. 1295.

(8) Śârngadhara Sangraha, edited by the same, Calcutta, B. S. 1293.

(9) Hârîta Saṁhitâ, edited by Kavirâj Binod Lal Sen, Calcutta.

(10) Bhâva Prakâśa, edited by Pandit Jibananda Vidyasagara, Calcutta, 1875.

(11) Muktâvalî (Ayurvêdîya Dravya-guṇa Abidhâna), edited by Kavirâj Kâlî Prasanna Viṭasarkâr, Calcutta, Saka 1817.

(12) Ayurvêdôkta Dravya-guṇa Abidhâna, compiled by Bhôlânâtha Śarma, Calcutta, B. S. 1298.

(13) Nidâna, edited by Dr. Udoy Chand Dutt, 2nd edition, Calcutta, 1880.

(14) Hindu Materia Medica, compiled by the same, Calcutta, 1877.

(15) Commentary on the Hindu System of Medicine, by T. A. Wise, M.D., Calcutta, 1845.

Besides these works, which I have had to read carefully for the purpose of the present edition, I have often with advantage consulted some other works, such as the annotated Bengali edition of the Charaka Saṁhitâ, published by Kavirâj Dharanidhar Ray (Barhampur, Samv. 1936-37), which contains many different readings; also the English works on Hindu Medicine, by Kavirâj Russick Lal Gupta (Nidâna, Hindu practice of Medicine, Hindu Anatomy, Pathology, etc., Calcutta, 1892); also Professor Garbe's German translation of the Râjanighaṇṭu, Varga XIII (Die Indischen Mineralien, Leipzig, 1882), and Dr. Watt's Economic Products of India (Calcutta, 1883).

In the transcript angular brackets indicate aksharas which are now lost, but which were still extant when I first read the Manuscript. Broken aksharas, the identity of which was certain, are printed in full. Lost aksharas or parts of aksharas, or such broken ones as could not be identified, are represented by blank type (□).

In the transliteration, round brackets indicate doubtful readings, and angular brackets, restorations. The signs ⏑, —, × indicate lost syllables of short, long and uncertain quantity, respectively; the sign □ indicates that a portion of a syllable is lost.

In the translation round brackets indicate explanations or identifications, and italics indicate words inserted to facilitate the understanding of a passage.

In the quotations the following system has been used:—Raised numbers uniformly refer to the page, when a printed work or edition is cited. Books or larger sections of a cited work are signified by Roman numerals, smaller sections or paragraphs by English numerals, and verses by *v*. Thus Charaka (or Suśruta or Ashṭânga Hṛidaya) I, 27^{183}, means the 1st *sthâna* or book, the 27th *adhyâya* or chapter and the 183rd page

of the edition. Again Chakradatta (or Vangasêna) LV, 7^{547}, means the 55th section, the 7th paragraph, and page 547. Again Bhâva Prakâśa I, 1^{173}, means the 1st *khaṇḍa* or book, the 1st *bhâga* or section, and page 173, and so forth. In references to a manuscript, the initial number refers to the leaf, the italic letter to the side of the leaf (*a* = obverse, *b* = reverse), and the raised number to the line; thus $3a^{7}$ means the 7th line on the obverse page of the 3rd leaf; fl. = folio or leaf.

It remains for me to give expression to the thanks which are due to Captain Bower from all who are interested in oriental studies, for the ready consent given by him to the publication of his unique manuscript.

R. H.

THE BOWER MANUSCRIPT.

PART I.—PLATES I TO V.

A.—TRANSLITERATION.

First Leaf: Recerse.

1 Ôṃ [1]Dêv-arshi-sid(dh)a-gaṇa-kinnara-nâga-yaksha-vidyâdhar-âdhyushita-sânur=anan- 1
ta-ratna(ḥ) [1] puṇyas=tripishṭapa-tal(-ôddhṛi)ta-dêva-(ramyaḥ) [——⏑—⏑⏑⏑—
⏑⏑—]

2 n=udagraḥ ॥[1॥] Yatra sphuṭan-maṇi-sahasra-mayûkha-jâla-vikshôbhitaṁ daśasu 2
dikshu bhayât=(pra)lînam [1] chandr-ôḍu-sûrya-hutabhuṅ-nilay-âbhiśa(ṁ)k(i)
pr[â]vṛi[ḍ-ni]-

3 śâsv=api punar=n=na tamô 'bhyupaiti ॥[2॥] Yaḥ sêvyatê muṇi-gaṇair=aniśaṁ sa- 3
śishyair=n=naikaiḥ samit-kuśa-phal-ôdaka-pushpa-hastaiḥ [1] svargg-âṅganâbhir=
api cha pravimṛishṭa-śâkhâḥ

4 kuṁjêshu yasya taravaḥ kusum-ârthinîbhiḥ॥[3॥] Yatra trilôchana-jaṭâ-mukuṭ-aika- 4
dêśa nitya-sthit-ôḍupati-dîdhiti-saṁprayôgât [1] śôtan[2]=div=âpi himavat-sphaṭik-
ôpalâbham=abv[3]=i-

5 ndukânta-maṇayaḥ pracharaṁ sravaṁti ॥[4॥] Yasy=âbda-mukta-jala-dhauta-śilâ-talê- 5
shu kuṁjêshu naika-vidha-vî-gaṇa-nâditêshu [1] ramyêshu pushpa-phala-da-druma-
saṁka-

6 ṭêshu râtrau hutâśana-vad=aushadhayô jvalaṁnti[4] ॥[5॥] Chandr-âṁśu-gauratara- 6
kêsara-bhâra-bhṛidbhir=matt-êbha-mastaka-taṭa-kshataj-ôtkshit[5]-âṁśaiḥ [1] siṁhaiḥ
śil-ôchchaya-guhâ-vadan â-

7 ṭṭahâsair=n=na kshamyatê 'mbudhara-vṛinda-ravô 'pi yatra ॥[6॥] Tasmin=girâv=avani- 7
maṇḍala-maṇḍa-bhûtê sarvv-âtithâv=iva jagad-vibhava-pradânaiḥ [1] sarvv-artu-
pushpa-phala-vad-druma-ramya-

8 sânâv=êtê vidhûta-tamasô munayô vasaṁti ॥[7॥] Âtrêya-Hârita-Parâśara-Bhêla- 8
Gargga-Śâṁbavya-Suśruta-Vasishṭha-Karâla-Kâpyâḥ [1] sarvv-aushadhî-rasa-gaṇ-[6]
âkṛiti-vîrya-nâma-

9 jijñâsavaḥ samuditâḥ śataśaḥ prachêruḥ ॥[8॥] [7]Dṛishṭvâ patrair=haṛita-haritair=indra- 9
nîla-prakâśaiḥ kandaiḥ kunda-sphaṭika-kumud-êndvaṅśu-śaṁkh-âbhra-śubhraiḥ [1]
utpann-âsthô

[1] Metre of verses 1—8: Vasantatilaka.
[2] Read *śîtau*).
[3] Read *aṁbv* (*aṁbu*).
[4] Read *jvalanti* or *jsalaṁti*.
[5] Probably read *ôkshit* (*ukshita*).
[6] Read *guṇa*, as in verse 13.
[7] Metre: Mandâkrântâ.

10 m[u]nim=upagataḥ Suśrutaḥ Kâśirâjaṁ kinv[8]=êtat=syâd=atha sa bhagavân=âha tasmai yathâvat ‖ [9 ‖] [9]Pur=âmṛitaṁ pramathitam=asur-êndraḥ svayaṁ papau [l] tasya chichchhêda bhagavân=u- 10

11 ttaṁ-âṁgaṁ Janârddanaḥ ‖ [10 ‖] Kaṇṭha-nâḍî samâsannâ vichchhinnê tasya mûrdhani [l] vindavaḥ patitâ bhûmâv=âdyaṁ tasy=êha janma tu ‖ [11 ‖] 11

Second Leaf: Obverse.

1 [10]Na bhakshaya[ṁ]ty=ênam=ataś=cha viprâḥ śarîra-saṁparkka-viniḥsṛitatvât [l] 12
gandh-ôgratâm=apy=ata êva ch=âsya vadaṁti śâstr-âdhigama-pravîṇâḥ ‖ [12 ‖] [11]La- 13
vaṇa-rasa-vyôgâd=âhur=ênaṁ ra(ś)û(nam)

2 laśuna iti tu saṁjñâ ch=âsya lôka-pratîtâ [l] bahubhir=iha kiṁ=uktair=d=dêśa-bhâsh- 14
âbhidhânaiḥ śṛiṇu rasa-guṇa-vîryâṇy=asya ch=aiv=ôpayôgât ‖ [13 ‖] [12]Rasê cha pâkê cha kaṭuḥ pra-

3 dishṭaḥ pâkê tathâ svâdur=udâhṛitô 'nyaḥ [l] laghuś=cha gandhêna sa durjjaraś=cha 15
vîryêṇa ch=ôshṇaḥ prathitaś=cha vṛishyaḥ ‖ [14 ‖] [13]Âṁbl-ôshṇa-snêha-bhâvât= pavana-bala-haraḥ

4 prôktô muni-vṛishaiḥ [14]mâdhuryât=pitta[15]-bhâvâd=api cha sa rasatayâ pitta-praśama- 16
naḥ [l] aushṇyât=taikshṇyât=kaṭutvât=kapha-vala-vijayî vidvadbhir=uditaḥ sarvân= rôgân=nihanyâd=iti

5 vidhi-vihitô dôsha-traya-haraḥ ‖ [15 ‖] [16]Pavanaṁ vinihaṁty=api ch=âsthi-gataṁ ka- 17
pham=apy=achirâd=uditaṁ śamayêt [l] janayêd=api ch=âgni-balaṁ prabalaṁ bala- varṇṇa-karaḥ prava-

6 raś=cha mataḥ ‖ [16 ‖] [17]Atha bahu-vidha-madya-maṁ-a-sa-pir-yava-gôdhûma-bhujâṁ 18
sukh-âtmakânâm [l] ayam=iha laśun-ôtsavaḥ prayojyo nima-kâlê cha madhau cha mâdha-

7 vê cha ‖ [17 ‖] [18]Tyajyaṁtê kâminîbhir=jayana-samuchitâ yatra kâñchî-kalâpâḥ hârâḥ 19
śaityân=na vaksha-stana-taṭa-yugalâ pîḍanât=saṁprayâṁti [‖] kâṁtâ n=êndv-aṁśu- jâla-vyatikara-subhagâ harmya- 20

8 pṛishṭh-ôpabhôgâḥ kâlê tasmin=prayôjyô hy=aguru bahu-mataṁ kuṁkum-âṁkâś= cha yatra ‖ [18 ‖] [19]Harmy-âgrêshv=atha ṭôraṇêshu balabhî-dvârêshu ch=âvishkṛi- 21
tâḥ kand-âḍhyâ laśuna-srajô virachayêd=bhûmau

9 tath=aiv=ârchchanam [l] mâlâs=tat-parichârakasya cha janasy=ârôpayêt=tan-mayîr= ity=asy=aisha vidhir=j=janasya vihitaḥ svalp-ôvamâ nâmataḥ ‖ [19 ‖] [20]Atha śuddha- tanuḥ śuchir=v=vivi(kta)ḥ

10 sura-viprân=pratipûjya pâvakaṁ cha [l] laśunât=svarasaṁ paṭ-âṁta-pûtaṁ prapivêd= ahni śubha-grah-arksha-yuktê ‖ [20 ‖] kuḍavaṁ kuḍavâd=ath=âpi ch=ârdhaṁ ku- ḍavaṁ=sârdham=atô 'pi v=âti[mâtram l]

[8] Read *kiṁnv*.

[9] Metre of verses 10 and 11: Ślôka.

[10] Metre: Viparîtâkhyânakî, alternate Indravajrâ (2nd pâda) and Upêndravajrâ (1st, 3rd and 4th).

[11] Metre: Mâlinî.

[12] Metre: Viparîtâkhyânakî, alternate Upêndravajrâ (1st and 3rd pâdas), and Indravajrâ (2nd and 4th pâdas).

[13] Metre: Suvadanâ.

[14] This pâda does not scan; there are also other difficulties; see note to translation; it scans, if *sa* be omitted.

[15] Perhaps read *tikta*.

[16] Metre: Tôṭaka.

[17] Metre: Aupachchhandasika.

[18] Metre: Sragdharâ.

[19] Metre: Śârdûlavikrîḍita.

[20] Metre of verses 20 and 21: Aupachchhandasika.

Second Leaf: Reverse.

1 niyatâ na hi kâ-chid=atra mâtrâ prapivêd=dôsha-bal-âmayânidṛishṭv[â] ॥[21॥] [21]sa-tâla- 22
vṛi[nta]-(vya)jan-ân(i)l(ai)ḥ (śubh)[ai](ḥ) (p)[i]vantam=(ê)na[ṁ] samabh[i]-
(s)pṛiś[ê]ch=chhan(aiḥ)[।]

2 bhavê(t=tu)[22] mûrchchhâ pivatô 'pi vâ yadi spṛiśet=tataḥ śîta-jalaiḥ sa-chandanaiḥ 23
॥[22॥] [23]surâ-tritîy-âṁśa-vimûrchchhitasya gaṇḍûsham=êkaṁ prapivêd=rasasya [।]
pûrvvaṁ gala-k-kr(î)ḍ(i)-v(i)[dhâna]-

3 hêtôḥ sthitvâ muhûrttañ=cha pivêt=sa-śêsham ॥[23॥] [24]tasmiñ=jîrṇṇê kshîra-śâly-ânna-[25] 24
bhuk=syât kshîr-âyôjyô jâṁgalânâṁ rasair=v=vâ [।] hṛidyair=yûshaiḥ saṁskṛi-
tair=v=vaidalair=v=vâ yuktaḥ snêhair=mâtray=aikaṁ cha

4 kâlam ॥[24॥] [26]pivên=mârdvîkaṁ vâ madhu madhu-sam-âṁśâch=chha[27]-madirâm ari- 25
shṭaṁ śîdhuṁ vâ jagalam=agajaṁ mairêyam=api vâ [।] atô 'nyad=vâ madyaṁ bha-
vati guṇavad=yat=tat=sa-salilam pivêd=êk-aikaṁ vâ na

5 bhavati yathâ madya-vyatikaraḥ ॥[25॥] [28]a-madya-paḥ sukh-ôdakaṁ pivêt=tath=âm- 26
bla-kâṁchikam [।] tush-ôdakaṁ suvîrajaṁ pivêch=cha mastu yach=chhubhaṁ ॥
[26॥] [29]na guḍêna kathañ-chid=ênam=adyân=na tath=âmañ=cha jalaṁ pivê- 27

6 t=prayujan[30] [।] satatañ=cha bhavêd=ajîrṇṇa-śaṁkî na cha khâdêd=a-bahûni vâsarâṇi ॥
[27॥] [31]Atha kandâñ=ch=chhubhâñ=ch=chhlakshṇân=pishṭân[32]=sarpiś=cha tat- 28
samam [।] khajên=âbhipramathy=aitad=êkadhyaṁ ghṛita-bhâjanê ॥[28॥]

7 vyushṭaṁ daś-âhât=prabhṛiti bhakshayêd=bilva-saṁmitam [।] jîrṇṇê cha rasa-kalp- 29
ôktam=âhâra-vidhim=âcharêt [॥ 29॥] Dvâv=apy=êtâv=abhihitau kalpau prâgra- 30
harau mayâ [।] anayôr=yatnavâ-

8 n=nâ syât=kalpân=anyâñ=ch=chhṛiṇushva mê ॥[30॥] [33]Kandâñ=ch=chhaṅkh âbhân= 31
apahṛita-malân=saktu-kulmâsa-chukraiḥ sarpis-tailâbhyâṁ saṁita vikṛitaiḥ sûpa-
mâṁsa-prakâraiḥ [।] maudgaiś=chûrṇṇair[34]=haritaka-yu-

9 tair=g=gandha-sauvarchchal-âḍhyair=adyât=saṁskârair=bahubhir=aparaiḥ sâdhitân=v= 32
êtarâṇi ॥[31॥] [35]Mâṁsaiḥ sârdhaṁ sâdhayitv=âsya kâṇḍaṁ pûtaṁ hṛidyaṁ taṁ
rasaṁ pâyayîta [।] siddhaṁ tad-vat=kshîram=asmai

10 pradadyâd=yûshaṁ vâ syâd=vaidalaṁ tad-vimiśram ॥[32॥] [36]Atha taila-śukta-sahitaṁ 33
laśunaṁ nihitaṁ yavêshu parilipya mṛidâ [।] sthitam=êkam=abdam=upayujya
naraḥ s□ □i □e □i □ _â_-[37]

[21] Metre: Vaṁśasthavila. The verse is much mutilated, and has been restored conjecturally with the aid of the metre. After *chhanaiḥ*, the leaf must have been broken off originally, before it was written on; for, as the metre shows, there can have been no more writing in the first line.

[22] The akshara *ttu* is not distinct.

[23] Metre: Viparîtâkhyânakî, alternate Upêndravajrâ (1st pâda) and Indravajrâ (2nd, 3rd, and 4th pâdas).

[24] Metre: Śâlinî.

[25] Read *śâly-anna*.

[26] Metre: Sudhâ.

[27] As the metre shows, there is here one long syllable wanting. I would propose to read *aṁśâch=chhâtu*, i.e., *aṁśât=śâta* (or perhaps *śânta* or *chhâta*).

[28] Metre: Pramâṇikâ.

[29] Metre: Aupachchhandasika.

[30] Read *prayuṁjan*, as shown by the metre.

[31] Metre of verses 23—30: Ślôka.

[32] This is a curiosity; the final *n*, which should be properly conjunct with the initial *s* of *sarpiś*, is attached to the head of the subscribed *ṭa* of *pishṭa*, because the big akshara in the line just above, interfered with the proper writing of the conjunct *nsa*.

[33] Metre: Kusumita-latâ-vellitâ.

[34] Here, as the metre shows, one long syllable is wanting.

[35] Metre: Śâlinî.

[36] Metre: Pramitâkshara.

[37] Here five syllables are lost, which, as shown by the metre, should be ⏑ ⏑ – ⏑ – The first syllable must be either *su* or *sa*; of the following three syllables the vowels (*i*, *e*, *i*) are preserved; of the 5th syllable the vowel must be *â*, to make up an accusative plural, ending in *ân* and agreeing with *gadân*. The phrase should have some such meaning as "obstinate" or "long enduring" (disease); *su-chirê sthitân* may be suggested.

11 n=api jahâti gadân ‖[33 ‖] [38]Tri-râtram=ushitâ, tu gaur=anatriṇâ yadâ syât=tadâ tri- 34
ṇ-ârdham=upakalpayêl=laś[una] [— ◡ — — ◡ —[39]]

Third Leaf: Obverse.

1 [payô-](dadhi)-ghṛitâni takkram=athav=âpi tad=brâhmaṇaḥ prayujya vividhân=
gadân=abhivijitya (śmarshmî)[40] bhavêt ‖[34 ‖] [41]Prasthân=dvâtriṁśal=laśuna-rasataḥ 35
2 kiṇvam=ardh-ârdham=asmât taila-prasthô vyapagata-malaḥ pishṭataḥ shaṭ=cha dêyâḥ
[1] dadyân=nikvâthâd=api cha kalaśaṁ mêsha-śṛiṁgyâḥ
3 su-śîtaṁ prasthau cha dvau punar=abhiharêt=tatra pishṭasya dhîmân [‖ 35 ‖] [42]iti sur= 36
êyaṁ paṁcha-pañch-âhâd=rasa-varṇṇa-gandhaiḥ samanvitâ
4 bhavati tailaṁ nâmataś=ch=êdaṁ=undîraṁ[43]=atyartha-kârmukam [1] tailam=êtad=yaḥ
surâm=api vâ purushaḥ prayuṁjîta yatnataḥ
5 pariharaṁti taṁ gad-ânîkâny=âjau kṛit-âstrân=iv=êtarê [‖ 36 ‖] [44]Prastham pishṭvâ 37
śôdhitam=êkaṁ laśunânâm yuṁjyâch=chûrṇṇais=traiphalair=ardha-
6 palikaiḥ [1] sarpis-tailâbhyâṁ kuḍavaś=ch=êti daś-âha(m) vyushṭaṁ kâsa-śvâsa-viḍaṁ
vighnam=uśanti ‖[37 ‖] Hanyâd=yuktô mâruta-gulmaṁ pavana-ghnaiḥ 38
7 kushṭhaṁ hanyâd=yôjita-mâtraṁ khadirêṇa [1] kâśyêshasnô[45] hayagandhâ-vyatimiśraḥ
svaryaḥ prôktaś=ch=aisha vimiśrô madhu-yashṭyâ ‖ [38 ‖] [46]nânâ-vidhân=êsha 39
nihaṁti rôgân
8 nânâ-vidha-dravya-viśêsha-yuktaḥ [1] na yaṁtraṇâ kutra-chid=asti kalpê yathâ pra-
yuktaḥ sukhibhiḥ sa kalpaḥ ‖[39 ‖] [47]Rasâyana-varasy=âsya prayuktasya 40
9 guṇâni mat [1]samâsataḥ prôchyamânân=Suśrutai[48] 'gra-manâḥ śṛiṇu ‖ [40 ‖] [49]kushṭh- 41
ârôchaka-gulma-kâsa-kṛiśatâ-śvitr-âgnisâda-praṇut vât-âsṛigdara-śûla-śôsha-jaṭha-
ra-plihôdar-ârśô-haraḥ [1]
10 pakshâghâta-kaṭigraha-krimigad-ôdâvartta-mêh-âpahaḥ tandrî-pînasa-vâhu-pṛishṭa-
pavan-âpasmâra-saṁsûdanaḥ ‖[41 ‖] śrîmân=vêṇu-mṛidaṁga-valgu-ninadas=tapt- 42
âgra-hêma-dyutir=m=mêdhâ-dhî-balavân
11 s(u)-saṁhata-tan(u r=valy-âdibhir=varjitaḥ [1] nity-ôtsâha-su-vardhibhiḥ samuditaiḥ
sarvvair=d=dṛiḍhair=indriyaiḥ jîvêd=abda śataṁ dṛiḍh-ânala-balaḥ strîsh(v)=
akshayô vâ [pu](mâ)[n] ‖ 42 ‖—

Third Leaf: Reverse.

1 [50][◡◡◡◡](laśunâ)nâ[ṁ] kalpa uktô may=âyam munir[51]=api cha dṛishṭaḥ prâktan- 43
(ai)r=êvam=êva [1] pa[◡◡◡◡◡———]pra-yuṅktâ[ṁ] cha samyag=[◡◡◡◡]
□ṛi[◡]□û□y□ [—◡——◡——] ‖ 43 ‖]—
2 [52]Âhâra-pushṭi[53]-dhâtûnâṁ sâmyam=ârôgyam=êva cha [1] pushṭis têjas=tath=ôtsaham= 44

[38] Metre: Pṛithvî.

[39] Perhaps supply *kâṇḍam=asyâs=tataḥ.*

[40] Read *śarmmî.*

[41] The metre of verse 35 is a mixture of alternate Kusumitalatâvellitâ and Mandâkrântâ. I cannot discover its specific name.

[42] The metre of verse 36 contains 20+19 instants in each hemistich; but its scanning is irregular, nor can I discover its name.

[43] Read *udîṇam.*

[44] Metre of verses 37 and 38: Mattamayûra or Mâyâ. But the 2nd pâda of verse 37 does not scan and is short by one syllable; also the 3rd pâda of verse 38 is disfigured by a clerical error.

[45] Read *kâsa-śvâsa-ghnô*, as shown by the metre.

[46] Metre: Âkhyânakî, a combination of Indravajrâ (first two pâdas) and Upêndravajrâ (last two pâdas).

[47] Metre of verse 40: Ślôka.

[48] Read *Suśrutê.*

[49] Metre of verses 41 and 42: Śârdûlavikrîḍita.

[50] Metre of verse 43: Mâlinî.

[51] Read *munibhir*, as shown by the metre (of 15 instants) and the sense.

[52] Metre of verses 44—51: Ślôka.

[53] Read *pakti*, as shown by the context in verse 45.

âyuś=ch=aiv=âgni-saṁbhavâḥ [॥ 44 ॥] agnir=âhâra-mûlas=tu pakti-mûlâś=cha 45
dhâtavaḥ [।] dhâtu-sâmyât=tath=ârôgyam=ârôgy[ât]=pu[sh]ṭ[i]-
3 r=uttamâ [॥ 45 ॥] pushṭyâ têjas=tath=ôtsâhaḥ sarvvair=êtaiś=cha jîvitam [।] prâṇinâṁ 46
barddhatê tasmâd=agnim=âdau parîkshayêt [॥ 46 ॥] Dhâtu-sâmyât=samaḥ prôktaḥ[54] 47
sa vai śrêshṭhaḥ prakîrttitaḥ । [55]vishamê dâdhikaṁ sarpiḥ pivêd=vâ havush-âdi-
ka[m] [॥ 47 ॥]
4 snigdh-ôshṇâ varttayaś=ch=êshṭas=tathâ pân=âśanâni cha [।] mandê tu laṁghanaṁ 48
pûrvvaṁ paśchât=pâchana-dîpanaṁ [॥ 48 ॥] chûrṇṇ-ârishṭa-prayôgâś=cha hitâḥ 49
pitta-kaph-âpahâḥ [।] yathâ-sâtmyaṁ prayôktavyaṁ samê 'gnau bhishajâm=iti[55]
[॥ 49 ॥] Bhava-
5 ti ch=âtra ॥ [56]Mandê tîkshṇê cha mṛiyatê vin=ôpakaraṇair=n=naraḥ [।] vishamê rôga- 50
bâhulyaṁ samê jîvêch=chiraṁ sukhî [॥ 50 ॥] tasmâd=rôgêshu sarvvêshu sarva- 51
kâlêshu buddhimân [।] [55]agni-mûlâ k=kriyâ
6 kâryâ paśchâd=âmaya-śaṁtayê [॥ 51 ॥] [56]Svarasêna śaṁkhapushpyâ brâhmî-maṇḍûka- 52
parṇṇi-madhukânâm [।] mêdh-ârôgya-bal-ârthî jîvitu-kâmaḥ prayuṁjîta [॥ 52 ॥]
mâsêna tu mêdhâvî shaṇ-mâsâch=chhruta dharô bhavaty=a- 53
(51) jaraḥ [॥] jîvati varsha-sahasraṁ samâ prayôgâch=chata-dvayaṁ vidhivat [॥ 53 ॥]
êvaṁ parataḥ parataḥ prayuṁjamânô bhavaty=ajaraḥ ॥ . . . . ॥⊙[57] [॥ 54 a ॥] 54
8 [58]Yavâgû-khaḍa-yûshêshu lêha-chûrṇ-âgadêshu cha [।] guḍik-âṁjana-vartty-âsu- 55
dhûma-praṭhamanêshu[59] cha [॥ 55 ॥] [60]puṭapâka-tarppaṇa-svêdênâ-vaman-âśchyô- 56
ṭanêshu cha [॥ 56 ॥]
9 anyêshu ch=âpy=anuktêshu yatra bhâgô na kîrttitaḥ [।] dravyâṇâṁ sama-bhâgaḥ 57
syâd=dvi-guṇê madhu-sarpishî [॥ 57 ॥] tri-guṇaṁ tu guḍaṁ dadyât=sitâ chûrṇaṁ 58
chatur-guṇaṁ [।] pêshyêshu ya-
10 tra n=ôddishṭaṁ dravan=tatra jalaṁ matam [॥ 58 ॥] dadhi-mûtra-payaḥ-sarppi-rôma- 59
śṛiṁga-śaphêshu cha [।] gavyaṁ prakalpayêt=sarvvaṁ madhûnâṁ mâkshik- 60
ôdbhavam ॥[59 ॥] Dâḍima-tvachayâ
11 (sâ)rdhaṁ kaṭu-tailaṁ vipâchayêt [।] karṇṇau bhag-ôshṭhau-liṁgaś=cha sarvva êtêna 61
vardhati ॥[60 ॥] Chitrak-ârdha palaṁ mûlât=tṛivṛit-sâtalayôs=tathâ [।]
12 [× × ×]ṁ danti-mûlânâṁ karshâṁ karshaṁ pṛithak=pṛithak [॥ 61 ॥] pippalyâḥ 62
saindhavâch=ch=aiva tathâ hiṁgv-aṁblavêtasât [।] viṁśatiś=ch=âbhayâ mu-
kliyâ

Fourth Leaf: Obverse.

1 [× × × ×] vipâchayêt [॥ 62 ॥] guḍasy=âshṭa-palât=samyak=kurvvîta daśa-môdakân 63
[।] êk-aikaṁ bhakshayêt=tasmâd=daśamê daśamê 'hani [॥ 63 ॥] dôshâṇâṁ pâchan- 64
ârthâya jalam=ushṇaṁ pivêd=anu [।] virêk-âṁtê tataḥ snâtvâ sâtmya-

[51] The text had originally *prôktô*, which was afterwards corrected, in a lighter ink, to *prôktaḥ*, a visarga being inserted and the vowel *ô* cancelled by two strokes.

[55] Here, and in three other places, the original has a mark of interpunctuation, resembling the ancient numeral figure *one*.

[56] Metre of verses 52—54*a*: Âryâ. See note 57.

[57] This (circle with central dot) is the usual mark to denote the end of a subject. On the corresponding place of the left hand margin there are two figures, the lower of which is the numeral *one*, and the upper one is apparently 50; if so, the two together would be 51, which would seem to refer to the counting of the verses, though I count 53½ verses up to this point. There are two points, however, to be noted: first, the MS. inserts four dots, which seem to indicate a lacuna; secondly, verse 52 is a regular Âryâ of 30 and 27 instants, but verse 53 has two long lines of 30 instants each, and the following half verse consists of a short line of 27 instants. Of verse 54 only one-half exists.

[58] Metre of verses 55—67: Ślôka.

[59] Read *pradhamanêshu*.

[60] This verse is a fragment, two entire pâdas being lost probably at *svêdênâ*.

2 [m=an]n[aṁ] prayôjayêt [॥ 64 ॥] n=âtra kaś-chit=parîhârô vâk-kâya-manasâṁ sadâ 65
[।] sarvv-artukô narêndrâṇâṁ virêkô 'gasti-nirmmitaḥ [॥ 65 ॥] jarâ-mṛityu- 66
pramathanaḥ sarvv âmaya-vinâśanaḥ [।] vṛishyô rasâyanaś=ch=aiva
3 mêdh-ârôgy-âbhivardhanaḥ [॥ 66 ॥] n=âputrâya pradâtavyô n=âśishyâya kathañ- 67
chana [।] râja-dvishṭê na dâtavyô yê ch=ânyê pâpa-châriṇaḥ ॥[67 ॥] [61]Dvê pañcha- 68
mûlê madhukaṁ guḍûchî râsn=âśvagandh=âmaradâru pâṭhâ [।] tvachaṁ ba-
4 lê dvê tagaran=tilâś=cha mûrvvâṁ kulatthân=naladaṁ ghanañ=cha [॥ 68 ॥] punarn- 69
navâṁ vêṇu-phala-tvachaṁ cha jîvantyv=ath=ail=âguru jîvakaś=cha [।] êraṇḍa-
mûlaṁ sa-phala-prarôhaṁ kuraṇḍa-pushpâṇi
5 mahaushadhaṁ cha [॥ 69 ॥] dvâbhyâṁ tribhir=vâ kvathitaṁ sa-tôyam=âjaṁ payô 70
gavyam=ath=âvikaṁ vâ [।] sa-saindhavaṁ kiṁ-chid=ataḥ sukh-ôshṇam=âśchyô- 71
tanaṁ vâta-kṛitê 'kshi-rôgê ॥[70 ॥] Dârvy-utpalaṁ pa-
6 dmaka-tuṁga-yâshâ-mêdâ-mṛiṇâlaṁ madhukaṁ samaṁgâ [।] kâlîyakaṁ parppaṭakâ 72
latâ cha drâksh=âtha kârshmarya-parûshakaṁ cha [॥ 71 ॥] mûlâni gundrâ-naḍa-
vêtasânâṁ śuṁgâni ch=âpushpavatâṁ tṛiṇâ-
7 nâm [।] prapauṇḍarîkaṁ sa-kirâtatiktaṁ bhadraśriyaṁ nimba-paṭôla-vâśâm [॥ 72 ॥] 73
dvau trîṇi v=âjê payasi striyâ vâ śritâny=ath=âśchyôtanam=uttamaṁ syât [।] sa-
śarkkaraṁ mâkshika-saṁprayuktaṁ paittê 'kshi-
8 rôgê rudhir-âtmakê cha ॥[73 ॥] Trîṇy=ûshaṇâni triphalâ haridr[â] kâsîsa-jâtî-gṛiha- 74
dhûma-jâtyaḥ [।] lâksh=âtha daṁtî surasô vachâ cha pâṭh=âśvagandh=âmaradâru
ch=âgryam [॥ 74 ॥] sa-kaṭphal-ail-âguru-kaṇṭa- 75
9 kârî rôdhraṁ karañjaṁ vṛihatîṁ śvadaṁshṭrâm [।] dvê trîṇi v=âtaḥ salilê śritâni
kôshṇâni kâryâṇi sa-saindhavâni [॥ 75 ॥] âśchyôtanaṁ ślêshma-kṛitê 'kshi-rôgê 76
madhu-pragâḍhaṁ pravadaṁti saṁtaḥ [॥] Parûsha[k]-âm[r]â-
10 taka-tintiḍîka-vṛiksh-âmbla-jaṁbv-âmra-kapittha-kôlaiḥ [॥ 76 ॥] sa-mrâtuluṁgair=atha 77
dâḍim-âmblair=madyaiḥ payôbhir=d=dadhi-mastunâ vâ [।] dârvy-utpal-âdyaiḥ
kvathitaiś=cha s-âmblair=âśchyôtanaṁ saindhava-saṁ[prayuktam] [॥ 77 ॥]
11 [×]tyâsa-śît-ôshṇa-kṛitaṁ[62] nihaṁti rakt-âtmikâṁ nêtra-rujaṁ prasahya [॥] Saṁ- 78
sargga-jê sarvva-samutthitê vâ hîn-âdhikatvaṁ prasamîkshya rôgê [॥ 78 ॥] kurvvî- 79
(ta) □ṃ[—]□r□ [⏑ — ⏑ — —]

Fourth Leaf: Reverse.

1 [63][—] pahar(î) vivijñaḥ [॥] Êraṇḍa-mûlaṁ sa-phala-prarôhaṁ vijarjaraṁ kshîra-yutaṁ
tv=ajânâm [॥ 79 ॥] syâd=vâta-rakt-âpaham=êtad=agryam=âśchyôtana[ṁ sad]bh[i]- 80
shaj(ô) vada[ṁ]t[i]॥ Prapauṇḍar[î]ka[ṁ] madhuka[ṁ] haridrâñ=cha [— ⏑ — —
⏑ ⏑ — ⏑ — — ॥ 80 ॥]
2 âśchyôtanaṁ śarkkarayâ vimiśraṁ pitt-ânil-ârttiṁ vinivarttayêta ॥ Nataṁ śvadaṁsh- 81
ṭrâ vṛihatî tvachañ=cha hrîvêram=ity=êsha śṛitas=tv=ajânâm [॥ 81 ॥] kshîr-ôdakaiḥ 82
saindhava-saṁprayuktam=âśchyôtanaṁ vâta-kaph-âpahaṁ syâ(t) [॥ — — ⏑]
3 Dârvyâ madhukaṁ cha mukhyaṁ gavyê payasy=ât=kvathitaḥ striyâ vâ [॥ 82 ॥] 83
âśchyôtanô mâruta-rakta-pittê sa=śarkkaraḥ sad-bhishajâ vidhêyaḥ ॥ Chûrṇṇâni

[61] From here down to verse 86*a*, the metre is, in various combinations, a mixture of Indravajrâ and Upêndravajrâ.

[62] Read *kṛitâṁ*.

[63] Here four syllables appear to be omitted, for which I can discover no place either at the bottom of the obverse, or at the top of the reverse of the fourth kaf.

sûkshmâṇi phala-trayasya badhvà sitê kshauma-paṭ-aika-dêśê [॥ 83 ॥] âjê [raya]- 84
(s)y[=aṁ]-
4 ganayâ[64] jalê vâ pariplutaṁ sarvva-ruj-âpahaṁ syât ॥ Dârvvîṁ haridrâṁ triphalâṁ
sa-mustaṁ[65] sa-śarkkaraṁ mâkshika-saṁprayuktam [॥ 84 ॥] âśchyôtanaṁ mânusha- 85
dugdha-yuktaṁ pitt-âsra-vât-âpaham=agryam=uktam ॥ Êraṇḍa-mûlais=ta-
5 ruṇaiḥ sa-patraiḥ kalkair=athô shashṭika-taṇḍulânâm [॥ 85 ॥] ghṛit-âplutaṁ śâvakara[66] 86
praliptaṁ pûrvvêna kalpêna ruj-âpahaṁ syât ॥ [86*a* ॥] [67]Svêda-puṭapâka-nâbana- 87
tarppaṇa-ghṛitapâna-lêpa-parishêkân [।] âśchyôtana-
6 nirdishṭair=dravyair=êtaiḥ prakalpayîta bhishak ॥[87 ॥] [68]Ṛitu-vyâdhi-hit-âbhîlu- 88
vyaṁga-nîlîka-râśanân [।] visha-shôth âpahâṁ=ś=ch=aiva mukha-lêpân=prachak-
shatê ॥[88 ॥] [69]Tvak=kshîriṇâṁ chandana-padmakau cha gundrâṁ mṛi- 89
7 ṇâlaṁ ghana-vâlakau cha [।] mûlaṁ kuśânâṁ tagar-ailavâlu tâlîsa-patraṁ naladaṁ
tilâś=cha [॥ 89 ॥] masûra-dûrvv-âma-yavaṁ mṛiṇâlaṁ rasaś=cha yashṭîmadhuk- 90
ôtpalânâm [।] śailêya-must-âguru
8 jhâmakañ=cha sthaunaiyak[70]-ailâ tagaraṁ tilâś=cha [॥ 90 ॥] tvak-patra-kushṭh-âguru 91
jhâmakañ=cha mâṁsîṁ harêṇuṁ paripêlavañ=cha [।] yashṭihva-rôdhr-âguru
chandanañ=cha punarnnavâ kṛishṇa-tilâ latâ cha [॥ 91 ॥] ity=ardha- 92
9 rûpair=v=vadana-pralêpaiḥ · kâlêshu gharm-âdishu saṁprayôjyaḥ । nidarśitâ dṛishṭi-
hitâ narâṇâṁ dôsh-âpahân=mê śṛiṇu[71] ch=ôchyamânân [॥ 92 ॥] Vât-âmaya=ghnâ 93
· jalad-âgam-ôktâḥ pitt-â-
10 maya-(ghnâ)ḥ śaradi pradishṭâḥ [।] grîshm-ôpadishṭâ rudhir-âmaya-ghnâḥ kaph-
âmaya-ghnâḥ kusum-âgam-ôktâḥ [॥ 93 ॥] Karppâsa-mûlâny=alatâṁ[72]=uśîra-kâlî- 94
yakâ kshîravatâṁ tvachaś=cha [।] bhadraśri-
11 [ya] [—◡◡]kaṁ yavâś=cha vadaṁti varṇyân=vadana-pralêpân [॥ 94 ॥] êtâni mûtrê- 95
ṇa gavâṁ praśôshya kôl-âmbla-mûtraiḥ saha miśritâ vâ [।] syur=m=mâtuluṁgasya
rasê yutâ vâ sa-sarshapâḥ śôshya

Fifth Leaf: Obverse.

1 [◡ — ◡ — —[73] ॥ 95 ॥ — — ◡ — — ◡ ◡ — ◡](kâsu) kl[i]shṭ[ê) cha dushṭ[ê] 96
rudhirê cha mukt[ê] [।] (s)n[êhê] v[i]rêkê vividhê cha nâsyê kṛitâ[74] vidhêyâ
vadana-pralêpâḥ [॥ 96 ॥] Tvak-patra-mâṁsî nata-chandanaṁ cha manaḥśilâ 97
vyâghra-
2 [nakhaṁ ◡ — —]m[75] [।] × (âṁb)l(î)ka-kushṭh[aṁ] surasê haridrê vish-âpahâḥ
syur=vadana-pralêpâḥ ॥[97 ॥] Mûrvv=âśvagandhâ triphalâ karañjaṁ śôth-âpahaḥ[76] 98
syur=vadana-pralêpâḥ ॥ Mûvv[77]=âpi gô-mûtra-yûtâṁ vadaṁti śôth-âpahaṁ

[64] The mutilated phrase must, I think, be *payasy=aṁganayâ* 'in the milk of a woman,' though the correct form would be *aṁganâyâ*; the short *a* is probably due to the exigencies of the metre. For a similar case, see Part II, fl. 5*a*[1].

[65] The text originally had *sa-mustâṁ*, which by a later hand is corrected to *sa-mustaṁ*.

[66] Read *śâvarakaṁ*.

[67] Metre of verse 87: Âryâ.

[68] Metre of verse 88: Ślôka.

[69] Metre of verses 89—104: either Indravajrâ, or some combination of Indravajrâ and Upêndravajrâ.

[70] Read *sthauṇêyaka*.

[71] The text originally had only *ṇu*; the syllable *śṛi* was afterwards inserted interlinearly in a lighter shade of ink.

[72] Read *mûlâni latâm*.

[73] Perhaps fill up with *mukhê vidhêyâḥ*.

[74] Read *kṛitê*.

[75] The lacuna may be filled up with *harêṇum*; compare verses 106 and 107, where also we have *vyâghranakhâṁ* and *harêṇuṁ*.

[76] Read *śôth-âpahâḥ*.

[77] The letters look rather like *myavrâpi*. The fact is, the original writing was *muvrâpi*, which was, rather clumsily, corrected to *mûvvâpi*. But read *mûrvvâpi* (*mûrvvâ api*).

3 [s]y[âd]=va(d)ana-pralêpam ॥[98 ॥] Mukhê praliptê na hasên=na rudyât=svapnaṁ na 99
sêvêta tathâ na ch=âdyât [।] n=âgnau pratapyên=na cha dhârayêta śushkaṁ pralê-
paṁ vadanê manushyaḥ [॥ 99 ॥] Abhîlu nîlîkam=ath=âpí 100
4 kushṭhaṁ vyaṁgaṁ sa-pilpaṁ[78] tilakâṁ=ś=cha jantôḥ [।] śâmyaṁti sadyô vadana- 101
pralêpâd=dṛishṭiś=cha vaktrañ=cha bhavêt=prasannam ॥[100 ॥] Mukhê praliptê
hasatô 'śnatô vâ ślêshmâ sa-vâyuḥ[79]
5 svapataḥ prakôpaḥ[80] [।] yâty=âśu tasmâch=chhirasô virêkâḥ snêhâś=cha dhûmâś=cha 102
punaḥ prayôjyâḥ [॥ 101 ॥] Agni-pratâpâd=vidrutaś[81]=cha jaṁtôr=dhṛitê chha śushkê
vadana-pralêpê [।] abhîlu-
6 pûrvvân=pravadaṁti rôgâṁ=s=têshâṁ yath-ôktâṁ vidadhîta śântim [॥ 102 ॥] Nakt- 103
ândha-taimirya-śirôrtti-dâhaṁ pitt-âtmikâṁ chakshu-rujâṁ sa-dâhâm [।] dôshâs=
tath=ânyê 'pi mukha-tvacha-sthâḥ śâmyanti sadyô
7 vadana-pralêpât [॥ 103 ॥] Akshṇôr=v=vikârê kapha-mârutâbhyâṁ nastaḥ-kṛitê pînasa- 104
rôgiṇâṁ cha [।] hanu-grahê śirsha-rujâsu ch=aiva vadaṁti varjyân=vadana-pralê-
pân [॥ 104 ॥] [82]Aṁgulasya chatur-bhâgô 105
8 mukha-lêpô vidhîyatê [।] madhyamas=tu tribhâgaḥ syâd=antya[83] [— — ◡ —] bhavêt 106
[॥ 105 ॥] [84]Yashṭihva-rôdhrâṁ triphalâ mṛiṇâlaṁ sit-ôpalâṁ kâṁchana-gairikañ=
cha [।] patra-tvag=êl-âguru dêvadâru punarnnavâ vyâghranakh-âṁ-
9 janañ=cha [॥ 106 ॥] manaḥśil-âlaṁ vṛihatî-tvachañ=cha mâṁsî-harê[ṇ]u[ṁ pari]- 107
pêlavaṁ cha [।] sauvîrakaṁ gairika-kaṭphalañ=cha syâch=chhârivâ śarkkarayâ
vimiśrâ [॥ 107 ॥] ity=ardha-rûpaiś=chaturaḥ pradishṭâḥ kaph-âsra-pi[tt-ân]i[la]- 108
10 rôga-śântau [।] viḍâlakais=tair=n=nayanaṁ samantâd=â pakshma-mûlât=pradihêd= 109
bahir=v=vâ [॥ 108 ॥] Rôdhrañ=cha kiṁ-chit=tu ghṛitêna digdham=ayô-vighṛish-
ṭâm=abhayâm=athô vâ [।] tvachaṁ vṛihatyâḥ samam=añjana[ñ=cha viḍâ-]
11 lakaḥ sarva-ruj-âpahaḥ syât [॥ 109 ॥] [85]Gairika-rasâṁjan-âṁjana-manaḥśilâ-rîtikusu- 110
ma-sama-bhâgâḥ [।] îshan-maricha-sahîyâ dvi-guṇaṁ □ai[× × × × × × × ×
॥ 110 ॥]

Fifth Leaf: Reverse.

1 Maricha-kusumê cha haritaṁ vipachên=mṛidv-agninâ ghṛita-sahîyam [।] aṁjana- 111
viḍâlakô 'yañ=cha(t)u[r]=(v)=v[i](vakshyâma) [× × × ॥ 111 ॥ [86]× × × × ◡ 112
— — ◡] [87](g-ô)kt(a-khâ)l[it]y(a) [— ◡ — । × × × × ◡ — — ◡]
2 prôchyamânaṁ nibôdhata [॥ 112] Rasa-dôshâd=vyavâyâch=cha pitta-śôṇita dûshaṇât 113
[।] bhavaty=akâla-palitaṁ vṛiddhasya jarasâ bhavêt [॥ 113 ॥] Prâyêṇa ślêshmalâ 114
nâryâś=chhâyâ śalya [◡ — ◡ — । □û × × ×]
3 nishêviṇyô rajô dushṭaṁ sṛijaṁti cha [॥ 114 ॥] prasanna-rakta-pitt-ôshmâ kêśa- 115
bhûmir=ataḥ striyâḥ [।] na chyavaṁti tataḥ kêśâs=tasmâd=akhalitâḥ striyaḥ
[॥ 115 ॥] puṁsâm=atô viparyâsê rakta-pittaṁ pradushya[tê] [। [88] × ×] □ṛi 116
4 t=kêśa-mûlâni khalatiṁ kuṛutê śiraḥ ॥ [116 ॥] Nishkêśaṁ tâmra-vâla(ñ=cha) 117

[78] Read *sa-pilpuṁ*.

[79] The akshara *śâ* is badly made; it looks more like *rchhâ* or *rthâ*.

[80] Read *prakópaṁ*.

[81] Read *vidrutê*.

[82] Metre of verse 105: Śloka.

[83] The verse might be thus completed *antyas=tv=ardh=âṅgulô bhavêt*.

[84] Metre of verses 106—109, combinations of Indravajrâ and Upêndravajrâ.

[85] Metre of verses 110 and 111: Âryâ.

[86] Metre of verses 112—132*a*: Śloka.

[87] The first akshara may also be *gâ* or *śô* or *śâ*.

[88] Supply *apakṛit* or *apakṛit*, or perhaps *bhûmêr=hṛit*.

(kh)âlityaṁ yach=chir-ôtthitam[89] [।] na tat=siddhyati sâddhyan=tu navaṁ samyag= 118
upâcharêt [॥ 117 ॥] Khâlitya-palitê pûrvvaṁ bahuśô vêdhayêt=sirâh [।]
5 dushṭa-śôṇita-śuddhasya vaman-âdi-k-kriyâ hitâ [॥ 118 ॥] yath-ô[90] [× × ⏑—] paśchâch= 119
chhuddha-kôshṭhaḥ prayôjayêt [।] taila-yôgâṁ=ś=cha vividhân=kêśa-râgâṁ=s=tath 120
=aiva cha [॥ 119 ॥] kêśa-saṁjananâṁ=ś=ch=aiva tathâ saṁvardhanâni cha [।]
6 prakshâlanâś=cha kêśânâṁ yathâ dôsha-harâ hitâḥ [॥ 120 ॥] ⊙ (॥) Svâdv-ambla-lavaṇ- 121
ôpêtair=ghṛitair=mâruta-kâsinam [।] s-ânnair=upâcharêd=dhîmân=kêvalair=v=vâ
yathâ-balam [॥ 121 ॥] Grâmy-ânûp-ôdaka[91]-rasaiḥ sa-guḍaiḥ sa-pa- 122
7 lâṇḍubhiḥ [।] ambla-snigdh-ôshṇa-madhurair=bhôjyâ gôdhûma-ś(â)layaḥ [॥ 122 ॥] 123
surâṁ sa-maṇḍâṁ gharm-âmbu rasân=v=âpi prakâmataḥ [।] vâta-kâsê bahu snê- 124
haṁ sa-guḍaṁ vâ payaḥ pivêt [॥ 123 ॥] Śṛiṁgavêra-shaḍî-drâ-
8 kshâ-śṛiṁgî-pippali-bhârggibhiḥ [।] guḍa-taila-yutô lêhô hitô mâruta-kâsinâm [॥ 124] 125
Pippalî-mârut-âjâjî-shaḍî-pushkara-chitrakaiḥ [।] sa-saindhavam=idaṁ chûrṇṇaṁ
hitaṁ mâruta-kâsinâm [॥ 125 ॥]
9 Palâni kvâthayêt=triṁśat=kaṇṭakâryâ jal-âḍhakê [।] chatur-bhâga-sthitê pûtê dadyâd= 126
guḍa-palâny=agê[92] [॥ 126 ॥] chûrṇair=n=nâgara-bhargy-êlâ-pippalî-shaḍi-chitrakaiḥ 127
[।] ghṛita-taila-palaiś=ch=âpi
10 (sa)ṁy[u](ta)ṁ lêha-vat=pachêt [॥ 127 ॥] chaturbhir=â ghanîbhâvâch=chhîtê cha 128
dvi-palaṁ madhu [।] pippalî-pala-chûrṇṇaṁ cha datvâ[93] lihyât=tu kâsa-nut
[॥ 128 ॥] Daśamûla-kashâyêṇa bhârggî-kalkaṁ ghṛitaṁ pachêt [।] 129
11 [daksha-tittiri-niryûhê tat=para]ṁ[94] (vâta-k)âsa-nut [॥ 129 ॥] Kaṇṭakâryâ rasa-prasthê 130
ghṛitasya kuḍavaṁ pachêt [।] punarnnavâyâḥ kalkêna tat=paraṁ vâta-kâsa-nut
[॥ 130 ॥] Bhârggî-kalkaṁ ghṛitaṁ ch=âtha pachêd=dadhni chatur-guṇê [।] 131
12 (v)[y]âgh[r]î-rasa[95] dvi-guṇitaṁ vâta-kâsa-haraṁ param [॥ 131 ॥] paittikê sarppishaḥ 132
pânaṁ hitaṁ syât=sa=virêchanam [॥ 132*a* ॥]

[89] Or perhaps *chhir-ôtthitam*.
[90] Supply perhaps *yath-ôchit-âśanaṃ*.
[91] Read *audaka*.
[92] The reading of *agê* is uncertain.
[93] Read *dattvâ*.
[94] Supply this from the Chakradatta, formula 30 on p. 216.
[95] Read *rasaṁ*.

THE BOWER MANUSCRIPT.

PART I.—PLATES I TO V.

B.—TRANSLATION.

First Leaf: Reverse.

(Verse 1.)—Om! The holy summit of boundless wealth, inhabited by companies of Dêvarshis and Siddhas, by Kinnaras, Nâgas, Yakshas *and* Vidyâdharas, delightful with clouds towering up to the firmament of heaven, *all*.....overtopping;

(2.) Where, scattered in every direction by reason of the multitude of the rays of thousands of protruding gems, *and* dissolved by fear, darkness, being apprehensive of the abode of the moon, stars, sun and fire, does not *venture to* approach even in the nights of the rainy season;

(3.) Which is incessantly worshipped by numerous companies of sages accompanied by their disciples, carrying wood, kuśa-grass, fruits, water *and* flowers; in whose groves the trees have their branches searched by the celestial maidens in quest of flowers;

(4.) Where, under the touch of the rays of the lord of the stars (*i.e.*, the moon), who permanently rests in one place of the crest of matted hair of the Three-eyed-one (*i.e.*, Śiva), the precious moon-stones, even by day, let flow a copious stream of water, cool[1] and *clear*, like[2] the crystal of the Himâlayas;[3]

(5.) In whose beautiful groves, crowded with trees bearing flowers and fruit, resounding with the voices of swarms of various kinds of birds, *and* having their rocky ground washed by the water emitted by the clouds, the medicinal plants glow at night like sacrificial fires;

(6.) Where the lions, with thick manes brighter than the rays of the moon, *and* shoulders besmeared with the matter oozing from the sides of the heads of elephants in rut, do not brook even the thunder of masses of clouds, but in derision roar with mouths like mountainous caverns;

[1] The MS. reading *śôtan* gives no sense. I conjecture *śîtan* (i.e., *śîtam*) 'cool.'

[2] The original *upalâbham*, lit. 'to be taken for something,' hence 'resembling,' has in this sense not yet been noted in any Sanskrit dictionary.

[3] The moon-stones are usually said to emit water at night, when the moon shines; but on the Himâlayas they are here said to do so even by day, because there the moon is constantly present, having her place on the crown of Śiva who resides there.

(7.) On that mountain, which is, as it were, the cream of the whole earth *and*, through its gifts of the riches of the world, the benefactor of all *creatures*,—on its summit, delightful with its trees bearing flowers and fruit at all seasons, there dwell the following Munis of enlightened mind:

(8.) Âtrêya, Hârita, Parâśara, Bhêla, Garga, Śâmbavya, Suśruta, Vasishṭha, Karâla and Kâpya.[4] Hundreds of times they used to roam about, in company of one another, enquiring into the tastes, properties,[5] forms, powers and names of all medicinal plants.

(9.) Having observed *a plant* with leaves dark-blue like sapphire, *and* with bulbs white like jasmine, crystal, the white lotus, moon-rays, conch-shell or mica, *and* having his attention aroused *thereby*, Suśruta approached the Muni Kâśirâja *with the enquiry*, what it could be. Then that holy man replied to him as follows:

(10 and 11.) Of yore the lord of the Asuras himself drank the forth-churned nectar; his head the holy Janârdana (*i.e.*, Vishṇu) cut off. (11) The pharynx remained attached to the severed head; *from it* drops fell on the ground, *and* those were its (*i.e.*, garlic's) first origin.[6]

Second Leaf: Obverse.

(12.) Hence Brâhmans do not eat it, because of its having originated from something connected with a (living) body; its evil smell also the learned in sacred lore declare to be due to the same cause.

[4] From among these Âtrêya is quoted several times in Part II (*e.g.*, fl. $2a^{10}$, $3b^{4}$, $9a^{9}$). A work ascribed to Hârîta and called Hârîta Saṁhitâ has been published by Kavirâj Binod Lal Sen (Calcutta). It is said to have been declared to Hârîta by Âtrêya (*Âtrêya-muni-bhâshita*) in his Himâlayan retreat. Similarly the present work professes to be by Suśruta, to whom it was declared by the Muni Kâśirâja. The latter is clearly a proper name, not a title "king of Kâśî." Three other ancient physicians are quoted in the Bower MS., *viz.*, Agasti (*e.g.*, Part I, fl. $4a^{2}$, verse 65) and the Aśvin pair (*e.g.*, Part II, fl. $3b^{6}$, fl. $4a^{2}$). A formula made by Âtrêya and given to Agastya (or Agasti) is mentioned in Part II, fl. $5b^{2}$. A formula made by the Aśvins is given in Part II, fl. $8a^{6}$, another by Dhânvantara, ibidem, fl. $8b^{8}$. A work, professing to be a re-cast of the Âtrêya Saṁhitâ, and called Vaṅgasêna, has been published by Pandit Nanda Kumar Gosvami Baidya. An Âśvina Saṁhitâ is quoted in the Bhâva Prakâśa II, 3^{24}; compare the note to the translation of Part II, verses 29-34. A mutilated MS. of a work by Bhêla is described in Burnell's Tanjore MSS., p. 63ff.

[5] I propose to read *guṇa* (as in verse 13). The MS. reading *gaṇa* yields no satisfactory sense. *Guṇa* refers to the five elements: earth, water, fire, air and ether, which are the constituents of all material objects, and after which, according as one or the other predominates in an object, the latter is classified. See Suśruta I, 41.

[6] On verses 10-43, on the origin, nature, uses and efficacy of garlic, compare Charaka I, 27^{183}, Ashṭânga Hṛidaya I, 6, verses 108, 109^{54}, VI, 39, verses 111-128^{569}, Vangasêna XCI, 14, 15^{1084}, Bhâva Prakâśa I, 1^{178}, Hârîta Saṁhitâ V, 4^{407}. The latter devotes a whole chapter to the subject, but its formulas are different. The Ashṭânga Hṛidaya has also a long account, which substantially agrees with that in our MS., *viz.*, its verses 112, 113 with our v. 10-12 (origin), its v. 108, 109 with our v. 13-16 (nature), its v. 114, 115 with our v. 17-19 (festival), its v. 116-125 with our v. 20-27 (first formula), its v. 126 with our v. 28, 29 (2nd formula), its v. 127 with our v. 31 (3rd formula), its v. 128–130 with our v. 38-42 (efficacy). In the Ashṭânga Hṛidaya the story of the rape of the Amṛita is told of the Asura Râhu; and this is the usual version, whence garlic is also called *râhûchchhishṭa* 'leavings of Râhu,' *râhûtsṛishṭa* 'produced from Râhu.' In the Hârîta Saṁhitâ, however, it is told of Vainêtaya (*i.e.*, Garuḍa), who is there said to have flown off to heaven with the Amṛita in his beak, during the strife of the gods and demons at the time of the churning of the ocean; but from fatigue he let fall a few drops, which fell on a spot soiled by ordure; thence arose garlic. In the Bhâva Prakâśa (also quoted in the Muktâvalî, p. 304) the story is also related of Garuḍa (the *sura-sattama* or 'best of gods'), though without any details. Both stories are told in the Mahâbhârata, Âdiparvan, chapt. 17-34, but there the incident of Garuḍa's rape is unconnected with the churning of the ocean. At the churning, when the Amṛita appeared, the gods and demons fought for its possession; Vishṇu gave it to the gods; Râhu in disguise, mixing among the gods, drank of it, whereupon Vishṇu cut off his head. The gods carried the Amṛita to heaven. Later on Garuḍa, to remove a curse from his mother Vinatâ, robbed the gods of their Amṛita, but afterwards, having accomplished his object, restored it to Indra. The same stories are also told in the Râmâyaṇa and several of the Purâṇas (*e.g.*, Vishṇu Pur., I. ch. 9); but nowhere, so far as I am aware, is the origin of the garlic connected with any rape of the Amṛita.—For some differences in the account of the garlic, see notes 7, 9, 13.

(13.) Because of the absence of salty taste they call it 'Raśûna'[7]; and its designation of 'Laśuna' is well known among the people. What need to mention the many names by which it is called in the languages of *different* countries? Hear only its tastes, properties, and powers on account of *their importance for* its medicinal use.

(14.) In tasting as well as in digesting it is declared to be pungent, but in digesting it is also[8] said to be sweet; it is light[9], and, as shown by its smell, difficult to digest[10]; with regard to its power, it is hot, and it is famed as an aphrodisiac.

(15.) By the foremost Munis it has been declared to be, on account of its sour, hot and oily nature, a means of reducing the strength of the airy humour, and[11] on account of its sweet and bitter nature, as shown by its taste, also to be a means of abating the bilious humour. On account of its hot, sharp, and pungent nature it is said by the learned to be a subduer of the strength of the phlegmatic humour. It was thus appointed by the Creator a means of removing the *defects of these* three humours, in order that it should cure all diseases.

(16.) It kills also the airy humour when it has got into the bones, and rectifies also the phlegmatic humour when it (*i. e.*, its defect) is not of any long standing; it also greatly stimulates the digestive power, and may be considered an excellent means for restoring vital power[12] and colour.

(17.) Now by those who want to enjoy in comfort many sorts of liquor, flesh, clarified butter, barley and wheat, the following festival of the garlic is to be observed in the winter season as well as in the months of Madhu and Mâdhava.[13]

(18.) When trimmed girdles, fit for the conquest *of men*, are given up by the women, *and* necklaces are not worn on (*lit.*, do not approach) their bosoms, on account of their distressing cold, *and when* enjoyments on the roofs of one's mansions, *otherwise* so pleasant from the contact with the multitude of the rays of the moon, are not coveted, at that time

[7] *Raśûna*, according to popular etymology, is derived from *rasa* 'taste' and *ûna* 'without,' which would properly produce *rasôna*. Or the intended etymology may be from *ra* (for *la*, abbreviation of *lavaṇa*) 'salt' and *śûna* (= *śûnya*) 'destitute of'. In the Bhâva Prakâśa I,1[178] it is said to have its name from the absence of the *amla* or acid taste; and the saline taste is there expressly ascribed to the tips of its stalks (*nâl-âgra*). In the Hârîta Saṁhitâ V, 4[406] it is also said to be named from the absence of a *rasa*, but the *rasa* is not specified.

[8] *Anya*, lit. 'another', 'a second', hence 'also.' The sweet taste is again referred to in verse 15. In the Bhâva Prakâśa I, 1[179] garlic is said to be acrid (*kaṭu*), pungent (*tikshṇa*), and sweet (*madhura*), both when eaten and digested. In the Hârîta Saṁhitâ V, 4[406] it is also said to be of sweet taste (*svâdu-rasa*).

[9] In all other medical works, on the contrary, garlic is said to be *guru* or 'of heavy digestion;' see the references in note 6. Digestion is said to be of two kinds: *guru* or heavy (or brisk) and *laghu* or light (or sluggish). Drugs in which earth and water predominate (see note 5) cause heavy, while drugs in which fire, air and ether predominate, cause light digestion. In the latter urine and fæces are obstructed (*baddha-viṇmûtra*), while in heavy digestion they are abundant or loose (*śithṭa-viṇmûtra*). Purgative drugs, accordingly, are said to contain an abundance of earth and water, while emetics have more of air and fire. In light digestion the tendency is said to be upwards, in heavy, downwards. See *Suśruta* I, 40[150], 41[154].

[10] The original reading was *durjjaya* 'difficult to get rid of,' which is still distinctly traceable in faded ink below the revised reading *durjjara* 'difficult to digest.'

[11] The following line does not scan in the original, unless *sa* is omitted. Another difficulty is *pitta-bhâva*. There is no taste called *pitta*, so far as I am aware. I have translated 'bitter,' taking *pitta* to be a clerical error for *tikta*.

[12] On *bala*, or 'vital power,' see Suśruta I, 15[55]. It is the resultant of the seven *dhâtus* or 'constituent elements of the body,' and is also called *têjas* or *ôjas*. See verses 44—46.

[13] *Hima-kâla* 'winter,' also called Śîta-kâla, includes the two seasons Hêmanta 'winter' and Śiśira 'frost.' The former comprises the two months Agrahâyaṇa and Pausha (½ November—½ January), the latter the two months Mâgha and Phâlguna (½ January—½ March). Madhu and Mâdhava, commonly called Chaitra (½ March—½ April) and Vaiśâkha (½ April—½ May), are the two months that constitute the season of Vasanta, or 'spring.' Garlic is, therefore, recommended to be used in the winter and spring. Compare with this the Ashṭânga Hṛidaya VI, 39, verse 114[569], where garlic is recommended to be used in the winter and spring (*śîtê vasantê*) by sufferers from phlegm, and in the rainy season (*ghanôdayê*) by sufferers from air. See the following note.

it should be observed, also when Aguru (fragrant aloe) is much esteemed, and *the bodies are* daubed with Kumkuma (saffron).[14]

(19.) Then on the house-tops, gate-ways and upper windows garlands of garlic richly set with its bulbs should be displayed, and on the ground itself one should have worship performed. One should also cause the people of one's household to wear chaplets made of the same (garlic). This is the manner *for observing the festival,* appointed for the people, *and* known by the name of Svalpôvamâ.[15]

(20—27.) Now *the first formula*:[16] Having washed his body, and in purity and devoutness worshipped the gods, brâhmans and fire, *the patient* should drink, on a day marked by an auspicious constellation of the planets, of the fresh juice of garlic, strained through a piece of cloth: (21.) either one kuḍava[17] or half a kuḍava or one and a half kuḍava or even more;

Second Leaf: Reverse.

there is here no fixed measure; let him drink with due regard to the diseases caused by the strength of the humours. (22.) While he is drinking, one should gently blow on him soft currents of air with fans made of palm leaves; and when he swoons whilst he is drinking, one should sprinkle him with cold water and *rub him* with *paste of* sandal. (23.) Of this juice, fortified with one-third part of surâ (spirits of rice), he should sip a mouthful,[18] and first stopping a moment to let it play in the throat, he should drink it together with the rest. (24.) When this is digested, he may eat milk with rice; or milk may be taken with the addition of the broth of game or with dainty decoctions of pulses or with oleaginous substances;[19] *but* he should take these moderately and only once a day. (25.) He may drink mârdvîka, or madhu, or madirâ and madhu in equal parts, or arishṭa, or śîdhu, or jagala, or agaja, or mairêya,[20] or whatever other strong liquor there may be; but he should drink these with water, or one at a time, lest there be any mixture of liquors. (26.) If he is not used to drinking liquors, he may drink warm water or sour

[14] *Kuṁkum-âṅkâḥ*, lit., 'marks or daubs of kumkuma' *i.e.*, 'when the body is bedaubed with the paste of kumkuma rubbed on it.' The first part of this verse describes the winter, the last part the spring (or early summer). *Kuṁkuma* and *aguru*, like *chandana* (see verse 22), are considered cooling, and a paste of them is rubbed on the body for relief from the great heat of the early summer. In the Ashṭâṅga Hṛidaya I, 3, verse 20[20], paste of *karpûra, chandana, aguru*, and *kuṁkuma* (camphor, sandel, aloe and saffron) is recommended to be used against the ill effects of the heat in the early summer (*śiśira* and *vasanta*) and ibidem, verse 11[19], paste of kumkuma and fumes of aloe are recommended in the winter (*śîtakâla*). In Part II, fol. 10*a*[7], *kuṁkuma* is called *varṇa-kara* colour-producing', and is there mentioned, together with *aguru*, as ingredients of the highly valued Amṛita oil.

[15] *Svalp-ôvamâ* is puzzling; I take it to stand for *svalpôpamâ* 'admitting of little comparison,' 'incomparable.' But possibly it is a false reading.

[16] With this compare the formula in the Ashṭâṅga Hṛidaya VI, 39, verses 116—125[569].

[17] On this and other measures see Colebrooke's Essays, Vol. II, p. 533ff. A *kuḍava* is said to be a cubic measure of either $3\frac{1}{3}$ or 4 fingers (*aṅgula*), holding 2 double handfuls (*prasṛiti*, a quantity held in both hands by a man of common size). Four *kuḍava* make one *prastha*, 4 *prastha* make one *âḍhaka*, and 4 *âḍhaka* make one *drôṇa* or *kalaśa*; accordingly 64 *kuḍava* = 16 *prastha* = 1 *kalaśa*. A *kuḍava* holds 4 *pala*, a *pala* being a 'handful' (*mushṭi*) or half a *prasṛiti*, or 2 *pala* = 1 *prasṛiti*. As measures of weight 7 *gunjaphala* = 1 *mâsha*, 4 *mâsha* = 1 *śâṇa*, 2 *śâṇa* = 1 *tôlaka*, 2 *tôlaka* (or *tôlâ*) = 1 *karsha*, 4 *karsha* = 1 *pala*, 8 *pala* = 1 *sêr* (or *śarâva*), 2 *sêr* = 1 *prastha*, 4 *prastha* = 1 *âḍhaka*, 4 *âḍhaka* = 1 *drôṇa*. See Dr. Dutt's Hindu Materia Medica, p. 8. The *karsha* is also called *viḍâla-pada* or *mârjâra-pada*; see Part II, fl. 3*b*[2], 4*a*[7]; compare Chakradatta, formula 19 and its commentary, p. 155, 156.

[18] Original *gaṇḍûsha*, a term used with gargles; see Dr. Dutt's Materia Medica, p. 18.

[19] *Snêha* 'oleaginous substance' is said to include the following: *taila* or oil, *ghṛita* or clarified butter, *vasâ* or fat, and *majjâ* or marrow.

[20] These are various kinds of spirituous liquors. For details see Dr. Dutt's Hindu Materia Medica, pp. 13, 266, 272, 273, also Suśruta I, 45 (transl., pp. 239—243). The only variety that I cannot identify is *agaja*. In the dictionaries it is said to be 'bitumen.' Perhaps it is a false reading.

kâñchika ; or he may drink tushôdaka or suvîraja,[21] or fresh whey. (27.) He should never take it with treacle, nor should he ever drink unboiled water, while using this prescription ; he should always beware of indigestion, nor should he take it *only* for a few days.

(28 & 29.) Now *the second formula:*[22] Having crushed small fresh bulbs *of garlic*, and, together with an equal quantity of clarified butter, stirred them well with a churning-stick in a vessel used for clarified butter, one may, after having let *this preparation* stand for ten days or longer, eat it together with an equal quantity of bel-fruit (*Aegle marmelos*); and when it is digested, one should observe the diet prescribed in the case of the use of the juice.[23]

(30.) The two ways of using it, above set forth by me, are the principal. If any one is not willing to make use of either, let him hear from me other ways of using it.

(31.) *The third formula.*[24] After cleaning bulbs *of garlic* till they are as bright as a conch shell, they may be eaten with flour of parched grain, kulmâsa and chukra,[25] well cooked with clarified butter and oil, after the manner of broths and meats, accompanied with mashed beans and green vegetables, well seasoned with some spices[26] and sonchal salt. Or *they may be eaten* prepared in many other ways. Or other[27] *parts may be taken, as follows :*

(32.) *The fourth formula.* Having boiled their stalks with meat, one may give this savoury broth to drink, after straining it *through a piece of cloth* ; or one may give him milk similarly prepared, or a pottage of pulses mixed with them.[28]

(33.) Now *the fifth formula* : garlic together with oil and śukta,[25] placed in a quantity of barley, should be plastered round with clay and allowed to stand for a year; a person partaking of this will get rid of diseases even (if of long standing).

(34.) *The sixth.* After a cow has been kept for three nights without grass, she may be supplied with garlic stalks together with twice as much of grass.

Third Leaf: Obverse.

Any Brâhman may then use her milk, curds, and clarified butter or also the buttermilk, and, thereby overcoming all sorts of diseases, he will enjoy happiness.[29]

(35 and 36.) *The seventh.* Thirty-two prasthas[17] of the juice of garlic, one quarter as much of yeast, one prastha of oil free from all impurity, and six *prasthas* of flour should

[21] The *suvîraja* of the text is probably the same as what is called *sauvîraka* in Suśruta I, 45. All three drinks are kinds of sour gruel, produced by the acetous fermentation of a decoction of different sorts of unhusked grain ; *tushôdaka* or *tushâmbu* is made with the husks of a kind of pulse, *suvîraja* or *sauvîraka*, with unhusked barley, and *kâñchika* or *kâñjika* or *dhânyâmla* with unhusked rice. On their preparation see Suśruta I, 44 (transl., pp. 209, 210, 246); also Dutt's Materia Medica, p. 12.

[22] With this compare the formula in the Ashṭânga Hṛidaya VI, 39, verse 126[570].

[23] The *rasa* or 'juice' is that prescribed in verses 20—27.

[24] With this compare the formula in the Ashṭânga Hṛidaya VI, 39, verse 127[570].

[25] *Kulmâsa* and *chukra* or *śukta* are two kinds of sour gruel. As to the latter, see Dr. Dutt's Materia Medica, p. 12. See also note 21 above.

[26] *Gandha* or 'spices' are generally enumerated in a set of three (*tri-jâtaka*) or of four (*chatur-jâtaka*). The former set comprises cinnamon bark (*tvach*), cinnamon leaves (*patra*) and cardamoms (*êlâ*). The latter adds *Nâgakêśara* or Mesua ferrea. See Bhâva Prakâśa I, 1[129], Muktâvalî, p. 10, and Dutt's Materia Medica, p. 119, 224.

[27] The construction is rather rugged. I supply *aṅgâni* to *itarâṇi*, *i.e.*, besides the bulbs, 'other parts' of garlic may be used, such as the stalks, mentioned in the following verse.

[28] *i.e.*, the stalks may be boiled with meat or with milk or with pulses, and then given to drink after straining the mixture.

[29] The solution of the puzzle of this mutilated formula I owe to Kavirâj Binod Bihari Gupta. The object is to enable a Brâhman, who is forbidden the use of garlic, to make use of it by passing it through a cow. After keeping her fasting for three days, she is to be given fodder consisting of two parts of grass and one part of garlic. Her milk, thus impregnated with the essence of garlic, may then be used by the Brâhman.—*Smarshmî* I take to be a blunder for *śarmmî*.

be taken. After boiling *these* a wise physician will further add one well-cooled kalaśa of Mêshaśṛiṅgî (*Asclepias geminata*) and once more throw in two prasthas of flour. (36.) This liquor will after five times five days become ready endowed with taste, colour and aroma; as an oil also it is excellent and most effective. If a person uses it diligently, whether as an oil or as a liquor, the hosts of diseases avoid him, just as in a fight armed people are avoided by others.

(37.) *The eighth.* Having crushed one prastha of cleaned garlic, one should mix it with half a pala[17] of powder of the three myrobalams,[30] and a kuḍava of clarified butter and oil, and then allow it to stand for ten days. This makes an agreeable remedial paste against cough and asthma.

(38 and 39.) [31]Joined with remedies against air, *garlic* cures abdominal tumours caused by the airy humour; and if joined with Khadira (*Acacia catechu*), it at once cures skin diseases. Mixed with Hayagandhâ (*Physalis flexuosa*), it is a remedy against cough and asthma; and mixed with liquorice, it is declared to be good for the voice. (39.) It cures various kinds of diseases, when joined with various kinds of substances. There is no sort of discomfort in the administration of it, so that it may be used by people who are fond of ease.

(40—42.) Hear from me with an attentive mind, O Suśruta, as I set forth briefly its virtues, when applied as an alterative tonic. (40.) It cures skin diseases, loss of appetite, abdominal tumours, cough, leanness, white leprosy, and weak digestion. It removes rheumatism, menorrhagia, abdominal pains, consumption, morbid affections of the bowels, enlargement of the spleen, and hæmorrhoids. It banishes hemiplegia, sciatica, worms, iliac passion, and urinary disorders. It cures lassitude, cold in the head, rheumatism in the arms or back, and epilepsy. (42.) Venerable Sir, with a voice beautiful like that of a tabor or flute, with *a complexion* clear as molten fine gold, strong in memory and mind, with a well-knit body, free from all wrinkles, etc., with all the senses steady, collected and constantly increasing in vigour, you shall live for a hundred years, with a well-regulated digestion and inexhaustible virility.

Third Leaf: Reverse.

(43) Thus far the administration of garlic has been explained by me, even as it was taught by the sages of old, ... and one should accurately observe it.....

(44—46.) Food, digestion, the normal condition of the elements, health, plumpness, spirits, energy and *long* life are *all* dependent on the digestive faculty. (45.) The digestive faculty is set in activity through food; and the resultants of digestion are the elements; health depends on the normal condition of the elements; plumpness on health; (46.) good spirits and energy on plumpness; and through all these the life of living beings is prolonged. Hence one should first of all examine *the state of* the digestive faculty.[32]

[30] *i.e.*, the chebulic, the emblic and the belleric. See Dr. Dutt's Materia Medica, p. 161.

[31] With verses 38-42 compare Ashṭâṅga Hṛidaya VI, 39, verses 128-130[570]. The agreement, however, is only of the most general kind.

[32] Compare with this the opening statements in I, 35 and 46 of the Suśruta.—According to the Suśruta (see I, 15[52]) the *dhâtus* or 'elements' of the body are seven: *rasa* 'chyle, *śakta* 'blood,' *mâṁsa* 'flesh,' *medas* 'fat,' *asthi* 'bones,' *majjâ* 'marrow,' and *śukra* 'semen.'—*Sâmya* or 'equilibrium' is the exact quantity of each element required to constitute a healthy body.

(47—49.) [33]When *the digestive faculty* is such as to produce the normal condition of the elements, it is said to be (normal or) regular, and this is justly considered its best state. When the digestion is (abnormal or) irregular, one should drink things made of curdled milk or clarified butter or habush and the like; (48) greasy and warm bougies[34] also are useful; afterwards food and drink *may be taken*. When the digestion is weak, one should fast at first, and afterwards use medicines to promote appetite and assist digestion[35]; (49) also the use of liquors medicated with powders[36] is advantageous as removing derangements of the bile and phlegm. When the digestion is regular, the physicians should prescribe whatever is agreeable to the system.[37]

Further it may be observed:—

(50 and 51.) When the digestion is weak or too active, a person dies, unless he receives proper treatment; when it is irregular, all sorts of diseases arise; when it is regular, he lives long in comfort. (50.) Hence a wise physician will at all times in all diseases *first* direct his treatment to the proper regulation of the digestive faculty, afterwards *paying attention* to the relief of the sickness.

(52—54.) He who desires a good memory, health and strength, and wishes for a long life, should make use of the fresh juice[38] of the Saṅkhapushpî (*Canscora decussata*), Brâhmî (*Herpestis Monnieria*), Maṇḍûkaparṇî (*Hydrocotyle asiatica*) and liquorice. (53.) Within one month he will obtain a good memory, and within twelve months he will be able to reproduce from memory whatever he hears once only, without any decay. (54.) With the same treatment, he will live for a thousand years or for two hundred years, if administered in proportion; and if he goes on continually repeating the treatment, he will enjoy undecaying life.

(55—59.) In the case of [39]gruels, *khaḍa* (medicated buttermilk), and decoctions; of electuaries, powders, and antidotes; of pills, ointments, suppositories, medicated liquors, fumes and sternutatories; (56.) of *puṭapâka* (roasted drugs), emollients, sudorifics, emetics and eye-lotions; and in the case of any other medicaments, not named, when the proportion is not mentioned, (57) the portions of the ingredients should be equal; of honey and clarified butter, there should be a double portion; but of treacle one should take a three-fold, and of powdered white sugar a four-fold portion. (58.) In the case of pulverized

[33] With verses 47—51 should be compared the statements in Suśruta I, 35. There four kinds of digestion are enumerated: regular, irregular, weak and too active. These four kinds are referred to in our verse 50. But verses 47—49 mention also a different classification into two kinds only: regular and irregular; and for the latter kind curdled milk and clarified butter are prescribed. But in the Suśruta these are prescribed for a too active digestion. Moreover, the Suśruta prescribes greasy (*snigdha*, Dr. Dutt's transl. 'cooling'?), acid and saline remedies for irregular digestion, while our verse 48 prescribes greasy and warm bougies.

[34] Instead of *varttayas* 'bougies' probably *vastayas* 'enemas' should be read. For irregular digestion is said to be due to deranged air (*vâyu*, see Suśruta I, 35[130]); and for this, according to present Hindû medical practice, enemas are commonly used, but never bougies.

[35] On *pâchana* and *dîpana* see Dr. Dutt's Hindu Materia Medica, p. 5.

[36] On *arishṭa* or 'medicated liquors' see Dutt's Materia Medica, p. 13. Two formulas for a *chûrṇârishṭa* or 'liquor medicated with a powder' will be found in Part II, verses 68-71 and 105-108.

[37] On *sâtmya* see Suśruta I, 35, verse 35[132].

[38] On *svarasa* 'fresh juice,' see Dutt's Materia Medica, p. 9.

[39] On these medicaments see Dr. Dutt's Materia Medica, p. 9ff. For a *puṭapâka* vegetable drugs are made into a paste, and tied up in the form of a ball in leaves of the *Eugenia jambolana* or *Ficus Bengalensis*, after which the ball is covered with a layer of clay and roasted in a cowdung fire. When the clay becomes brick-red, the roasting is completed. The roasted drug is now taken out, and given either in the form of a pill or powder or its juice is expressed and given with honey or other adjuncts.—*Khaḍa* is said to be buttermilk boiled with acid vegetables and spices.—*Âsu* I take to be the same as *âsava* or 'medicated liquor.' See also note 62.

drugs, when no liquid is prescribed, water should be understood *to be taken.* In the case of curdled milk, urine, milk, clarified butter, hair, horn and hoof, (59.) one should prescribe all these to be taken from the cow; so also from among honeys, that of the common bee should be taken.[40]

(60) With the rind of pomegranate one should boil mustard oil: *rubbing with* this causes the growth of the ears, and of the labia pudendi and the penis.[41]

(61—67.) Boil half a pala of the root of Chitraka (*Plumbago zeylanica*), likewise of Trivṛit (*Ipomœa turpethum*), and Sâtalâ (*Stereospermum suaveolens*), and one karsha[17] each of the roots of Dantî (*Baliospermum montanum*) and ....., (62.) and likewise of long pepper, rocksalt, asafœtida and Indian sorrel, and twenty of the best chebulic myrobalans,.....

Fourth Leaf: Obverse.

(63.) From these carefully prepare ten boluses with eight pala[17] of treacle, and take one of them on every tenth day. (64.) After it one should drink warm water for the purpose of correcting the defects of the humours; then, after the purgative has taken effect, one should bathe and may then return to one's ordinary diet.[42] (65.) There should never be any hesitation with regard to this remedy, either in word or deed or thought. It is a purgative composed by Agasti, fit for princes, and which can be used in all seasons. (66.) It prevents old age and death; it cures all diseases; it also acts as an aphrodisiac and alterative tonic, and increases memory and health. (67.) It should never be administered to any one who has no son nor disciple; nor should it be given to an enemy of the king, nor to any other sinful liver.

(68—70.) [43]Both Panchamûla (the five drugs)[44], liquorice, Guḍûchî (*Tinospora cordi-*

[40] The meaning is, that the products from the cow and the common bee should be understood to be prescribed, whenever no other animal is specifically named.

[41] Compare with this the first formula in the Chakradatta LXXI, 14[748] on Aphrodisiacs (*vṛishya*). It only adds, as two further ingredients, marking-nut (Bhallâtaka. *Semecarpus anacardium*) and fruit of the Indian nightshade (Vṛihatî, *Solanum Indicum.*)—The oil of the *Brassica juncea*, the Indian mustard, is largely used by Indians as an article of food as well as an unguent and is known as *kaḍuvâ* or *kaṭuvâ têl*, 'pungent oil,' as distinguished from *mîṭhâ têl*, the 'sweet oil' of the *Sesamum indicum.*

[42] Compare with this the formula given in Charaka VII, 12[892], Suśruta 1, 44, verses 50, 51[166], Vangasêna LXXIX, 41, 42[1020], called *Guḍûdya môdaka* in the latter. There are fewer ingredients and the proportions are different, but the chief ingredients are the same (*viz.*, 1 pala each of Dantî and Chitraka, 1 karsha each of Pippalî and Trivṛit, and 20 myrobalans); they are also to be made up in boluses of 8 pala of treacle, and one bolus to be taken every tenth day, with warm water after it.

[43] This and the three following formulas are optional. Any two or three of the ingredients named in them may be selected to make up a prescription. In this optional form they are not found in any other existing medical work, but these give numerous prescriptions made up from them, though, as a rule, they are made up with more than two or three drugs. One, however, made up with only two (*viz.*, Indian Barberry and *Prapauṇḍarîka*), occurs in the Ashṭânga Hṛidaya VI, 16, verse 33[494]; another (with 1, root, rind and shoots of the castor-oil plant, and 2, *Kaṇṭakârî*) in Suśruta VI, 9, v. 8[679], Chakradatta LXII, 13[502], Śârngadhara III, 13, v. 21[318]. Others, made with three, occur in Vangasêna LXVIII, 32[784], (flower of *Kuraṇḍa*, liquorice and ginger, or *Lôdhra*, liquorice and ginger), and Charaka VI, 24, v. 223[796], Ashṭânga Hṛidaya VI, 16, v. 25[494], (*Prapauṇḍarîka*, liquorice, Indian Barberry). It may be noted that the ingredients in two of these prescriptions are selected irrespective of the directions in our formulas. As a rule, the particularised prescriptions contain four or more ingredients; but often two or three among them are selected from those named in our formulas, thus in Charaka VI, 24, v. 226[796] we have a prescription of four ingredients, of which three (*Vâsâ, Prapauṇḍarîka* and *Dârvî*) are from our formulas, while the fourth (*Kâlânusârinî*) is a new addition. Similarly in Suśruta VI, 11, v. 5[663], there are four ingredients, (the three acrids, the three myrobalans, turmeric and *Viḍaṅga*), of which the three first begin our verse 74, while the fourth is new. See also note 49.

[44] On these *pañcha-mûla* or "five drugs" see Dr. Dutt's Hindu Materia Medica, pp. 145, 146, Bhâva Prakâśa I, 1[198, 199], Muktâvalî, page 247. They are distinguished as the lesser (*hrasva* or *laghu*) and the greater (*vṛihat*). The former comprise the *Śâlaparṇî* (Desmodium gangeticum), *Pṛiśniparṇî* (Uraria lagopodioides), *Kaṇṭakârî* (Solanum Jaquinii), *Vṛihatî* or *Vârttâkî* (Solanum indicum), and *Gôkshura* (Tribulus terrestris). The latter include the *Vilva* (Aegle marmelos), *Syônâka* (Calosanthes indica), *Gambhârî* or *Bhadrâ* (Gmelina arborea), *Pâṭalâ* (Stereospermum suaveolens), and *Gaṇikârikâ* (Premna spinosa). Both sets are together known as the *daśa-mûla* or 'the ten drugs' or the *dvi-pañcha-mûlî.*

folia), Râsnâ (*Tanda Roxburghii*), Aśvagandhâ (*Withania somnifera*), Amaradâru (*Pinus deodara*), Pâṭhâ (*Stephania hernandifolia*), bark of cinnamon, the two Balâ[45], Tagara (*Tabernaemontana coronaria*), and seeds of sesamum, Mûrvâ (*Sanseviera zeylanica*), Kulattha (*Dolichos uniflorus*), Indian spikenard and Ghana (*Cyperus rotundus*), (69.) Punarnavâ (*Boerhaavia diffusa*), and bark and fruit of Vêṇu[46], Jîvantî (*Caelogyne ovalis*), also cardamom, aloe-wood, and Jîvaka[47], root of the castor-oil plant together with its nuts and sprouts, flowers of Kuraṇḍa[48] (*Corchorus antichorus*), and ginger: (70.) two or three of these *drugs* should be boiled in the milk of goats or cows or sheep mixed with water, and then, with the addition of a little rocksalt, the mixture may, in a tepid state, be applied as a lotion in eye-diseases caused by the airy humour.

(71—73.) [49]Indian barberry, blue lotus, Padmaka (*Prunus paddam*), Tunga[50] (*Calophyllum inophyllum*), Yâshâ [50] (*Alhagi maurorum*), Mêdâ, [50] leaf-stalk of the lotus, liquorice, Samangâ (*Mimosa pudica*), yellow sandal, Parpaṭaka (*Oldenlandia herbacea*) and Latâ (*Ichnocarpus frutescens*), also raisins, Kâshmarya (*Gmelina arborea*), and Parûshaka (*Grewia asiatica*), (72.) roots of Gundrâ (*Panicum uliginosum*), of Naḍa (*Phragmites karka*) and of Vêtasa (*Calamus rotang*), and blades of not-flowering grasses, Prapauṇḍarîka[50] and Kirâtatikta (*Ophelia chirata*), white sandal, Nimba (*Azadirachta indica*), Paṭôla (*Trichosanthes dioica*), Vâśâ (*Justicia adhatoda*): (73.) two or three *of these* may be boiled in the milk of a goat or a woman, and then, with the addition of sugar and honey, will make a very good lotion in eye-diseases caused by bile and congestion of blood.

(74—76*a*.) The three acrids[51], the three myrobalans[30], turmeric, sulphate of iron, nutmeg, soot[52], jasmine, also lac, Dantî (*Baliospermum montanum*), Surasa (*Ocimum sanctum*) and Vacha (*Acorus calamus*), Pâṭhâ (*Stephania hernandifolia*), Aśvagandhâ (*Withania somnifera*), best Amaradâru (*Pinus deodara*), (75.) also Kaṭphala (*Myrica sapida*), cardamoms, aloe-wood, Kaṇṭakârî (*Solanum jacquinii*), Rôdhra (*Symplocos racemosa*), Karañja (*Pongamia glabra*), Vṛihatî (*Solanum indicum*), Śvadaṁṣṭrâ (*Tribulus*

[45] This is the *Sida*, of which, however, Dr. Dutt in his Hindu Materia Medica, p. 120, mentions four kinds: cordifolia, rhomboidea, rhombifolia, and alba. The two *Balâ* here referred to are the *Balâ* or Sida cordifolia and the *Atibalâ* or Sida rhombifolia, also called *Bala-dvaya*. See Dallana Mishra's commentary on the 5th list in Suśruta I, 39.

[46] I do not understand what *Vêṇu-phala-tvacha* may be, nor does any native practitioner I have consulted.

[47] *Jîvaka* is one of the drugs which formed part of the group known to the ancients (Charaka and others) as the *ashṭa-varga* or 'group of eight drugs.' It comprised the following: 1, *Jîvaka* and 2, *Ṛishabha*, 3, *Mêdâ* and 4, *Mahâmêdâ*, 5, *Kâkôlî* and 6 *Kshîra-kâkôlî*, 7, *Ṛiddhi* and 8, *Vṛiddhi*. Their identity is no more known at the present day, and the following substitutes are prescribed: the roots of *Vidârî* (Batatas paniculata) for Nos. 1 and 2, the roots of *Satâvarî* (Asparagus racemosus) for Nos. 3 and 4; the roots of *Aśvagandhâ* (Withania somnifera) for Nos. 5 and 6, and the tubers of the *Varâhî* (or *Bhadramusta*, Cyperus pertenuis) for Nos. 7 and 8. See Bhâva Prakâśa I, 1[170,172].

[48] See Watt's Economic Products of India, Part V, p. 97. It is the same as *Sakuruṇḍa* or *Śâkuruṇḍa*, a plant of doubtful identity.

[49] Compare with this the formula in the Chakradatta LXII, 17[605], Vangasêna LXVIII, 77[788] on eye-diseases due to bile, and Chakradatta LXII, 28[606], Vangasêna LXVIII, 107[791] on eye-diseases due to blood-congestion. The latter contains seven drugs, all mentioned in our formula; the former, five drugs, three of which are given here.

[50] On *Mêdâ* see note 47.—*Yâshâ* I take to be the same as *Yâsa* or *Yavâsa*.—*Tuṅga* is the same as *Punnâga*, and *Latâ* is the *Syâma-latâ* and the same as *Sârivâ* or *Anantamûla*.—*Prapauṇḍarîka* is said to be a fragrant wood resembling the *Padma-kâshṭha* or *Padmaka*.

[51] Also called *try-ûshaṇa* or *tri-kaṭu*; they are ginger, black pepper and long pepper. See Dutt's Hindu Materia Medica, p. 253.

[52] *Gṛiha-dhûma*, lit, 'house-smoke', is soot. The Petersburg and other Sanskrit dictionaries make it to be the name of a plant, I do not know on what authority. In the Suśruta V,1. v. 56[605] it is said to be *dhûma âgâra-sambhavaḥ*, *i.e.*, 'smoke produced in a house', that is, the soot deposited in the cobwebs over the hearth or fireplace of a house. It is a substance often prescribed by Kavirâjas. In Bangâlî it is called *jhûl*, and in Sanskrit commentaries it is generally rendered by *alandhuka*, *e.g.*, in Chakradatta LXVII, 7,[661] comm. *gṛihadhûmaṁ alandhukaḥ*. The latter is a wrong form of the Sanskrit *alaudhûma* 'thick smoke' or 'soot'.

terrestris): two or three of these may be boiled in water, and when cooled down to moderate warmth, (76*a*.) they may be used, mixed with rocksalt and honey, as a lotion in eye-diseases caused by phlegm: so the sages declare.

(76*b*—78*a*.) With Parûshaka (*Grewia asiatica*), the acid fruit of the hog-plum and tamarind trees[53], rose-apple, mango, wood-apple, jujube, (77) together with citron or the acid juice of pomegranate, or with some liquor or with milk or with curdled milk or whey, also with Indian barberry, blue lotus and the other *above mentioned drugs*,[54] boiled with sour substances, and mixed with some rocksalt, a lotion *is made* for the eyes, (78*a*.) which will thoroughly cure any disease of the eyes due to congestion of the blood produced by excessive heat or cold.

(78*b*—79*a*.) Having ascertained whether an *eye*-disease is due to the deficiency or the excess of two humours or all three humours concurrently[55], (79*a*.) an intelligent physician should determine *his line of treatment*.

Fourth Leaf: Reverse.

(79*b*—80*a*.) [56]The tender roots of the castor-oil plant with its nuts and sprouts, added to the milk of goats, (80*a*.) make an excellent lotion which cures *any eye-disease caused by vitiated* air and blood: so good physicians declare.

(80*b*—81*a*.) [57]Prapauṇḍarîka[50], liquorice, turmeric ....., (81*a*.) mixed with sugar, make a lotion which stops any *eye*-disease due to *vitiated* bile and air.

(81*b*—82*a*.) [58]Nata (*Tabernaemontana coronaria*), Śvadaṁshṭra (*Tribulus terrestris*), Vṛihatî (*Solanum indicum*), cinnamon and Hrîvêra (*Pavonia odorata*): these, boiled in goat's (82*a*.) milk and water, and mixed with rock-salt, make a lotion which cures any *eye-disease due to vitiated* air and phlegm.

(82*b*—83*a*.) ..... Indian barberry and best liquorice, boiled in the milk of a cow or a woman, (83*a*) and mixed with sugar, may be applied by a good physician as a lotion in *any eye-disease due to* air, blood and bile.

(83*b*—84*a*.) [59]The three myrobalans[30], finely pulverised and tied up in a piece of white linen, (84*a*.) and soaked in milk of a goat or a woman or in water, are a remedy in all *eye*-diseases.

[53] *Vṛiksh-âmbla* is said to be a synonym of both *Âmrâtaka* (hog-plum) and *Tintiḍîka* (tamarind). Accordingly I take it here to be a descriptive term in composition with the latter two names, similar to the compound term *Dâḍim-âmbla*.

[54] That is, the drugs mentioned in the formula of verses 71-73.

[55] *Sarva-samutthita* is the same as *sannipâta*. On this and on *saṁsarga* see the Ashṭânga Hṛidaya I, 1, verse 12[6].

[56] Compare with this the formula in the Ashṭânga Hṛidaya VI, 16, verse 10[493]. *Vijarjara* is in the smaller Petersburg Dictionary said to mean, "morsch", "mürbe" (rotten, decaying), but it is rather the opposite of *jarjara*, 'old', 'decayed' and therefore means 'young' or 'tender' or *taruṇa*, as in the corresponding formula of the Ashṭânga Hṛidaya, and below in verse 85*b*.

[57] This seems to be the same as the formula in the Chakradatta LXII, 17[603]. The latter adds emblic myrobalan and *Padmaka* which may have stood in the missing portion of our Manuscript. But compare also Susruta VI, 12, v. 46[688].

[58] With this compare the formula in the Suśruta VI, 9, v. 10[679] and Ashṭânga Hṛidaya VI, 16, v. 12[493], where only *Mañiishṭhâ* or *Śârṅgêshṭa* and *Udumbara* are substituted for *Svadaṁshṭra* and *Vṛihatî*.

[59] Substantially the same with this is the short formula in Śârngadhara III, 13, v. 18*b*[317], which also comprises only one drug (the three myrobalans) and is also said to be good for all eye-diseases. In the Vangasêna it is broken up into two distinct formulas; one, in LXVIII, v. 96*b*[790], consisting of the single drug of the three myrobalans, corresponds to the first portion of our verse 83*b*, the other, in LXVIII, v. 120[792], corresponds to the rest of our formula and mentions the tying up in white linen, and that it is good for all eye-diseases, but it substitutes Lôdhra (*Symplocos racemosa*) for the three myrobalans, and clarified butter, rock-salt and sour gruel for milk and water. The latter formula is also given in Chakradatta, LXII, 21[605], the former in LVII 4[568]. See also Ashṭânga Hṛidaya VI, 16, verses 5[493], 16[493], 32*b*[494], and Śârngadhara III, 13, v. 11[315].

(84*b*—85*a*.) [60]Indian barberry, turmeric, the three myrobalans,[30] Musta (*Cyperus rotundus*), mixed with sugar and honey, (85*a*.) and done up with human milk, make a lotion which is said to be a capital remedy for diseases due to *defects of* the bile, blood and air.

(85*b*—86*a*.) [61]Together with young roots and leaves of the castor-oil plant, as well as with paste of Shashṭika rice, (86*a*.) Śavaraka (*Symplocos racemosa*), steeped in clarified butter, and rubbed on according to the direction in the preceding formula, is a remedy against all *eye*-diseases.

(87.) With the same drugs as are prescribed for the lotions, a physician should prepare sudorifics, puṭapâkas, errhines, emollients, potations of clarified butter, plasters and washes[62].

(88.) [63]Plasters on the face are declared to be suitable for complaints of the seasons, to remove moles, freckles and black spots, and to be remedies against poisons and swellings.

(89—92.) (I) The bark of the *five* trees with a milky sap[64], also sandal and Padmaka (*Prunus paddam*), Gundrâ (*Panicum uliginosum*), leaf-stalk of the lotus, also Ghana (*Cyperus rotundus*), and Vâlaka (*Pavonia odorata*); (II) roots of Kuśa grass (*Poa cynosuroides*), Tagara (*Tabernaemontana coronaria*), Êlavâlu[65], leaves of Tâlîsa (*Pinus Webbiana*), Indian spikenard, and sesamum seeds; (90.) (III) Masûra (*Vicia lens*), Durvâ (*Cynodon dactylon*), Amayava (uncooked barley), leaf-stalk of the lotus, and juice of liquorice and lotus; (IV) Śailêya[66], Musṭa (*Cyperus rotundus*), aloe wood, and Jhâmaka[67], Sthauṇêyaka[68], cardamoms, Tagara (*Tabernaemontana coronaria*), and sesamum

[60] Substantially the same with this is the formula in the Chakradatta LXII, 42[609]; it only substitutes *abhighât-âkshiśûla* 'eye injured by a stroke' for 'bile, blood and air.' The second half of our formula, in verse 85*a*, is found, word for word, in the Chakradatta LXII, 19*b*[604], and Vangasêna LXVIII, 78*b*[788], where, however, it is appended to another prescription; see note 61.

[61] There are numerous formulas, more or less like the present one, in all of which *Śavaraka* (or white *Lôdhra*, Suśruta I, 38, v. 11[140], Bhâva Prakâśá 1, 1[178]) forms the principal ingredient. See, *e.g.*, Charaka VI, 24, v. 214[795], Chakradatta LXII, 9[602], Vangasêna LXVIII, v. 56[786], v. 96[790], Ashṭânga Hṛidaya VI, 16, v. 4[493]. Compare also Ashṭânga Hṛidaya VI, 16, v. 10[493]. The nearest parallel, however, is the formula in the Chakradatta LXII, 19[604], Vangasêna LXVIII, v. 78[788], which only substitutes the leaves of *Nimva* (Azadirachta Indica) for those of the castor-oil plant, and adds "the direction in the preceding formula" (*i.e.*, that in verse 85*a*) in full.

[62] Compare with this the enumeration of eye-remedies in the Suśruta VI, 9, v. 1—3[678], Vangasêna LXVIII, v. 30, 31[784], Chakradatta LXII, 1[600] (with Śiva Dâsa Sêna's commentary), and Śârngadhara III, 13, v. 1[314]; also Ashṭânga Hṛidaya, VI, 16, v. 59[496] and Vangasêna LXVIII, v. 87[789]. —*Âśchyótana* is a lotion which is applied to the eye in drops, from eight to twelve, dropped with two fingers; *tarpaṇa* or 'emollient' consists in filling the eye with clean clarified butter, in a liquid and tepid state; see on both Śârngadhara, III, 13, verses 12, 13[314], Chakradatta LXXXI, 1[785]. *Nâvana* or 'errhine' is a synonym of *nasya*; see Śârngadhara, III, 8, v. 1[272] and note 75. On *puṭapâka* see note 39.

[63] With this compare Ashṭânga Hṛidaya I, 22, verse 14*a*[141] and Śârngadhara III, 11, verse 1[287], where face-plasters are said to be remedies against vitiated humours and poisons, and beneficial for the complexion. The sequel in the Śârngadhara (verses 3-8) shows that by "poisons" are meant swellings (*śótha*) or eruptions (*visarpa*, etc.), caused by irritant poisons (such as the *árushkara* or 'marking-nut'). See also verse 103 and note 75.

[64] The five trees with a milky sap are the following, *Nyagrôdha* (Ficus indica), *Udumbara* (Ficus glomerata), *Aśvattha* (Ficus religiosa), *Plaksha* (Ficus infectoria), and *Pârîsha* (Thespesia populnea). For the latter some substitute the *Śirîsha* (Albizzia Lebbek) or the *Vêtasa* (Calamus rotang). Their bark is known by the collective name of *pañcha-valkala*. See Bhâva Prakâśa I, 1[231]. It is called *kshîravatâm tvacha* in verse 94.

[65] *Êlavâlu* is now unknown. It is mentioned as *Êlavâluka* in the 6th list of the Suśruta I, 38[140], transl., p. 161, where Dallana Mishra's commentary explains it as a reddish powder (*hari-vâluka*), resembling that of the seeds of the *Kṛishṇagandhâ* (*Kṛishṇagandhika-phala*). The latter is a name of the horse-radish tree or *Śigru* or *Śôbhâñjana* (Moringa pterygosperma), see Dutt's Materia Medica, p. 118, 297.

[66] *Śailêya* is said to be here a kind of fragrant wood, the same as *Kâlânusârya*. *Staunêyaka* is said to be a fragrant plant, a kind of *Granṭhiparṇa* (vernacular *Genṭhêla*), see Bhâva Prakâśa I, 1[192]; in the vernacular *Thanêr*. But the identity of both seems to be unknown.

[67] *Jhâmaka* is probably the same as (*i.e.*, a prâkritized form of) *Dhyâmaka*, which is mentioned in the 11th list of Suśruta I, 38[141], where Dallana Mishra's commentary identifies it with *Kattṛiṇa*, popularly called *Rôhish*, cf. Bhâva Prakâśa I, 1[210]. The latter is said to be "a fragrant grass" (Dutt's Materia Medica, p. 304), but its identity appears to be unknown. Kavirâj Binod Bihari Gupta and others, however, maintain that *Rôhish* is the same as *Bhûtṛiṇa* (Andropogon Shoenanthus); see Watt's Economic Products of India, Part V, 109[31].

seeds; (91.) (V) bark and leaves of cinnamon, Kûshṭha (*Saussurea auriculato*), aloe-wood and Jhâmaka[67], Mâṁsî (*Nardostachys jatamamsi*), Harêṇu (*Piper aurantiacum*), and Pariṗêlava (a kind of *Cyperus rotundus*); (VI) liquorice, Rôdhra (*Symplocos racemoša*), aloe-wood, and white sandal, Punarnavâ (*Boerhaavia diffusa*), seeds of Nigella and Sesamum, and Latâ (*Ichnocarpus frutescens*): (92.) with the *six* face-plasters *described* in the foregoing *six* half-verses[68] *the patient* should be treated in the summer and the other *five* seasons *of the year*. They are declared to be beneficial for the sight. Listen now to me as I explain how they remove the *defects of the* humours of men.

(93.) In the rainy season they are said to cure diseases due to *derangement of* the air; in the autumn they are held to cure diseases due to *derangement of* the bile; in the summer they are held to cure diseases due to *derangement of* the blood; in the spring they are said to cure diseases due to *derangement of* the phlegm.[69]

(94 and 95.) Roots of the cotton-plant, Latâ (*Ichnocarpus frutescens*), Uśîra (*Andropogon muricatus*), yellow sandal, and the bark of *the five* trees with a milky sap, white sandal,.....barley-corns[70]: these are said to make plasters for the face beneficial to the complexion. (95.) These *drugs* should be dried and then mixed with the urine of a cow, or with the sour juice of jujube and urine, or they may be dried and mixed with the juice of citron and with mustard (and thus applied to the face).

Fifth Leaf: Obverse.

(96.) ..... if the blood becomes painful or vitiated or emitted, face-

[68] A similar set of six formulas is given in the Ashṭânga Hṛidaya I, 22, verses 18-21[142]. There the series commences with a formula for the winter (*hêmanta*); in our Manuscript it begins with the formula for the summer (*gharma=grîshma*).

[69] It is curious that this passage enumerates no more than four seasons. Usually the year is divided into six seasons, and this division is clearly implied in the preceding passage (verses 89-92). The apparent reason for noticing only four seasons is the corresponding number of four *dôsha* or 'humours,' each 'humour' having one season to itself; *viz.*, rains and air, autumn and bile, summer and blood, spring and phlegm. This reason, however, does not fully account for the difficulty; for it cannot be supposed that the disturbing influence of the *dôsha* on the system is taken to be in abeyance during the two omitted months of *hêmanta* or 'winter' and *śiśira* or 'frost.' It would rather seem as if the whole year were here intended to be divided into four seasons, and that the two seasons which appear to be omitted are really, in some way or other, included among the four. There is a corresponding passage in the Suśruta I, 6[20, 21]. There the frost season (*śiśira*) is also omitted, while a second rainy season, called *prâvṛish*, is introduced. This practically reduces the number of seasons to five; and it may perhaps be suggested that in our Manuscript a further reduction is made to four seasons, by the extension of the autumn (*śarad*) so as to include the winter (*hêmanta*). The only notice I remember of a year divided into four seasons occurs in Beal's Buddhist Records of the Western World, Vol. I, p. 72. There the four seasons are spring, summer, autumn, winter. If "rains" is substituted for "winter," and the series read backwards, it exactly agrees with that given in our Manuscript. Both statements, in our Manuscript and in the Suśruta, commence the year with the rainy season. It may be noted, that according to Albiruni's India (see Vol. II, p. 8, in Professor Sachau's translation, in Trübner's Oriental Series) the practice to commence the year with the rainy season prevailed in "Kanêr, which is conterminous with Kashmir."—Another noteworthy point is that the present passage clearly teaches a tetrad of *dôsha* or 'humours;' *viz.*, air, bile, phlegm and blood. The same doctrine is also found in the formulas of verses 106-108; see note 79. On the other hand, the introductory verse 15 names a triad of humours (*dôsha-traya*), *viz.*, air, bile and phlegm. There is here an inconsistency. The Charaka III, 1[254], already teaches a triad of 'humours', and since then that doctrine has been the accepted one; but there have been older schools (*tantr-ântarîya*) teaching a tetrad of 'humours,' see Ashṭânga Hṛidaya I, 1, v. 6[4]; and there are passages even in the Suśruta which imply, though inconsistently, that *rakta* or 'blood' is one of the 'humours.'—Finally it may be noted (perhaps as a mere coincidence) that the two months here omitted, *hêmanta* and *śiśira*, are just the two months expressly named in the introductory verses 17 and 18 as suitable for the use of *laśuna*; see note 13.

[70] Roots of the cotton plant are mentioned in a formula in Śârngadhara III, 11, verse 102[302].—*Alatâ* must be a clerical error for *Latâ*. Perhaps the scribe originally meant to write *Ananta*, which is a synonym of *Latâ*, but which would not have suited the metre.—On the "trees with a milky sap" see note 64.

plasters should be applied, at the same time that some oleaginous substance is given as a purgative and various secretories administered to the nose.[71]

(97.) Bark and leaves of cinnamon, Mâṁsî (*Nardostachys jatamansi*), Nata (*Tabernaemontana coronaria*), and white sandal, realgar, Vyâghranakha (*Unguis odoratus*), Harêṇu (*Piper aurantiacum*), tamarind, Kushṭha (*Saussurea auriculata*), the two Surasâ (Tulsi-plant), and the two Haridrâ (turmerics)[72], applied as a face-plaster, act as remedies against poison.

(98*a*.) Mûrvâ (*Sanseviera zeylanica*), Aśvagandhâ (*Physalis flexuosa*), the three myrobalans[30], Karañja (*Pongamia glabra*), applied as a face-plaster, act as a remedy against swellings.

(98*b*.) Mûrvâ, mixed with cow's urine, and applied as a face-plaster, is said to be a remedy against swellings.

(99.) While a plaster is applied to the face of a patient, he should not laugh, nor weep, nor enjoy sleep, nor should he eat. Nor should he warm himself at a fire, nor retain the plaster after it has become dry.[73]

(100.) [74]Moles and black spots, moreover skin-diseases, freckles, hairy moles and pigmentary moles of a person are instantly cured, and the eye and mouth relieved, through the application of a face-plaster.

(101.) If one laughs or eats or sleeps while a plaster is applied to his face, his phlegm as well as his air will quickly grow to excess: in such a case secretories should be applied to the head; oleaginous substances also should be administered and fumes inhaled.[75]

(102.) If through the heat of a fire the face-plaster of a patient has melted, or if he has allowed it to become dry, then moles and the other above mentioned diseases are said *to break out*. These should be relieved in the manner above explained.

(103.) Night-blindness, dimness of the eyes, heat in the head, diseases of the eyes caused by deranged bile and accompanied by heat, moreover any other evils affecting the skin of the face, are instantly relieved through the application of a face-plaster.[76]

(104.) In the case of any disorder of the eyes due to *derangement of* the phlegm and air, in the case of the application of a secretory to the nose,[75] in the case of people suffering from catarrh, in the case of lock-jaw, and in the case of diseases of the head, it is said that face-plasters should be avoided.[77]

[71] See note 75.

[72] On the two *Surasâ* (Ocimum sanctum) see Dallana Mishra's commentary to Suśruta I, 38 (8th list); also Dutt's Materia Medica, p. 219. They are the white and black varieties of the Tulsî plant. On the two *Haridrâ* (Curcuma-longa) see Dutt's Materia Medica, p. 256: "The term *haridra-dvê*, or the two Turmerics, signifies turmeric and the wood of Berberis Asiatica. They are often used together... and their properties are said to be analogous."

[73] Similar cautions are given in the Ashṭânga Hṛidaya I, 22, verses 15*a*, 16[147], Vangasêna LXIV, 44[715], Śârngadhara III, 11, verses 2*b*[287], 66[291].

[74] All these defects belong to the so-called *kshudra-rôga* or 'minor diseases,' on which see the Nidâna (ed. U. C. Dutt), p. 194, also Śârngadhara I, 7, verses 84-92 [50].—*Pilpa* is probably the same as, or an error for, *pilpu* (or *piplu* as now commonly spelled). In the Amara Kôsha (p. 140, verse 43) it is identified with *jaṭula*, but in the commentary to Chakradatta LV, 37[556], the latter is identified with *abhîlu* or *abhîru*. *Jaṭula* is said to be the *Naevus pilaris* or hairy mole. See also verse 88.

[75] The *śirasô virêka* or *śirô-virêchana*, 'secretory applied to the head,' is one of the *nasya* or applications of medicated substances to the nose. Its object is to cause a flow of secretion from the nose and thus to relieve cerebral congestion. Medicated oils applied for a similar purpose are called *Vṛiṁhaṇa*. In affections of the head, eyes or nose, the fumes are drawn in through the nose. See Dr. Dutt's Hindu Materia Medica, pp. 17 and 20.

[76] With this compare the Ashṭânga Hṛidaya I, 22, verses 17*b*, 18*a* [141].

[77] Similar directions are given in the Ashṭânga Hṛidaya I, 22, verse 17*a*[141].

(105.) A face-plaster should be made of the thickness of a quarter aṅgula; the middle sort should have the thickness of a third of an aṅgula, and the thickest should measure (half an aṅgula).[78]

(106—108.) [79](I) Liquorice, Rôdhra (*Symplocos racemosa*), the three myrobalans[30], leaf-stalk of the lotus, candied sugar, gold, and red ochre; (II) Leaves and bark of cinnamon, cardamoms, aloe-wood, Deodar, Punarnavâ (*Boerhaavia diffusa*), Vyâghranakha (*Unguis odoratus*), and galena; (107.) (III) Realgar, orpiment, and bark of Vṛihatî (*Solanum indicum*), Mâṁsî (*Nardostachys jatamansi*), Harêṇu (*Piper aurantiacum*), and Paripêlava (a kind of *Cyperus rotundus*); (IV) Galena, red ochre, Kaṭphala (*Myrica sapida*), and Śârivâ (*Ichnocarpus frutescens*) mixed with sugar: (108.) the four *medicines*, severally described in the foregoing *four* half-verses, *respectively* relieve diseases caused by *the derangement of* phlegm, blood, bile and air; or they may be applied externally as pastes all about the eye up to the roots of the eye-lashes.

(109.) A little Rôdhra (*Symplocos racemosa*) rubbed with clarified butter, or chebulic myrobalan pounded in an iron *vessel*, bark of Vṛihatî (*Solanum indicum*) and galena in equal quantity, made into a paste, may be used as a remedy in all *eye*-diseases.

(110.) Red ochre, rasôt,[80] galena, realgar, calx of brass in equal parts, mixed with a little black pepper, a double portion of.....

Fifth Leaf: Reverse.

(111.) With pepper and calx one should boil gold on a slow fire together with clarified butter. This will make an ointment and paste for the eyelids.

(112.) Listen to (the treatment of baldness and other hair diseases) as it is being explained *by me* .....

(113.) Derangement of the chyle, indulgence in sexual intercourse, and vitiation of the bile and blood cause premature grey hair, and in the case of an old man it is due to old age.

(114—116.) The constitution of a woman is generally phlegmatic; lying .... enjoying, they discharge the vitiated menstrual blood. (115.) Hence their scalp becomes relieved of the heat of their blood and bile, and thus they do not loose their hair, and therefore women are not bald-headed. (116.) On the contrary the blood and bile of men become vitiated; *hence* loosing the roots of the hair, the head becomes bald.

(117.) Baldness, consisting in the entire loss of hair or in its becoming copper

[78] This verse occurs, almost verbally the same, in the Vangasêna LXIV, verse 44[715]. The first half is identical, but the second half-line runs thus: *madhyamas=tu tri-bhâgaḥ syâd=uttamô 'rdh-âṅgulô bhavêt*. It is also nearly the same in the Bhâva Prakâśa II, 4[66]. In a shorter version, of one half-line, it occurs in the Aṣhṭâṅga Hṛidaya I, 22, verse 15*a*[141], and Śârṅgadhara III, 11, verse 2*a*[287].—An 'aṅgula' is equal to ¾ inches or 2 centimetres. The thickness of the ordinary plaster accordingly should be $\frac{3}{16}$ of an inch or ½ centimetre; that of the thickest would be ⅜ of an inch or 1 centimetre.

[79] Compare with this the directions and formulas given in the Aṣhṭâṅga Hṛidaya VI, 16, verses 2-5*a*[493]. It may be noted that, while in our Manuscript four formulas are given, one for each of the four causes of disease: phlegm, blood, bile and air, in the Aṣhṭâṅga Hṛidaya there are only three formulas for air, phlegm-blood (*pitta-rakta*), and bile. For a similar treatment of the blood, see note 69.—On *viḍâlaka* see Śârṅgadhara III, 13, verse 29[318], Chakradatta LXII, 9[602], Dutt's Hindu Materia Medica, p. 18. It is a paste for external application to the eyelids.

[80] On *rasôt* or *rasâñjana*, an extract of Berberis Asiatica see Dr. Dutt's Hindu Materia Medica, p. 107.

coloured, if it is long established on the head, cannot be removed. *But* if it is of recent origin, it may be remedied and should be carefully attended to.[81]

(118—120.) In the case of baldness or grey hair one should in the first place have frequent recourse to blood-letting; the application of emetics *also* is advantageous for the purification of the vitiated blood; (119.) afterwards, when the stomach is cleared, suitable food should be taken. Also different preparations of oil and hair colouring substances may be used, (120.) and also drugs that cause the production and growth of hair. *Frequent* washings of the hair, too, are beneficial, because they remove the *defects of the* humours.

(121.) A wise physician should administer clarified butter mixed with sweet, sour and saline substances, to a patient suffering from cough caused by *derangement of* the air, either in his food or by itself, according to the state of his vital power.[82]

(122 and 123.) Wheat and rice may be eaten, with the broth of the flesh of domestic animals, marsh-animals or water animals, and with treacle and onions and *any other* sour, oleaginous, purgent or sweet things.[83] (123.) Or spirit of rice with weak rice gruel, warm water and broths may be drunk at will, when one is suffering from cough caused by *vitiated* air, or plenty of oleaginous substances with treacle and milk.[84]

(124.) An electuary prepared from ginger, Shaḍî (*Curcuma zedoaria*), raisins, Śṛiṅgî (*Rhus succedanea*), long pepper and Bhârgî (*Clerodendron siphonanthus*), mixed with treacle and *sweet* oil, is beneficial to sufferers from cough caused by *derangement of* the air.[85]

[81] On the diseases of the hair, their causes and treatment, see the corresponding passages in Charaka VI, 244 ff[79], Ashṭânga Hṛidaya VI, 23, verses 24-32[516] and VI, 24, verses 28-45[518], Suśruta II, 13, verses 29, 30[288] and IV, 20, verses 21*a*, 22*b*[485], Vangasêna LXIV, 134, 135, 146ff[724]. The main defects of the hair are of two kinds, either *pâlita* 'grey hair' or *khâlitya* (or *khalati*) 'loss of hair', 'baldness' (see Ashṭânga Hṛidaya I, 10, verse 13[81]). The former makes the hair grey (*kêśân pachati*); the latter causes the hair to drop (*prachyâvayati rômâṇi*), and it is of two kinds, either *khâlitya* 'ordinary baldness' or *indralupta* 'morbid baldness.' By the latter some kind of porrigo (ringworm or scald-head) seems to be intended. Another name for *indralupta* is *hari-lôman*, 'red hair,' and the latter is a synonym of the *tâmra-bala*, 'copper-coloured hair,' in our Manuscript; see Ashṭânga Hṛidaya VI, 24, verse 39[519], where the text has *hari-lôman* and the commentary explains it by *indralupta*. All three diseases, *palita*, *khalati* and *hari-lôman*, are mentioned together in the Charaka VI, 244[798], and Ashṭânga Hṛidaya VI, 24, verse 33[518].

[82] For a similar direction, see Ashṭânga Hṛidaya IV, 21, verses 11*b*, 12[424].

[83] A similar direction occurs in the Charaka VI, 20, verse 73[735], Ashṭânga Hṛidaya IV, 3, verse 19[329], Vangasêna XII, 9[260] and in the Chakradatta XI, 1[210]. Another similar direction is in the Ashṭânga Hṛidaya IV, 21, verse 2[423]. The Chakradatta explains that by the *grâmya* or domestic animals are meant such as the cock (*kukkuṭa*), by the *ânûpa* or marsh animals, such as the hog (*śûkara*), by the *audaka* or water-animals, such as the turtle (*kachchhapa*). Also in the Ashṭânga Hṛidaya I, 6, verse 57[49] the *kukkuṭa* is referred to the *grâmya* class. This does not, however, seem to quite agree with the classification of the Suśruta. That work (p. 198, transl., p. 259) divides the animals into 6 classes: *jalê-śaya* (water), *ânûpa* (marsh), *grâmya* (domestic), *kravya-bhuja* (carnivorous), *êka-śapha* (one-hoofed), *jâṅgala* (wild). Of these the three first-named classes are those mentioned in our MS. The Suśruta adds another division into only two classes: the *jâṅgala*, including the four last-named of the above six classes, and the *ânûpa*, comprising the two first-named. The *jâṅgala* class of this second division is sub-divided into 8 sub-classes, among which there is a *vishkira* (bird) and also a *grâmya* sub-class. Here the cock (*kukkuṭa*) does not belong to the *grâmya*, but to the *vishkira*; but perhaps in the original classification into 6 classes, it would have been counted among the *grâmya*. To the *grâmya*, as a sub-class, belong only quadrupeds, such as the horse, cow, goat, sheep, etc. The *ânûpa* class of the second division has 5 sub-classes, among which there is a *kûla-chara* (shore-walker) and a *kôśa-stha* (sheath-clad) sub-class. To the former belongs the hog (*varâha* or *śûkara*), to the latter, the turtle (*kûrma* or *kachchhapa*). Herein the Chakradatta agrees with the Suśruta.

[84] Compare Ashṭânga Hṛidaya IV, 3, verses 34[339], 44[331], and IV, 5, verse 75*b*[345].—On *moṇḍa*, see Dr. Dutt's Materia Medica, p. 268. It is the weakest form of *yavâgu* or rice-gruel, made with nineteen parts of water.

[85] The identical formula occurs in the Vangasêna XII, 14[260] and is quoted in the Chakradatta XI, 2[210] (Dutt's Materia Medica, p. 140). But in these works, the first half-line is differently arranged and runs as follows: *Bhârgî drâkshâ śaṭî śṛiṅgî pippalî vishvabhêshajaiḥ*. Somewhat similar formulas are those of the Vangasêna XII, 13[260], 15[261] and those of the Charaka VI, 20, verses 47, 48[738], and Ashṭânga Hṛidaya IV, 3, verses 13*b*-15[329].—The drug, spelled *shaḍî* in our Manuscript, appears to be the same as what is usually spelled *śaṭî* or *śaṭhî* or *śaḍhî*.

(125.) A powder made of long pepper, Mâruta (*Eleusine corocana*), Ajâjî (*Nigella sativa*), Shaḍî (*Curcuma zedoaria*), Pushkara, and Chitraka (*Plumbago zeylanica*), and mixed with rock-salt, is beneficial to sufferers from cough due to *derangement of* the air.[86]

(126—128.) One should boil thirty pala[17] of Kaṇṭakârî (*Solanum jacquinii*) in one âḍhaka of water, till it has been reduced to one-fourth of its quantity; and when it has been clarified, one should add *an equal number of* palas of treacle in a water-jar[87]: (127.) then with powders of dry ginger, Bhârgî (*Rhus succedanea*), cardamoms, long pepper, Shaḍî (*Curcuma zedoaria*), and Chitraka (*plumbago zeylanica*), and with four palas of clarified butter and *sweet* oil, one should boil it, (128.) till it attains to the consistency of an electuary, and when it has become cold, one should add two palas of honey and one pala of powdered long pepper, and then lick it as a remedy against cough.[88]

(129.) One should boil a paste of Bhârgî (*Rhus succedanea*) and clarified butter with an infusion of the Daśamûla (or Ten-drugs) in the broth of a cock or a partridge. This is an excellent remedy against cough due to *derangement of* the air.[89]

(130.) In a prastha of the juice of Kaṇṭakârî (*Solanum jacquinii*) one should boil a kuḍava[17] of clarified butter with a paste of Punarnavâ (*Boerhaavia diffusa*) This is an excellent remedy against cough due to *derangement of* the air.

(131.) One should boil a paste of Bhârgî (*Rhus succedanea*) and clarified butter, mixed with two parts of the juice of Vyâghrî (*Solanum jacquinii*), in four parts of curdled milk. This makes an excellent remedy for cough due to *derangement of* the air.[90]

(132*a*.) In the case of a bilious *cough* the drinking of clarified butter together with the use of purgatives is beneficial.[91]

[86] Compare the formula in the Ashṭânga Hṛidaya VI, 3, verses 20, 21[350]. It contains all the ingredients of our formula, except *Mâruta*, instead of which it substitutes several other drugs.—*Pushkara* appears to be unknown at the present day. See Dr. Dutt's Hindu Materia Medica, p. 314, which says: "this root is not available; the root of Aplotaxis auriculata (*Kushṭha*) is substituted for it." See, however, Watt's Economic Products of India, Part V, p. 252, Saussurea Lappa.

[87] The reading here is uncertain. I have read *agê* taking *aga* to mean a 'water-jar.' There is also *aga* meaning 'seven.' But there is probably an error.

[88] With this formula may be compared a somewhat similar, though much shorter one, in the Charaka VI, 20, verse 33[732], Ashṭânga Hṛidaya IV, 3, verses 3*b*, 4*a* [323], Chakradatta XI, 33[217]. *Cf.* also Ashṭânga Hṛidaya IV, 3, verses 14, 15 [329].

[89] This formula is found, verbally the same, in the Vangasêna XII, 16[261], where it is called the *Daśa-mûl-âdyaṁ ghṛitam.*" It is also quoted in the Chakradatta XI, 30[218] under the name *Daśa-mûla-ghṛitam.*—On the *daśa-mûla* or 'ten drugs' see note 44.

[90] This formula is found, verbally the same, in the Vangasêna XII, 17[261], where it is called the *Bhârgy-âdi-ghṛita.* The second half-line there reads *bhârgî-rasaṁ ḍvi-guṇitaṁ*, but this is certain to be a false reading for *vyâghrî-rasaṁ*, as the *bhârgî* is already included in the first part of the formula. The traces '*vâghî*' are quite distinct in our MS. *Vyâghrî* is another name of *Kaṇṭakârî*; see, *e.g.*, the formula No. 3, on p. 220 of Dutt's Materia Medica.

[91] The same direction is given in the Ashṭânga Hṛidaya IV, verse 25*b*[330].

THE BOWER MANUSCRIPT.

Part I.—Leaf I.

Reverse.

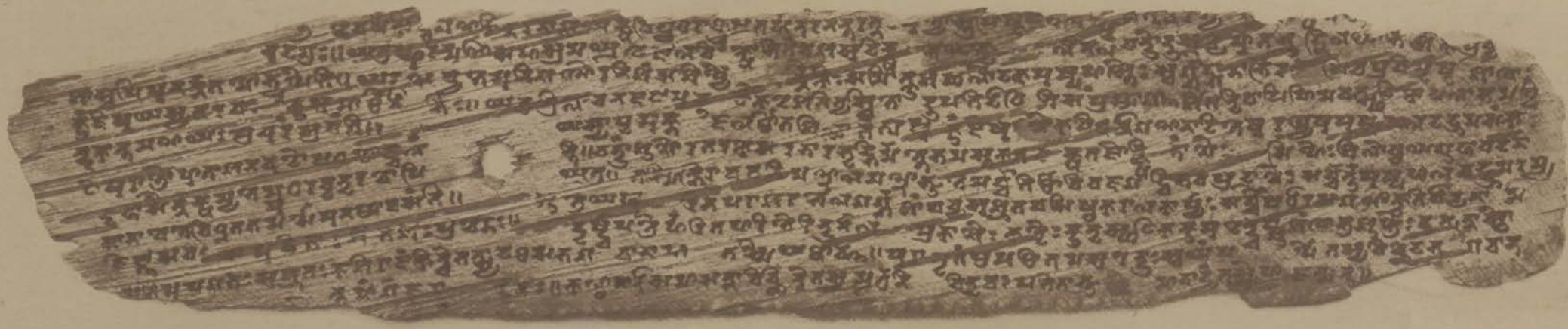
1. ७ ओं देवर्षिसिद्धगणकिन्नरनागयक्षविद्याधराध्युषितसानुरनन्तरत्नः पुण्यस्त्रिपिष्टपतलोद्भृतदेवरम्यः □□□□□□□□□□□
2. ~ नुदयः ॥ यत्र स्फटन्मणिसहस्रमयूखजालविक्षोभितं दशसु दिक्षु भयात्र लीनम् चन्द्रोडुसूर्यहुतभुङ्निलयाभिशंकि प्रह□
3. ~ शास्वपि पुनर्न्न तमो भ्युपैति ॥ यः सेव्यते मुनिगणैरनिशं सशिष्यै र्व्वैकैः समित्कुशफलोदकपुष्पहस्तैः स्वर्गाङ्गनाभिर पि च प्रविमृष्टशाखाः
4. कुंजेषु यस्य तरवः कुसुमार्थिनोभिः ॥ यत्र त्रिलोचनजटामुकुटैकदेशनित्यस्थितोडुपतिदीधितिसंप्रयोगात् शीतन्दिवापि हिमवत्स्फटिकोपलाभमबि
5. न्दुकान्तमणयः प्रचुरं स्रवंति ॥ यस्याब्दमुक्त जलधौतशिलातलेषु कुंजेषु नैकविधवीगणनादितेषु रम्येषु पुष्पफलदद्रुमसंक
6. टेषु रात्रौ हुताशनवदौषधयो ज्वलं न्ति ॥ चन्द्रांशुगौरतरकेसरभारभृद्भिर्मत्तेभमस्तकतटच्युतजोत्थितां शै: मिंहैः शिलोच्चयगुहावदना
7. द्दहासैर्न्न त्रस्यते क्षुधरहन्दरवो पि यत्र ॥ तस्मिन्गिरावनिमण्डलमण्डभूते सर्व्वातिथाविव जगद्विभवप्रदानैः सर्व्वर्तुपुष्पफलवद्रुमरम्य
8. सानावेते विधूततमसो मुनयो वसंति ॥ आत्रेयहारितपराशरभेलगर्गशांबव्यसुश्रुतवसिष्ठकरालकाप्याः सर्व्वौषधीरसगणाकृतिवीर्यनाम
9. जिज्ञासवः समुदिताः शतशः प्रचेरुः ॥ दृष्ट्वा पत्रैर्हरितहरितैरिन्द्रनील प्रकाशैः कन्दैः कुन्दस्फटिककुमुदेन्दुशंखाभ्रशुभ्रैः उत्पन्नास्थो
10. मनिमुपगतः सुश्रुतः काशिराजं किन्वेतत्स्यादथ स भग वानाह तस्मै यथावत् ॥ पुरामृतं प्रमथितमसुरेन्द्रः स्वयं प पौ तस्य चिच्छेद भ गवानु
11. ~ त्तमांगं जना र्द्दनः ॥ कण्ठनाडी समासन्ना विच्छिन्ने तस्य मूर्धनि विन्दवः पतिता भू मावाद्यं तस्येह जन्म तु ॥

The Bower Manuscript.

Part I. Leaf 1. Plate I.

Obverse.

Reverse.



ORIGINAL SIZE

Photoetching. Survey of India Offices, Calcutta, November 1893.

The Bower Manuscript.

Plate II.

Part I.—Leaf 2.

Obverse.

1. न भक्षयत्येनमतश्च विप्राः शरीरसंपर्कविनिःसृतत्वात् गन्धोग्रतामप्यत एव चास्य वदंति शास्त्राधिगमप्रवीणाः ॥ लवणरस[वियोगादा]हुरेन रशूनम्
2. लशुन इ ति तु संज्ञा चास्य लोकप्रतीता बहुभिरिह किमु शैर्देशभाषाभिधानैः शृणु रसगुणवीर्याख्यस्य चैवोपयोगात् ॥ रसे च पाके च कटुः प्र
3. दिष्टः पाके तथा स्वा दुरुदाहृतो न्यः लघुश्च गन्धेन स दुर्ज्जरश्च वीर्येण चोष्णः प्रथितश्च हृद्यः ॥ आंत्रोष्णस्नेहभावात्पवनबलहरः
4. प्रोक्तो मुनिहृषैः माधुर्यात्पित्तभावाद पि च स रसतया पित्तप्रशमन. औष्ण्यात्तैक्ष्ण्यात्कटुत्वात्कफबलविजयी विहन्त्रिरुदितः सर्वान्रोगान्निहन्यादिति
5. विधिविहितो दोषचयहरः ॥ पवनं विनिहं त्यपि चा श्लिगतं कफमप्यचिरादुदितं शमयेत् जनयेदपि चाग्नि ब लं प्रबलं बलवर्द्धकरः प्रव
6. रश्च मतः ॥ अथ बहुविधमद्यमांस सर्पिर्यवगोधूमभुजां सुखात्मकानाम् अयमिह लशुनोत्सवः प्रयोज्यो हिमकाले च मधौ च माध
7. वे च ॥ त्यज्यंते कामिनीभिर्जघनसमुचिता यत्र काञ्चीकलापाः हाराः श्रेत्याद्य वक्षस्तन तटयुगला पीडनात्संप्रयांति कांता नेन्द्रभुजालव्यतिकरसुभगा हर्म्य
8. पृष्ठोपभोगाः काले तस्मिन्प्रयो ज्यो ह्यगुरु बहुमतं कुंकुमांकाश्च यत्र ॥ हर्म्याग्रेष्वथ तोरणेषु बलभीद्वारेषु चाविष्कृताः कन्दाढ्या लशुनस्रजो विरचयेद्भूमौ
9. [त]थैवार्च्चनम् मालास्तत्परिचारकस्य च जनस्यारोपयेत्तन्मयीरित्यस्यैष विधिर्ज्जनस्य वि हितः स्वल्पोवमा नामतः ॥ अथ शुद्धतनुः शुचिर्व्विनिश्चः
10. [सुरवि]प्राग्प्रतिपूज्य पावकं च लशुनात्खरसं पटांतपूतं प्रपिवेद क्ति शुभग्रहर्क्षयुक्ते ॥ कुडवं कुडवा दथापि चा र्धं कुडवं सार्धमतो पि वाति□□

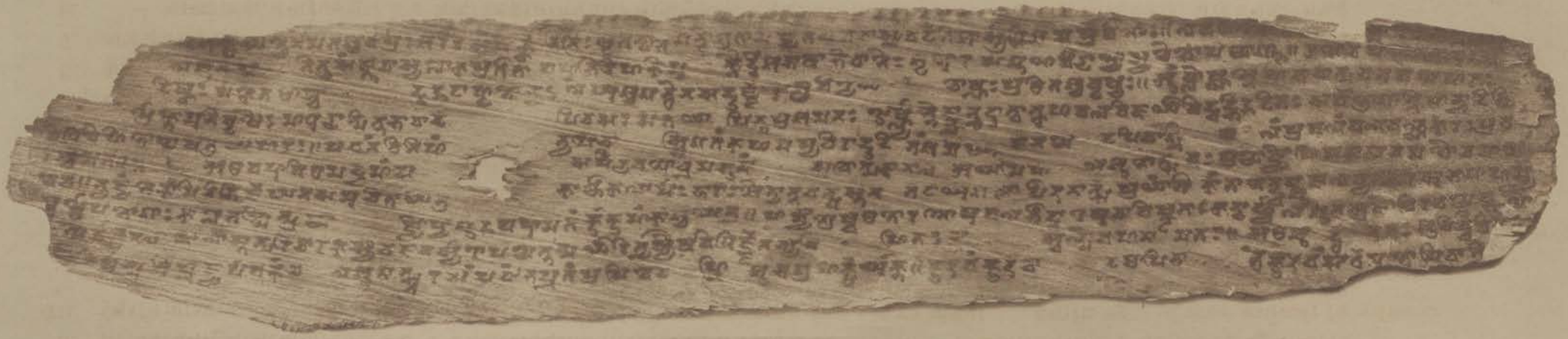
Reverse.

1. नियता न हि काचिदत्र मात्रा प्रपिवेद्दोषबलामयानि दृष्ट्व ॥ सतालवृ□व्यजनानिलैः शुभः पवनस्तमन समभस्यच्छनैः
2. भवेत्तु मूर्च्छा पिवतो पि वा यदि स्यात्ततः शीतजलैः सचन्दनैः ॥ सुरातृतीयांशविमूर्च्छितस्य गण्डूषमेकं प्रपिवेद्रसस्य पूर्वं गलक्लोडिवि□□
3. हेतोः स्थित्वा मुहूर्त्तञ्च पिवेत्सशेषम् ॥ तस्मिञ्छीर्णे क्षीरशाल्यान्नभुक्तात् क्षीरायोज्या जांगलानां रसैर्व्वा हृद्यैर्यूषैः संस्कृतैर्व्वेदलैर्व्वा युक्तः स्नेहैर्मात्रयैकं च
4. कालम् ॥ पिवेन्नार्द्रोकं वा मधु मधुसमांशाच्छमदिराम् अरिष्टं शीधुं वा जगलमगजं मैरेयमपि वा अतो न्यद्वा मद्यं भवति गुणवद्यत्तत्सलिलम् पिवेदेकैकं वा न
5. भवति यथा मद्यव्यतिकरः ॥ श्रमदयपः सुखो दकं पिवेत्तथाम्लकांचिकम् तुषोदकं सुवीरजं पिवेच्च मस्तु यच्छुभम् ॥ न गुडेन कथञ्चिदेनमद्यान्न तथामत्स्य जलं पिवे
6. त्प्रयुजन् सततञ्च भवेदजीर्णग्रंथी न च खादेदबहूनि वासराणि ॥ अथ कन्दाञ्छुभाञ्छुद्धान्पिष्टान्मांसेन तत्समम् खजेनाभिप्रमथ्यैतदेकध्यं घृतभाजने ॥
7. व्युष्टं दशाहात्प्रभृति भक्षयेद्विस्वसं मितम् जीर्णे च रसकल्पोक्तमाहारविधि माचरेत् द्वावप्येतावभिहितौ कल्पौ प्राग्रहरौ मया अनयोर्यद्भवा
8. न्यात्कल्पानन्यान्निबोधत मे ॥ कन्दाञ्छुद्धाभानपहृतमलान्मांसकुल्मासयुक्तैः सर्पिस्तैलाभ्यां समितविकृतैः सूपमांसप्रकारैः मौद्गैर्यूषैर्हरितकयु
9. तैर्गन्धसौवर्च्चं लाजैरद्यात्संस्कारैर्वेदुभि रपरैः साधितान्वेतरांश्च ॥ मांसैः साधं साधयित्वास्य काण्डं पूतं हृद्यं तं रसं पाययीत सिद्धं तद्दत्क्षीरमस्मै
10. प्रद द्याद्यूषं वा स्याद्दैदलं तद्विमिश्रम् ॥ अथ तैलशुनसहितं लशुनं निहितं यवेषु परिलिप्य मृदा स्थितमेकमब्दमुपयुज्य नरः स □□□□
11. नपि जहाति गदान् ॥ चिराच्चमुषिता तु गौरनतृणा यदा स्यात्तदा तृणार्धमुपकल्पयेन्नग□□□□□□□

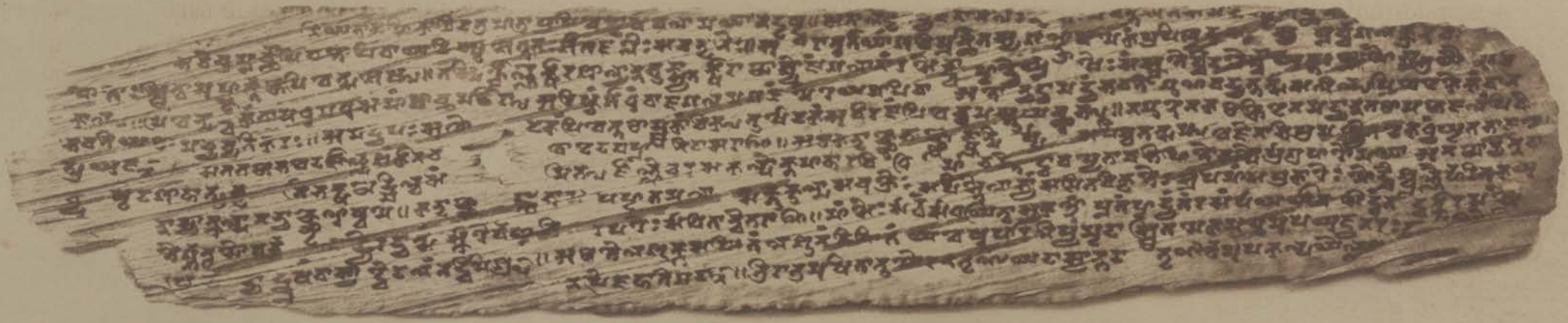
The Bower Manuscript.

Part I. Leaf 2. Plate II.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching. Survey of India Offices, Calcutta, December 1893.

THE BOWER MANUSCRIPT.

Part I.—Leaf 3.

Plate III.

Obverse.

1. □□दधिघृतानि तक्रमथवापि तद्ब्राह्मण: प्रयुज्य विविधान्गदानभिविजित्य श्मर्ष्मो भवेत् ॥ प्रस्थान्द्वात्रिंशल्लशुनरसत:
2. किण्वमर्धार्धमस्मात् तैलप्रस्थो व्यपगतमल: पिष्टत: षट्च देया: द द्यान्निक्वाथा दपिच कलशं मेषशृंग्या:
3. सुशीतं प्रस्थौ च द्वौ पुनरभिहरेत्तत्र पिष्टस्य धीमान् इति सुरेयं पंच पञ्चाहाद्रस वर्ण गन्धै: समन्विता
4. भवति तैलं नामतश्चेदमुन्दीरमत्यर्थकार्मुकम् तैलमे तद्य: सुराम पि वा पुरु ष: प्रयुंजीत यत्न त:
5. परिहरंति तं गदानीकान्याजौ कृतास्त्रानिवेतरे ॥ प्रस्थं पिष्ट्वा शोधित मेकं लशु नानाम् युंज्याच्चूर्णस्त्रै फलैरर्ध
6. पलिकै: सर्पिस्तैलाभ्यां कुडवश्चेति दशाहम् व्युष्टं कास श्वा सविडं विघ्नमुश न्ति ॥ हन्याद्युक्तो मारुतगु ल्मं पवनघ्नै:
7. कुष्ठं हन्याद्योजितमात्रं खदिरेण काश्येशस्नो हय गन्धाव्यति मिश्र: स्वर्य: प्रोक्तश्चैष विमि श्यो मधुयष्ट्या ॥ नानाविधानेष निहंति रोगान्
8. नानाविधद्रव्यविशेषयुक्त: न यंत्रणा कुत्रचिदस्ति कल्पे यथा प्रयुक्त: सु खिभि: स कल्प: ॥ रसायनवरस्यास्य प्रयुक्तस्य
9. गुणानि मत् समासत: प्रोच्यमानान्सुश्रुतै ग्रमना: शृणु ॥ कुष्ठारोचकगुल्मकासकृशताश्वित्राग्निसादप्रणुत् वातासृग्दरशूलशोषजठरप्लीहोदरार्शोहर:
10. पक्षाघातकाटग्रहक्रामगदादावर्त्तमहापह: तन्द्रोपानसवा हुपृष्ठपवनाप स्मारसंसूदन: ॥ श्रीमान्वेणुमृदंगवल्गुनिनदस्तप्ताग्रहेमद्युतिर्म्मेधाधीबलवान्
11. सुसंहततनुर्वल्यादिभिर्वर्जित: नित्या त्साहसुवधिभ: समुदि तै: सर्व्वैर्दृढैरिन्द्रियै: जीवेदब्दशतं दृढानलबल: स्त्रीष्वक्षयो वा □मा□

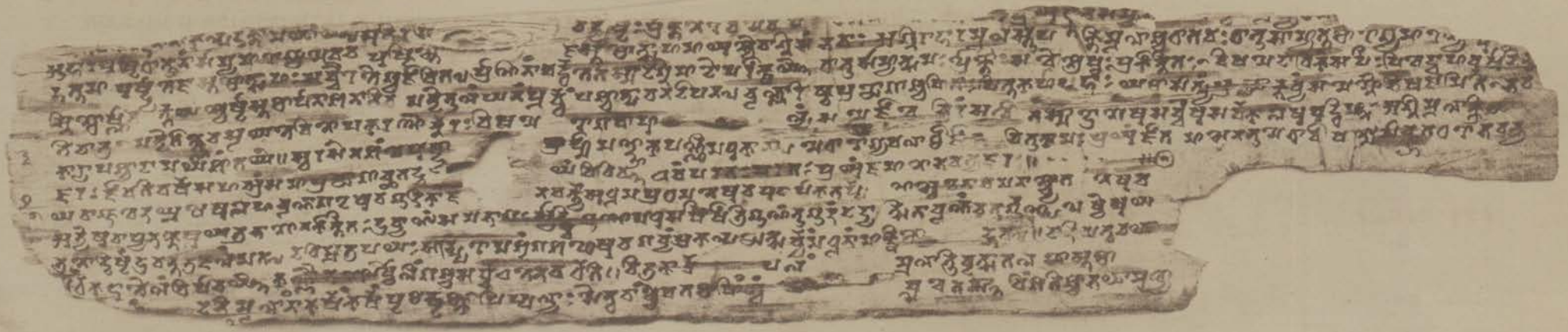
Reverse.

1. □□□□लशुनाना कल्प उक्तो मयायम् मुनिरपि च दृष्ट: प्राक्तनैरवमेव प□□□□□□□□प्रयुङ्क्ता च सम्यग□□□□□□□□□□□□□□□□
2. आहारपुष्टिधातूनां साम्यमारोग्यमेव च पुष्टिस्ते जस्तथोत्साहमायुश्चैवाग्निसंभवा: अग्निराहारमूलस्तु पक्तिमूलाश्च धातव: धातुसाम्यात्तथारोग्यमारोग्यपु□
3. रुत्तमा पुष्ट्या तेजस्तथोत्साह:सर्व्वैरतश्चजीवितम् प्राणिनांवर्द्धतेतस्मादग्निमादोपरीक्षयेत् धातुसाम्यात्सम:प्रोक्त:स वै श्रेष्ठ:प्रकीर्त्तित:~विषमेदाधिकंसर्पि:पिवेद्वा हवुषादिक
4. स्निग्धोष्णा वर्त्तयश्चेष्टास्तथा पानाशनानि च मन्दे तु लंघनं पूर्व्वं पश्चात्पाचनदीपनम् चूर्णारिष्टप्रयोगाश्च हिता: पित्तकफापहा: यथासात्म्य प्रयोक्तव्यं समे ग्नौ भिषजामिति~भव
5. ३ ति चात्र ~ मन्दे तीक्ष्णे च मृयते विनोपकरणैर्नर: विषमे रोगबाहु ल्यं समे जीवे च्चिरं सुखी तस्माद्रोगेषु सर्व्वेषु सर्वकालेषु बुद्धिमान् अग्निमूला क्रिया
6. कार्या पश्चादामयशांतये ॥ स्वरसेन शंखपुष्प्या ब्राह्मी मण्डूकपर्णिमधुकानाम्मेधारोग्यबलार्थी जी वितुकाम:प्रयुजीत मासेनतुमेधावी षण्मासाच्छ्रुतधरा भवत्य
7. २ जर: जीवति वर्षसहस्रं समा प्रयोगाच्छतद्व यं विधिवत् एवं परत: परत: प्रयुंजमानो भवत्यजर: ॥ ●●●● ॥ ◎
8. यवागूखडयूषेषु लेहचूर्णागदेषु च गुडिकांज नवर्त्त्यासुधूमप्रठमनेषु च पुटपाकतर्प्प णस्वेदेनावमनाश्च्योत नेषु च
9. अन्येषु चाप्यनुक्तेषु यत्र भागो न कीर्त्तित: द्रव्याणां समभाग: स्याद्द्विगुणे मधुसर्पिषो त्रिगुणं तु गुडं दद्यात्सिताचूर्णं चतुर्गुणम् पेष्येषु य
10. त्र नोद्दिष्टं द्रवन्तत्र जलं मतम् दधिमूत्रपय:सर्प्पिरोमशृगशफषु च गव्यं प्रकल्पयेत्सर्व्वं मधूनां माक्षिकोद्भवम् ॥ दाडिमत्वचया
11. सार्धं कटुतैलं विपाचयेत् कर्णौ भगोष्ठौ लिंगश्च सर्व्व एतेन वर्धति ॥ चित्रकार्धं पलं मूलात्त्रिवृत्सातलयोस्तथा
12. □□□ दन्तिमूलानां कर्षं कर्षं पृथक्पृथक् पिप्पल्या: सैन्धवाच्चैव तथा हिंगुं ब्लवेतसात् विंशतिश्चाभया मुख्या

The Bower Manuscript.

Obverse.

Reverse.



ORIGINAL SIZE.

Photoetching. Survey of India Office, Calcutta, December 1892.

THE BOWER MANUSCRIPT.

Part I.—Leaf 4.

Plate IV

Obverse.

1. □□□□[वि]प[ा]चयेत् गुडस्याष्टपलात्सम्यक्कुर्व्वीत दशमोदकान् एकैकं भक्षयेत्तस्माद्दशमे दनि दोषाणां पाचना र्थाय जलमुष्णं पिवेदनु विरेकांतेतत: स्नात्वा सात्म्य
2. □□ प्रयोजयेत् नात्र कश्चित्परीहारो वाक्कायमनसां सदा सर्व्वतुको नरेन्द्राणां विरेको मस्तिनिर्म्मित: जरामृत्युप्रमथन: सर्व्वामयविनाशन: हृष्यो रसायनश्चैव
3. मेधारोग्याभिवर्धन: नापुत्रायप्रदातव्यो नाशिष्यायकथञ्चन राजद्विष्टे न दातव्यो येचान्येपापचारि ण: ॥ हेपं चमूले मधुकंगुडूचीरास्नाश्वगन्धामरदारुपाठात्वचं ब
4. लेहेतगरन्तिलाश्च मूर्व्वांकुलत्थाव्रलदं घनञ्च पुनर्न्नवां वेणुफलत्वचं च जोवंत्य थैलागुरुजीवकश्च एर ण्ड मूलंसफलप्ररोहंकुरण्डपुष्पाणि
5. महौषधं च द्वाभ्यां त्रिभिर्वा क्वथितं सतोयमाजं प यो गव्यमथाविकं वा ससैन्धवं किंचिद त: सु खोष्णमाश्योतनं वातकृते च्छिरोगे ॥ दार्व्युत्पलं प
6. ञ्चक तुंग याषा मेदा मृणालं मधुकं समंगा कालोयकं पर्प्पटका लताचद्राह्वायकार्श्वयपरूषकंचमूलानिगुन्द्रान डवेतसानांशुंगानिचापुष्प वतांतृणा
7. नाम् प्रपौण्डरीकं सकिरातत्तिक्तं भद्रश्रियं निम्ब पटोलवाशाम् द्वौ त्रीणि वाजि पयसि स्त्रिया वा श्रितान्यथाश्योतनमुत्तमं स्यात् सशर्क्करं माक्षिकसंप्रयुक्तं पैत्ते च्चि
8. रोगे रुधिरात्मके च ॥ त्रीण्यूषणानि त्रिफला हरिद्रे कासीस जातीपुष्पमजात्य: लाक्षाथ दं ती सुरसो वचा च पाठाश्वगन्धामरदारु चाभ्यम् सकट्फलैलागुरुकण्ट
9. कारी रोध्रं करञ्जं वृहतीं श्वदंष्ट्राम् द्वे त्रीणि वात: सलिले श्रितानि कोष्णानि कार्याणि ससैन्धवानि आश्योतनं श्लेष्मकृते च्छिरोगे मधुप्रगाढं प्रवदंति संत: परूष□ाम्ना
10. तक्रतिन्तिडीकवृक्षाम्लजंब्वाम्रकपित्थकोलै: समातुलुंगैरय दाडिमाम्लैर्मद्यै: पयोभिर्द्दधिमस्तुना वा दार्व्युत्पलाद्यै: क्वथि तैश्च साम्लैराश्योतनं सैन्धव सं□□□
11. □त्यासशीतोष्णक्त तं निहंति रक्ता त्मि कां नेत्ररुजं प्रसह्य संस र्गजे सर्व्वसमुत्थिते वा हीनाधिकत्वं प्रसमीक्ष्यरोगे कु र्व्वी त □□□□□□□□

Reverse.

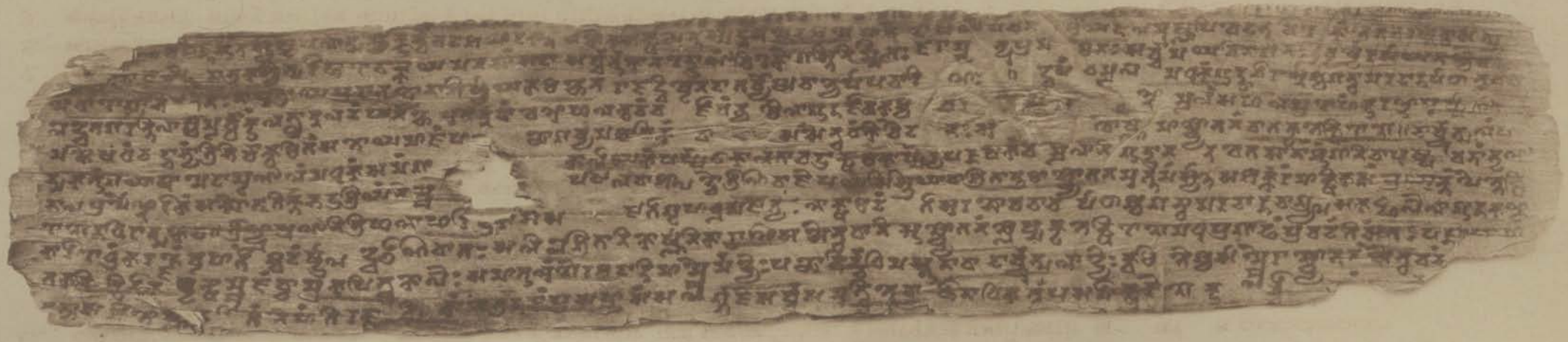
1. □पहरी विविक्त: ॥ एरण्डमूलं सफलप्ररोहं विजर्जरं क्षीरयुतं त्वजानाम् स्याद्दातरक्तापहमेतदभ्यमाश्योतन□□षजो वदत ॥ प्रपौण्डर कमधुकहरिद्राश्च□□□□□□□□
2. श्याश्योतनंशर्क्करयाविमिश्रंपित्तानिलार्त्तिंविनिवर्त्तयेत ॥ नतंश्वदंष्ट्रावृहतीत्वचश्चक्षीरेरमित्येषघृतस्त्वजानाम् क्षीरोदकै: सैन्धवसंप्रयुक्तमाश्योतनं वातकफापहंस्यात् □□□
3. दार्व्यामधुकंचमुख्यंगश्चेपयस्यात्क्वथित:स्त्रियावा आश्योतनोमारुतरक्तपित्तेसशर्क्कर:सन्निषजाविधेय:॥चूर्णानिसूक्ष्माणिफलत्रयस्यबध्वासितेक्षौमपटैकदेशेआजे□□स्य
4. गनया जले वा परिप्लुतं सर्व्वरुजापहं स्यात्॥ दार्व्वीं हरिद्रां त्रिफलां समुस्तं सशर्क्करं माक्षिकसंप्रयुक्तम् आश्योतनं मानुषदुग्धयुक्तं पित्तासृवातापहमग्र्यमुक्तम् ॥ एरण्डमूलैस्त
5. यूषणै: सपत्रै: कल्कैरथो षष्टिकतण्डुलानाम् घृताप्लुतं शावकरप्रलिप्तं पूर्व्वेण कल्पेन रुजापहं स्यात् ॥ खेदपुटपाकनाबनतर्पणघृतपानलेपपरिषेकान् आश्योतन
6. निर्द्दिष्टैर्द्रव्यैरते: प्रकल्पयीत भिषक् ॥ ऋतु व्याधिहिताभीलुव्यंगनीलीकनाशनान् विषशोथापहांश्चैव मुखलेपान्प्रचक्षते ॥ त्वक्क्षीरिणांचन्दनपद्मकौचगु न्द्रांम्र
7. णालं घनवालकौ च मूलं कुशानां तगरैलवा लुता लीसपत्रंनलदंतिलाश्च मसूरदूर्व्वामयवंमृणालंरसञ्चयष्टीमधु कोत्पलानाम् शैलेयमुस्तागुरु
8. भ्रामकञ्चस्थौनेयकैलातगरंतिलाश्चत्वक्पत्रकुष्ठागुरुभ्रामकञ्च मांसीं ह रेणुं परिपेल व च्च य ष्टि च रोध्रागुरुचन्दनञ्चपुनर्न्नवाकृष्णतिलालताच इत्यर्ध
9. रूपैर्व्वदनप्रलेपै: कालेषु घर्मादिषु संप्रयोज्य: ॥ निदर्शिता दृष्टिहिता नराणां दोषापहाश्चे मृण चोच्च मानान् वातामयघ्नाजलदागमोक्ता:पित्त
10. मयघा: शरदि प्रदिष्टा: शीतोपदिष्टा रुधिरामयघ्ना: कफामयघ्ना: कुसुमागमोक्ता: कर्प्पास मूला न्यलतामुशी रकालीयका क्षीरवतां त्वचश्च भद्रश्रि
11. □□□□कं यवाश्च वदंति वर्ण्यान्वदनप्रलेपान् एतानि मूत्रेण गवां प्रशोष्य कोलाम्लमूत्रै: सह मिश्रिता वा स्युर्भा तुलुंगस्य रसे युता वा ससर्षपा: शोष्य

The Bower Manuscript.

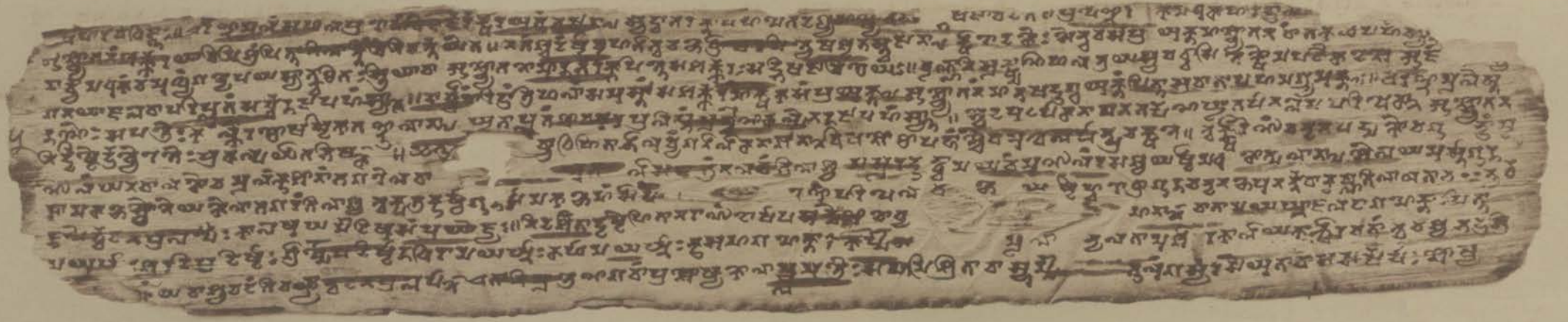
Part I. Leaf 4.

Plate IV.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching

Survey of India Offices, Calcutta, December 1892.

THE BOWER MANUSCRIPT.

Part I.—Leaf 5.

Plate V.

Obverse.

1. □□□□□□□□□□□□□□□ कासु क्लिष्ट च दुष्ट रुधिरे च मुक्त स्र□ वरेके विविधे च नास्ये कृता विधेया वदनप्र लेपा: त्वक्पत्रमांसोनतचन्दनं च मन:शिला व्याघ्र
2. □□□□□म् □ङ्क कुष्ठ मुरसे हरिद्रे विषापहा: स्युर्वदनप्रलेपा: ॥ मूर्व्वाश्वगन्धा त्रिफला करञ्जं शोथापह: स्युर्वदनप्रलेपा: ॥ मूर्व्वापि गोमूत्रयुतां वदंति शोथापहं
3. □□दनप्रलेपम् ॥ मुखेप्रलिप्तेनहसेन्नरुद्यात्स्वप्नं न सेवेततथानचाद्यात् नाग्नौप्रतप्येन्नच धारयेत शु ष्कं प्रले पंवदनेमनुष्य: अभीलुनोलीकमथापि
4. कुष्ठं व्यंगं सपिल्लं तिलकांश्च जन्तो: शाम्यंति सद्यो वदनप्रलेपाद्दृष्टिश्च वक्त्रश्च भवेत्प्रसन्नम् ॥ मुखे प्रलि से हसतो श्नतो वा श्लेष्मा सवायु:
5. स्वपत: प्रकोप: यात्याशु तस्माच्छिरसो विरेका: स्नेहाश्च धूमाश्च पुन: प्रयोज्या: अग्नि प्रतापा हिद्रुतश्च जंतोर्धतेच शुष्केवदनप्रलेपे अभीलु
6. पूर्व्वान्प्रवदंति रोगांस्तेषां यथोक्तां विदधीत शान्तिम् नक्तान्धतैमिर्यशिरोर्त्तिदाहं पित्तात्मिकां चक्षुरुजां सदाहाम् दोषास्तथान्ये पि मुखत्वचस्था. शाम्यन्ति
7. वदनप्रलेपात् अक्ष्णोर्व्विकारे कफमारुताभ्यां नस्त:कृतेपीनसरोगिणांच हनुग्रहेशीर्षरुजा सुचैववदंतिवर्ज्यान्वदनप्रलेपान् अंगुलस्य चतुर्भागो [सद्यो
8. मुखलेपो विधीयते मध्यमस्तु त्रिभाग: स्यादत्य□□□□भवेत् यष्टिह्वरोध्रां त्रिफला मृणालं सितोपलां कांचनगैरिकञ्च पत्रत्वगेलागुरुदेवदारुपुनर्न्नवाव्याघ्रनखां
9. जनञ्च मन:शिलालं हृहतीत्वचञ्च मांसोहरि□ □□पेलवं च सौवीरकं गैरिककट्फलञ्च स्याच्छारिवा शर्करया विमिश्रा इत्यर्धरूपैश्चतुर: प्रदिष्टा: कफात्रपि□ा□□
10. रोगशान्तौ विडालकैस्तैर्व्रणयनं समन्तादापक्ष्ममूलात्प्रदिहेद्वहिर्व्वा रोध्रञ्च किंचित्तु घृतेन दिग्धमयोविघृष्टामभयामथोवा त्वचं हृहत्या: सममञ्जन□□□
11. लक: सर्वरुजापह: स्यात् गैरिकरसांजनांजनमन:शिलारीति कुसुमसमभागा: ईषन्मरिचसहो याद्विगुणं □□□□□□□□□

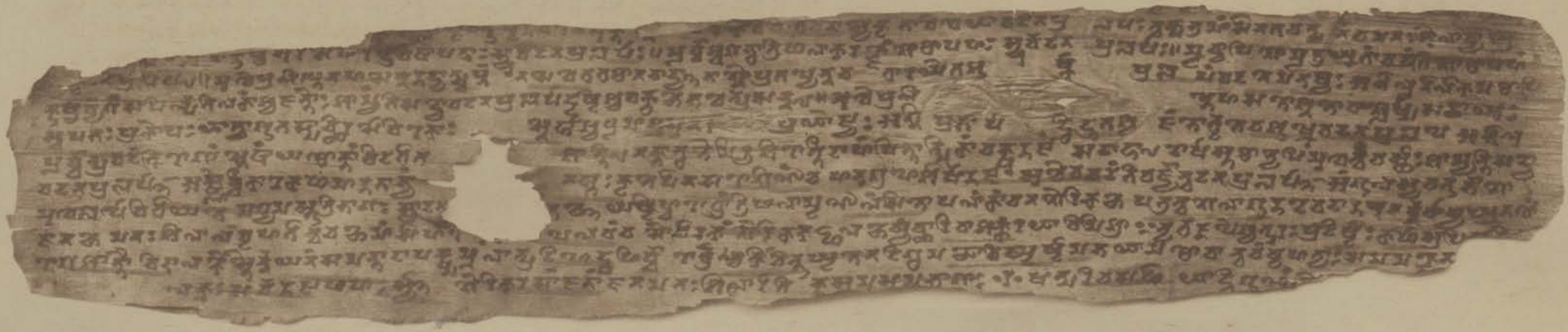
Reverse.

1. मरिचकुसुमे च हरितं विपचेन्मृदग्निना घृतसहीयम् अंजनविडालको यञ्चतुव्वक्ष्याम□□□ □□□□□□□□गात्रखल□□□□□□□□□□□□
2. प्रोच्यमानं निबोधत रसदोशाद्य वायाच्च पित्तश्लोणितदूषणात् भवत्यकालपलितं हृहस्य जरसा भवेत् प्रायेण श्लेष्मला नार्याश्छाया शस्य□□□□□□□□
3. निषेविणो रजो दुष्टं सृजंति च प्रसन्नरक्तपित्तोष्मा केशभूमिरत: स्त्रिया: न च्यवंति तत: केशास्तस्मादखलिता: स्त्रिय: पुंसामतो विपर्यासे रक्तपित्तं प्रदुष्य□□□□
4. क्लेशमलानि खलतिं कुरुते शिर: ॥ निष्केशं ताम्रवालञ्च खालित्यं यच्छिरोस्थितम् न तत्सिद्धयति साद्यन्तु नवं सम्यंगुपाचरेत् खालित्यपलिते पूर्व्वं बहुशो वेधयेत्सिरा:
5. ‡ दुष्टशोणितशुद्धस्य वमनादिक्रिया हिता यथो□□□□ पश्चाच्छुद्धकोष्ठ: प्रयोजयेत् तैलयोगांश्च विविधान्केशरागांस्तथैव च केशसंजननांश्चैव तथा संवर्द्धनानि च
6. प्रक्षालनाश्च केशानां यथा दोषहरा हिता: ॥ ⊙ ॥ स्नाहम्बुलवणोपेतैर्घृतैर्मारुतकासिनम् सान्नैरुपाचरेद्धीमान्केवलैर्व्वा यथाबलम् ग्राम्यानूपोदकरसै: सगुडै: सप
7. लाण्डुभि: अम्लस्निग्धोष्णमधुरैर्भोज्या गोधूमशा लय: सुरां समण्डां धर्माम्बु रसान्वापि प्रकामत: वा तकासे बहु स्नेहं सगुडं वा पय: पिवेत् शृंगवेरबडोद्वा
8. क्षाशृं गोपिप्पलिभार्ग्गिभि: गुडतैलयुतो लेहो हितो मारुतकासिनाम् पिप्पलीमारुताजाजीषडीपुष्करचित्रकै: ससैन्धवमिदं चूर्णं हितं मारुतकासिनाम्
9. पलानि क्वाथयेत्तिंशत्कण्टकार्या जलाढके चतुर्भागस्थिते पूते दद्याद्गुडपलान्यगे चूर्णैर्न्नागरभार्ग्यैला पिप्पलीषडिचित्रकै: घृततैलपलैश्चापि
10. संयतं लेहवत्पचेत् चतुर्भिरा घनीभावाच्छीते च क्षिपेलं मधु पिप्पलीपलचूर्णं च दत्वा लिह्यात्तु कासनुत् ॥ दशमूलकषायेण भार्ग्याल्कं घृतं पचेत्
11. □□□□□□□□□□□ वातकासनुत् कण्टकार्या रसप्रस्थे घृतस्य कुडवं पचेत् पुनर्न्नवाया: कल्केन तत्परं वातकासनुत् भार्ग्यल्कंघृतंचाथपचेद्दधिचतुर्गुणे
12. वाघोरमहिगुणितं वातकासहरं परम् पैत्तिके सर्पिष: पानं हितं स्यात्सविरेचनम्

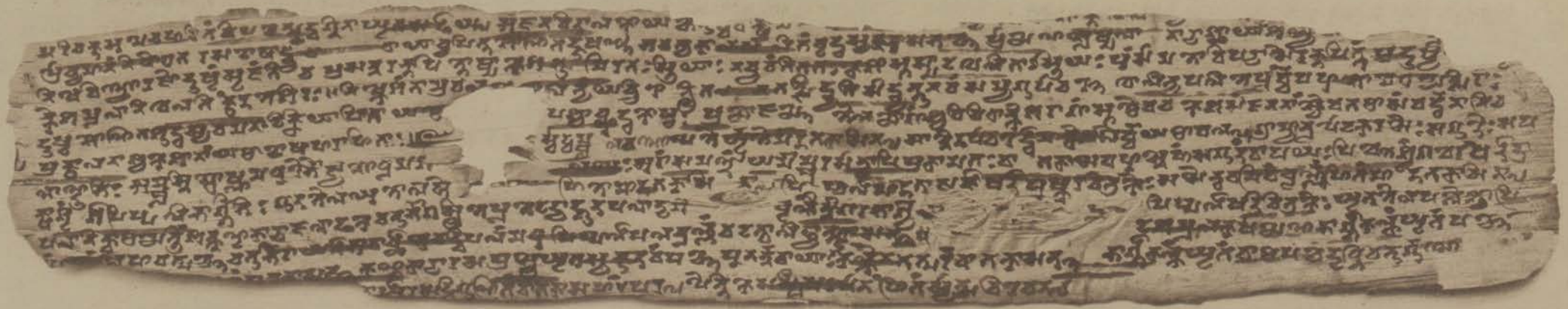
The Bower Manuscript.

Part I. Leaf 5. Plate V.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta. December 1893.

(125.) A powder made of long pepper, Mâruta (*Eleusine coracana*), cumin, Shaḍî (*Curcuma Zedoaria*), Pushkara, and plumbago-root, and mixed with rock-salt, is beneficial to sufferers from cough due to *derangement of* the air.[86]

(126—128.) Boil thirty pala[17] of Kaṇṭakârî (*Solanum Jacquinii*) in one âḍhaka of water, till it has been reduced to one-fourth *of its original quantity*; and, after straining it, add *an equal number of* pala of treacle in a water-jar:[87] (127) then, with powders of dry ginger, Bhârgî (*Clerodendron Siphonanthus*), cardamoms, long pepper, Shaḍi (*Curcuma Zedoaria*), and plumbago-root, and with four pala of clarified butter and (sweet) oil, boil it, (128) till it attains to the consistency of a linctus, and when it has become cold, add two pala of honey and one pala of powdered long pepper, and then lick it as a remedy against cough.[88]

(129.) Boil a paste of Bhârgî (*Clerodendron Siphonanthus*) and clarified butter with an infusion of the Daśamûla (or Ten-drugs) in the broth of a cock or a partridge. This is an excellent remedy against cough due to *derangement of* the air.[89]

(130.) In a prastha of the juice of Kaṇṭakârî (*Solanum Jacquinii*) boil a kuḍava[17] of clarified butter with a paste of Punarnavâ (*Boerhaavia diffusa*). This is an excellent remedy against cough due to *derangement of* the air.

(131.) Boil a paste of Bhârgî (*Clerodendron Siphonanthus*) and clarified butter, mixed with two parts of the juice of Vyâghrî (*Solanum Jacquinii*), in four parts of curdled milk. This makes an excellent remedy for cough due to *derangement of* the air.[90]

(132*a*.) In the case of a bilious *cough* the drinking of clarified butter, together with the use of purgatives, is beneficial.[91]

[86] Compare the formula in the Ashṭâṅga Hṛidaya VI, 3, verses 20, 21[330]. It contains all the ingredients of our formula, except *Mâruta*, instead of which it substitutes several other drugs.— *Pushkara* appears to be unknown at the present day. See Dr. Dutt's Hindu Materia Medica, p. 314, which says: "This root is not available; the root of Aplotaxis auriculata (*Kushṭha*) is substituted for it." According to the Pharmacographia Indica, vol. II, p. 296, vol. III, p. 451, it is probably the Orris-root (*Iris germanica*).

[87] The reading here is uncertain. I have read *agê*, taking *aga* to mean a 'water-jar.' There is also *aga* meaning 'seven.' But there is probably an error.

[88] With this formula may be compared a somewhat similar, though much shorter one, in the Charaka VI, 20, verse 337[733], Ashṭâṅga Hṛidaya IV, 3, verses 3*b*, 4*a*[329], Chakradatta XI, 33[217]. Compare also Ashṭâṅga Hṛidaya IV, 3, verses 14, 15[329].

[89] This formula is found, verbally the same, in the Vangasêna XII, 16[261], where it is called the "*Daśa-mûl-âdyaṁ ghṛitam*." It is also quoted in the Chakradatta XI, 30[216] under the name *Daśa-mûla-ghṛitam*.— On the *daśa-mûla* or 'ten drugs,' see note 44.

[90] This formula is found, verbally the same, in the Vangasêna XII, 17[261], where it is called the *Bhârgy-âdi-ghṛita*. The second half-line there reads *bhârgî-rasaṁ dvi-guṇitaṁ*, but this is certain to be a false reading for *vyâghrî-rasaṁ*, as the *bhârgî* is already included in the first part of the formula. The traces of '*vâghî*' are quite distinct in our Manuscript.

[91] The same direction is given in the Ashṭâṅga Hṛidaya IV, verse 25*b*[329].

THE BOWER MANUSCRIPT.

PART II.—PLATES VI TO XXXIV.

A.—TRANSLITERATION.

First Leaf: Obverse.

Introduction.

1 [Na](mas)=Tathâgatêbhyaḥ ‖ [1]Prâk-praṇîtair=maharshîṇâṁ yôga-mukhyais=sam- 1
anvitam [।] vakshyê 'haṁ siddha-sa(ṁ)ka[r]shsha[ṁ] nâmnâ vai Nâvanîtakam
‖[1 ‖] Nânâ-vyâdhi-parîtânâṁ nṛiṇâṁ str(î)ṇ(â)[ñ]=cha yad=dhitam [।] 2
2 kumârâṇâṁ hitaṁ yach=cha tat=sarvvam=iha vakshyatê ‖ [2 ‖] Samâsa-rata-buddhî- 3
nâṁ bhishajâṁ prîti-varddhanam [।] yôga-vâhulyataś=ch=âpi vistara-jñaṁ ma-
nô-'nugam ‖ [3 ‖] Adhyâyaṁ chûrṇa-yôgânâṁ prathamaṁ ch=âtra 4
3 vakshyatê [।] dvitîyaṁ ghṛita-pânânâṁ tṛitîyaṁ taila-saṁjñitam [‖ 4 ‖] Chatur- 5
tthaṁ miśrakaṁ nâma nânâ-vyâdhi-chikitsitam [।] pañchamaṁ vasti-yôgânâṁ
rasâyana-vidhâ nataḥ[2] ~ [‖ 5 ‖]
4 Saptamaṁ cha yavâgûnâṁ vṛishyam=ashṭamam=uchyatê [।] nêtr-âṁjanânâṁ 6
navamaṁ[3] daśamaṁ kêśa-rañjanam [‖ 6 ‖] Abhayâ-kalpa-nâm.âkhyam=atr 7
=aikâdaśam=uchyatê [।] dvâdaśaṁ syâch=chhailajatôś[3]=chitra-
5 kasya trayôdaśam [‖ 7 ‖] Kumâra-bhṛityam=apy=atra syâch=chatum[4]=ishyatê [।] 8
vandhyâ-chikitsit-âkhyaṁ cha jñêyaṁ pañchadaśaṁ budhaiḥ [‖ 8 ‖] Su-bhagâ- 9
chikitsit-âkhyañ=cha[5] tathâ shôḍaśakaṁ matam [।] ity=êtê shôḍa-
6 ś-âddhyâyâ vijñêyâ Nâvanîtakam [‖ 9 ‖] N=êdaṁ dadyâd=a-putrâya na ch=â-bhrâtrê 10
kathañ-chanâ [।] a-śishyê prastavô na syât=karttavya iti mê matiḥ ~ ‖ [10 ‖] ⊙

First Adhyâya.

7 Tâlîsa-patraṁ maricham[3] nâgaraṁ pippalî tathâ [।] yath-ôttaraṁ bhâga-vṛiddhâs[6]= 11
tvag-êlê ch=ârddha-bhâgikê [‖ 11 ‖] pippaly-ashṭa-guṇâ ch=âtra pradêyâ 12
8 sita-śarkkarâ [।] kâsa-śvâs-âruchi-haraṁ[3] tach-chûrṇṇaṁ bhakta-rôchanam [‖ 12 ‖]
hṛit-pâṇḍu-grahaṇî-śôsha-kâsa-plîha-jvar-âpaham [।] chhardy-atîsâra-gulma- 13
ghnaṁ mûḍha-vât-ânulômanam=iti [‖ 13 ‖] ⊙ Tâlîsa-
9 kaṁ nâma chûrṇṇam ⊙ Yavânîṁ tintiḍîkâṁ cha nâgaraṁ s-âṁblavêtasam [।] 14
dâḍimaṁ vadarañ=ch=âmblaṁ kârshikâny=upakalpayêt [‖ 14 ‖] dhânya-sau- 15

[1] Metre of verses 1-34: Ślôka.
[2] Read *tataḥ*.
[3] The scansion of this pâda is unusual.
[4] Read *chaturdaśam*, as shown by the metre and sense.
[5] This pâda has one syllable in excess.
[6] The scansion of this pâda is irregular.

varchchal-âjâjî varâṁgaṁ ch=ârddha-kârshikâḥ [।] pippa-
10 [।]î[nâ]ṁ śataṁ tv=êkaṁ dvê śatê marichasya cha [॥ 15 ॥] śarkkarâyâś=cha 16
chatvâri palâny=êkatra chûrṇṇayêt [।] jihvâ-viśôdhanaṁ hṛidyaṁ tach=chûrṇṇaṁ
bhakta-rôchanam [॥ 16 ॥] hṛit-plîha-pârśva-śûla-ghnaṁ vivandh-ânâha-nâ- 17
11 śanam [।] kâsa-śvâsa-haraṁ grâhi grahaṇy-arśô-vikâra-nud=iti [॥ 17 ॥] ⊙ **Shâḍa-**
vaṁ nâma chûrṇṇam ⊙ ॥ ⊙

First Leaf: Reverse.

1 [× × × × ◡ mṛidvî](kâ) pippalî viśvabhêshajam [।] mâtuluṁga-rasa-kshaudra- 18
lîḍhaḥ śvâsa-nibarhaṇam [॥ 18 ॥] Lâjâ (pâṭa)[◡ — —]na(ś=ch=âṁjanaṁ) pip- 19
palî-kaṇâḥ [।] śirîsha-pushpa-(sva)-
2 rasa[7]-[yu]ktaḥ svâsa-haraḥ paraḥ [॥ 19 ॥] Madhukaṁ maricham bhârggî mṛidvîkâ 20
pushkar-âguru [।] madhu-sarpi-yutô lêhô hikkâ-śvâsa-nivâraṇaḥ [॥ 20 ॥] Śikhi- 21
nâḍaṁ ruroḥ śṛiṁgam=ṛishya-skandha[8] ghṛit-â-
3 plutam[7] [।] dagdham=antaḥ puṭê śvâsî lihyât=tan=madhu-sarpishâ [॥ 21 ॥] Pra- 22
vâḍa-śaṁkha-triphalâ[9]-chûrṇaṁ madhu-ghṛit-âplutam [।] pippalî-gairikañ=ch
=aiva lêhyaṁ hikkâ=nivâraṇam [॥ 22 ॥] Śaṇa- 23
4 vîjaṁ pravâḍâṁ ś=cha gairikañ=ch=aiva lêhayêt [।] hikkâyâṁ madhu-sarpibhyâṁ
khar-ôshṭr-âśv-âsthi-bhasma cha [॥ 23 ॥] Pivêd=êraṇḍa-tailaṁ vâ vâruṇî-maṇḍa- 24
miśritam [।] hikkâ-śvâsa-
5 nivṛitty-arthaṁ snigdhaḥ saṁśôdhanaṁ pivêd=iti [॥ 24 ॥]

Second Leaf: Obverse.

1 [Sitôpala]ṁ[9] tukâk(sh)îrîṁ pippalîṁ bahulâm tvacham [।] aṁtyâd=ûrdhvaṁ dvi- 25
guṇitaṁ lêhayên=madhu-sarpishâ [॥ 25 ॥] chûrṇitân=prâśayêd=vâ ta[10] śvâsa- 26
kâsa-kaph-ânudaḥ [।] pârśva-śûlinam=alp-âgniṁ supta-jihva-
2 m=arôchakim [॥ 26 ॥] ⊛ **Vardhamânakaṁ nâma chûrṇṇam** ⊛ Shaḍî-push- 27
kara-jîvantî-chôrak-âguru-nâgaraiḥ [।] pippalî-musta-surasa-tvag-êl-ôdîchya-bhâ-
gikaiḥ [॥ 27 ॥] tâmalakyâs=tu chûrṇṇan=ta- 28
3 ch=chharkkar=âshṭa-guṇâ bhavêt [।] śvâsa-kâsa-jvara-haraṁ pârśva-hṛich-chhûla-nâ-
śanam=iti [॥ 28 ॥] ‡ ⊙ **Shaḍy-âdikaṁ nâma chûrṇṇam** ⊛ Hiṁguṁ trikaṭu- 29
kaṁ pâṭhâṁ havushâm=abhayâṁ shaḍîm [।] ajamôd-â-
4 jagandhê cha tintiḍîk-âṁblavêtasam [॥ 29 ॥] dâḍimaṁ pushkaraṁ dhânyam=ajâ- 30
jîṁ chitrakaṁ vachâm [।] dvau kshârau lavaṇê dvê cha chavyañ=ch=aikatra
chûrṇṇayêt [॥ 30 ॥] chûrṇṇam=êtat=prayôktavyam=anna-pânêshv=a- 31
5 natyayam [।] prâg-bhaktam=athavâ pêyaṁ bhaktên=ôshṇ-ôdakêna vâ [॥ 31 ॥] pâr- 32
śva-hṛid-vasti-śûlêshu gulmê vâta-kaph-ôlbaṇê [।] grahaṇy-arśô-vikâ-
6 rêshu plîhê pâṇḍv-âmayê 'ruchau [॥ 32 ॥] ânâhê mûtra-kṛichchhrê cha yônî- 33
guda-rujâsu cha [।] urô-vivandhê kâsê cha hikkâ-śvâsê gala-grahê [॥ 33 ॥]
bhâvitaṁ 34

[7] The aksharas *rasa* and *plutam* are not shown in the facsimile. At the time of preparing it, the piece of bark on which they stood, though since found, was not forthcoming.

[8] Read *skandhaṁ*. Probably the missing anusvâra has become attached to the akshara *pu* above it.

[9] Restored from Charaka, etc. See the note to the translation.

[10] Read *tân=śvâsa°*.

7 mâtulumgasya chûrṇam=êtad=rasêna vâ [।] bahuśô guḍikâḥ kâryâḥ kârshikâs= 35
syus=tatô 'dhikam [॥ 34 ॥] ◎ **Mâtulumga-guḍikâ nâma** ◎ [11]Kaṭutrikaṁ
8 tiktakarôhiṇîṁ yavaṁ chirâtatiktô 'tha śa- 35
takkratôr=yavâḥ [।] samâḥ syur=êtê dvi-guṇaṁ tu chitrakâd=dvir-ashṭa-bhâgaṁḥ[12]
kuṭaja-tvachaṁ tathâ [॥ 35 ॥] su-sûkshma-piṇḍaṁ śiśir-âṁbu-saṁyutaṁ pivên= 36
9 manushyô 'rddha-palaṁ guḍ-ânvitam [।] jvaraṁ pramê- 36
haṁ śvayathûn=arôchakaṁ hy=asad-d-rajô gulmam=ath=âpi pâṇḍutâm [॥ 36 ॥] [13]an- 37
yê 'pi yê pitta-kaph-ânubandhâ rôgâ narâṇâṁ su-bhṛiś-âturâṇâm [।] sarvvâñ=
10 jayêch=chûrṇam=idaṁ prayuktam
Âtrêya-jushṭaṁ laguḍ-âkhyam=agryam=iti [॥ 37 ॥] ⊙ **Laguḍa-chûrṇaṁ nâma** ⊙ 37
[14]Triphalâyâs=trayô bhâgâ bhâgâs=trikaṭukât=trayaḥ [।] chitra-mustâ-viḍaṁgâ- 38
nâṁ bhâgâḥ syur=n=nava ch=âyasât [॥ 38 ॥] ◎

Second Leaf: Reverse.

1 (na)[v-â](ya)sam=idaṁ chûrṇṇaṁ pâṇḍu-śvayathu-rôga-nut [॥ 39*a* ॥] ◎ [15]Râsnâṁ 39
sa-sauvarchchala-bhadramustâm=agâradhûmaṁ kaṭuka-trikaṁ cha [।] kshâ- 40
rô yavânâṁ shaḍi chêt[16]=sam-âṁśâ bhâgâḥ samâś=chûrṇṇa-kṛitâ vidhêyâ iti
[॥ 40 ॥] ◎
2 **[Kaṇ]ṭha-rôga-praśamanaḥ** ◎ [17]Rasâñjanaṁ dâruharidrikâ tvachañ=tathâ bha- 41
vêt=têjavatî sa-pippalî [।] samâni kuryât=tulitâni buddhimâñ=jalêna pishṭvâ
guḍikâ nidhâpayêt [॥ 41 ॥] śamêti raktaṁ 42
3 mukha-pâkam=êva cha gala-grahaṁ kaṇṭha-viḍâlikâṁ tath=êti [॥ 42 ॥] ◎ **Mukha-**
rôga-ghnâ guḍikâ ◎ [18]Triphalâyâs=tu kuḍavaṁ pippalyâḥ kuḍavaṁ tathâ 43
[।] viḍaṁga-marichâbhyâñ=cha kuḍavê dvê
4 samâvapêt [॥ 43 ॥] palaṁ palaṁ cha kurvvîta daṁtî-chitrakayôr=api [।] granthikât= 44
pippalî-mûlât=palaṁ kushṭha-palan=tathâ [॥ 44 ॥] śṛiṁgavêra-palê dvê cha 45
• • •[19] vya-phalâni cha [।] pêshyâny=ardha-palînâni yâni tâni
5 nibôdhata [॥ 45 ॥] râsnâṁ valâṁ gôkshurakaṁ[3] madhukaṁ dêvadâru cha [।] va- 46
châṁ prativishâṁ pâṭhâṁ mustâṁ kaṭukarôhiṇîm [॥ 46 ॥] kaṭphalaṁ śârivê 47
dvê cha śyâmâ-bhallâtakâni cha [।] punarnna-
6 vâṁ têjavatîṁ[3] tvachaṁ patraṁ śatâvarîm [॥ 47 ॥] nichulaṁ trivṛitâṁ bhârggîṁ 48
kuṭajasya phalaṁ tvacham [।] êtad=aushadha-saṁbhâraṁ sûkshma-chûrṇṇaṁ
tu kârayêt [॥ 48 ॥]
7 yâvad=êtad=bhavêch=chûrṇṇaṁ dvis-tâvat=syâd=ayô-rajaḥ [।] tad=êkatra kṛitaṁ 49
yuktyâ lêhayêta madhu-dravam [॥ 49 ॥] kshîraṁ ch=ânupivêd=yuktyâ nir-anna- 50
kshîra-sêvitâ [।] ayô-
8 rajîyam=ity=êtat=khyâtaṁ siddhaṁ rasâyanam [॥ 50 ॥] saṁvatsara-prayôgêna śa- 51
taṁ varshâṇi jîvati [।] mâsa-dvayêna manujô jîvêta śaradâṁ śatam [॥ 51 ॥]
nihanyâch=chhvayathuṁ ch=ôgraṁ vṛiksham=Indr-âśa- 52

[11] Metre of verses 35, 36 : Vaṁśasthavila.
[12] Read *bhâgaṁ*, omitting *ḥ*.
[13] Metre of verse 37 : Indravajrâ.
[14] Metre of verses 38 and 39*a* : Ślôka.
[15] Metre of verse 40 : Indravajrâ. Read *âgâradhûmam* to agree with the metre.
[16] Reading uncertain.
[17] Metre of verses 41, 42 : Vaṁśasthavila.
[18] Metre of verses 43-59 : Ślôka.
[19] Here are three dots in the original MS., indicating a lacuna. Perhaps read *tríṇi chavya-palâni*.

9 nir=yathâ [l] pâṇḍu-rôgam=ath=ârśâṁsi mandam=agniṁ krimîn=api [॥ 52 ॥] bha- 53
gandalâṁ kâmalâṁ cha[6] kushṭhâṇi jaṭharâṇi cha [l] plihaṁ gulmân=apasmâraṁ
śûlâni parikarttikâm [॥ 53 ॥]
10 yasmin=yasmin=vikârê tu yujyatê 'yam=ayô-rajî [l] tâṁ s=tân=nihaṁti vai sadyô 54
dêv-ârîn=kuliśô yathâ [॥ 54 ॥] anuprayôgô lâjânâṁ[3] saktavô madhu-saṁyu- 55
tâḥ [l]

Third Leaf: Obverse.

1 [k]sh[î](r-ân)up[â]nâ lêhâḥ syuḥ sapt-âshṭau divasâni tu [॥ 55 ॥] ⊛ **Ayô-ra-**
jîyan=nâma chûrṇṇam ⊛ Must=(ai)lâ (chan)d(an-ô)ś[î]ra-yavânî vyôsha-va- 56
tsakau [l] phalaṁ tri[20] kaṭukâ dâru dârvvî-tvak-parppaṭa-tvachaḥ [॥ 56 ॥]
paṭôla-nimba- 57
2 shaḍgranthâ-mûrvvâ-bhûnimba-śigrukâḥ [l] chûrṇṇâs=trâyanti-saurâshṭra-sûkshmâ-
prativishâḥ samâḥ [॥ 57 ॥] tiktakô nâma hṛid-gulma-śûla-hâ sânnipâta-nud= 58
iti [l] **Tiktakaṁ nâma chûrṇṇam** ⊛ Pippaly=ati-
3 vishâ hiṁgu-nâgar-êndrayavâ vachâ [॥ 58 ॥] pâṭh=âjamôdâ kaṭukâ[3] vṛisha-sauvarch- 59
chal-âbhayâḥ [l] vṛisha-dvâdaśakaṁ chûrṇṇam=ajîrṇ-ânâha-śûla-nud=iti [॥ 59 ॥]
⊛ **Vṛisha-dvâdaśakaṁ nâma chûrṇṇaṁ** ⊛
4 [21]Mâgadhyâ[22] kuḍavaḥ syân=marichâd=api cha kuḍavas=tathâ dêyaḥ [l] nâgara-palâni 60
shaṭ=syuḥ paṁcha cha tâlîsa-patrasya [॥ 60 ॥] sûkshmêlâyâḥ karshô guḍasya 61
dadyâd=bhishak=tath=ârddha-tulâm [l] êtach=chûrṇṇaṁ kṛitvâ
5 guḍikâḥ pala-saṁmitâḥ kuryât [॥ 61 ॥] kâsaṁ ślêshm-ô[dr]êkaṁ bhaktasy-ârô- 62
chakaṁ vishamam=agnim [l] śamayaty=ajîrṇṇam=êva cha guḍikâ siddh-ârthikâ
nâma [॥ 62 ॥] ⊛ **Siddh-ârthikâ guḍikâ** ⊛ [23]Sûkshmêlâ 63
6 tvacha-nâgapushpa-maricham syât=pippalî nâgaram êlâ-bhâga-vivarddhitaiḥ sama
dhṛitaiś=chûrṇaiḥ samâ śarkkarâ [l] êtach=chûrṇam=ajîrṇa-gulma-jaṭharêshv=
arśassu hṛid-rôgiṇâm hikkâ-
7 śvâsishu pârśva-śûlishu hitaṁ kaṇṭhê vikârâś=cha yê [॥ 63 ॥] **Varddhamânakaṁ**
nâma chûrṇṇam ⊛ [24]Sûkshmêlâ surasaṁ hiṁgûṁ tintiḍîk-âmblavêtasê [l] 64
êlâṁ tâmalakîṁ jîvâṁ shaḍîṁ pushka-
8 ram=êva cha [॥ 64 ॥] bhishak=pushkara-mûlañ=cha kâsa-śvâsishu yôjayêt [l] hik- 65
kâsu pârśva-śûlêshu vâtê cha kapha-saṁvṛitê [॥ 65 ॥] ⊛ **Sûkshmêlâ-varddha-**
mânakaṁ ⊛ **ślô 2** ॥ [25]Sauvarchchal-âmblavêtasa-pippalyô nâgaraṁ vachâṁ 66
9 hiṁgum [l] hṛij-jaṭhara-śûla-nâśanam=aushadham=ushṇ-âmbunâ pêyam [॥ 66 ॥] ⊛
Sauvarchchal-âdyaṁ chûrṇṇam ⊛ Kuṭajayava-pippalînâṁ dvê karshê 67
madhu-rasâya[26] sârddha-palam [l] pâṭhâ-palañ=cha dadyât
10 dvê cha palê śṛiṁgavêrasya [॥ 67 ॥] sauvarchchalasya karshaṁ karshaṁ kshârasya 68
yâva-śûkasya [l]

Third Leaf: Reverse.

1 [— —]s=tath=ârddha-karshaṁ tach=chûrṇṇaṁ kârayêt=sûkshmam [॥ 68 ॥] asya tu 69

[20] Probably read *tvak*.
[21] Metre of verses 60-62 : Âryâ.
[22] Read *mâgadhyâḥ*.
[23] Metre of verse 63 : Śârdûlavikrîḍita.
[24] Metre of verses 64 and 65 : Ślôka.
[25] Metre of verses 66-70: Âryâ.
[26] Metri causâ, for *rasâyâ* ; cf. fl. 5*a*[1], and Part I, fl. 4*b*[4].

mârjjâra-padaṁ pivên=naraḥ sarppishâ yavâgvâ vâ [।] madyaṁ vâ śîlayatâ madyên=âlôḍya pâtavyam [॥ 69 ॥] êtan=nihaṁty=ajîrṇṇaṁ plî[haṁ] 70

2 mêhañ=cha pâṇḍu-rôgañ=cha [।] sa-bhagandar-ârśâṁsi cha pîtv=ârishṭaṁ pra- yôgêna[27] [॥ 70 ॥] ◎ **Chûrṇ-ârishṭaṁ nâma** ◎ [28]Hiṁgu-bhâgô bhavêd=êkô va- 71

châyâ dvi-guṇô bhavêt [।] viḍaṁ tri-guṇitan=dadyâch=chhṛiṁgavêraṁ chatu-

3 r-guṇam [॥ 71 ॥] yavânikâ pañcha-guṇâ[3] shaḍ-guṇâ ch=âbhayâ bhavêt [।] chitrakaḥ 72

sapta-guṇitaḥ sûkshma-chûrṇṇâni kârayêt [॥ 72 ॥] êtach=chûrṇṇaṁ kṛitaṁ sû- 73

kshmaṁ pâyayîta prasannayâ [।] madyêna vâ tath=ânyêna dadyâd=ushṇ-ô-

4 dakêṇa vâ [॥ 73 ॥] gulma-ghnaṁ dîpanîyañ=cha arśô-ghnaṁ śûla-nâśanam [।] kâ- 74

sa-śvâsa-harañ=ch=aiva chûrṇṇam=ânâha-nâśanam [॥ 74 ॥] Âtrêya-vihitaṁ mu- 75

khyaṁ nâmnâ śârdûlam=uchyatê [॥] ⊙ **Śârdûlaṁ chûrṇṇaṁ ślô 4** ॥◎॥

5 Sauvarchchalasya cha palaṁ dvi-guṇaṁ ch=âmblavêtasam [॥ 75 ॥] chatur-guṇaṁ 76

ajâjînâṁ marichañ=ch=âshṭamaṁ bhavêt [।] mâtuluṁga-rasên=aitad=guḍikâṁ 77

kârayêd=bhishak [॥ 76 ॥] praśântam=agniñ=janayêd=vâta-śû-

6 lañ=cha nâśayêt [॥ 77*a* ॥] ◎ **Âśvinî mâtuluṁga-guḍikâ** ◎ [29]Syân=mâtuluṁgasya 78

rasaṁ sa-śuktaṁ trîṇy=ûshaṇâny=ambilavêtasañ=cha [।] viḍaṁ yavânîṁ lavaṇ-

ôttam-âkhyaṁ sauvarchchalaṁ syâ-

7 d=guḍik=âtha kâryâḥ [॥ 78 ॥] arśâṁsi tâḥ saṁśamayanti pîtâḥ śûlâni hanyur=hṛi- 79

di-pârśvayôś=cha [।] ânâha-yôgân=api ch=âtisâram=arôchakaṁ vâta-kṛitañ=cha

gulmaṁ [॥ 79 ॥] ◎ **Âmblikâ mâtuluṁga-gu-**

8 **ḍikâ** ◎ ॥ [30]Syâch=chitrakaṁ trikaṭukaṁ saha pushkarêṇa hiṁgv-amblavêtasa-yu- 80

tâṁ sa-viḍ-âśvagandhâm [।] kustumburûṇi vachayâ saha dâḍimañ=cha sauvarch-

chalaṁ yava-mayaṁ tu navañ=cha

9 kshâram [॥ 80 ॥] dadyât=tul-âdhṛita-sam-âṁśa-navâṁ yavânîm kṛishṇ-âjagandha- 81

piśun-âmarajâm=ajâjîm [।] tad=bhâskar-âṁśu-pariśushka-samâhit-âṁśaṁ chûr-

ṇṇaṁ bhishak=sama-rasaṁ tanu yôjayîta [॥ 81 ॥]

10 tad=vîjapûraka-rasair=n=nichitaṁ prapishya kuryâd=vimṛidya guḍikâ vadara-pra- 82

mâṇâḥ [।] êkâm=arishṭa-madhu-mâdhava-śârkkarêṇa kâlyaṁ pivêta surayâ

Fourth Leaf: Obverse.

1 (dadhi-mastunâ vâ) [॥ 82 ॥] [31]kâsaṁ śvâsaṁ pâṇḍu-rôgañ=chira-sthaṁ plîhañ=ch= 83

ôgraṁ śûlam=ânâham=ugram [।] hikkâṁ hṛid-rôgaṁ jâḍyatâṁ shṭhîvanatvam= 84

âm-âtisârañ=cha sa-śûla-gulmam [॥ 83 ॥] [32]vishûchikâm=alasakam=agni-mârd-

davam

2 pravâhikâṁ guda-paritâpam=arśasâm [।] śamênti tâ vidhivad=ih=ôttamaṁ tamaḥ

prayôjitâ hy=api khalu gharma-vâriṇâ [॥ 84 ॥] ◎ **Aśvinî mâtuluṁga-guḍikâ**

ślô 5 ◎ [33]Pâṭhâ-kaliṁgayava- 85

3 mustaka-rôhiṇînâṁ bhâgâḥ sah=âtivishayâ dharaṇâni kuryât [।] kuryâch=cha-

turtha-dharaṇêna samâṁ haridrâṁ mutrêṇa gôḥ saha pivêd=atha chûrṇṇaṁ=

[27] This line is short by one instant.

[28] Metre of verses 71-77*a*: Ślôka.

[29] Metre of verses 78-79: Indravajrâ.

[30] Metre of verses 80-82: Vasantatilakâ.

[31] The metre of verse 83 is Tṛishṭubh, and that of its 4th pâda is Indravajrâ; but the metre of the three other pâdas is another variety. The third pâda, as it stands, does not scan, but it will do so if *jaḍaṁ* is read instead of *jâḍyatâṁ*.

[32] Metre of verse 84: Ruchirâ or Prabhâvatî.

[33] Metre of verses 85 and 86: Vasantatilakâ.

êtat [॥ 85 ॥] kushṭhâṇi shaṭ-tri[ṁśat]i[kân]i 86
4 nihaṁti dêhê sthânâni nâśayati sapta mahâ-kshayasya [।] gulmâṁ ś=cha nâśayati
mâsa-kṛitaḥ prayôgaḥ sarvv-ânnikasya ghṛitâ-mâṁsa-parasya jaṁtôr=iti [॥ 86 ॥]
⊛ Gulma=chûrṇṇam=Âśvinam ⊛
5 [34]Pippalî sa-viḍa-kshârâs=tath=aiva cha suvarchchikâ [।] śṛiṁgavêraṁ sa-maricham 87
saindhavaṁ lavaṇaṁ tathâ [॥ 87 ॥] yavânîm=atha dantîñ=cha tṛivṛitâ vatsakaṁ 88
tathâ [।] sauvarchchalam=ajâjîṁ cha triphalâñ=ch=âtra dâ-
6 payêt [॥ 88 ॥] sama-bhâgâni sarvvâṇi sûkshma-chûrṇṇâni kârayêt [।] chûrṇṇa- 89
yôgô bhavêch=chhrêshṭhô gô-mûtrêṇa su-bhâvitaḥ [॥ 89 ॥] êtat=snigdha-śarîrasya 90
snigdh-âhârasya dêhinaḥ [।]
7 viḍâla-pada-mâtraṁ tu dadyâd=ushṇêna vâriṇâ [॥ 90 ॥] parijîrṇṇê tatas=tasmin=yadâ 91
tu tṛishitô bhavêt [।] ghṛitagandhâm=avakshârîn=dâḍimasya rasêna vai [॥ 91 ॥]
pâyayîta bhishak=chhrêshṭhas=tadâ saṁpa- 92
8 dyatê sukhî [।] tasyâṁ tu parijîrṇṇâyâm=âhâr-ârthî yadâ bhavêt [॥ 92 ॥] tadâ 93
lôhita-śâlînâṁ su-svinnaṁ mṛidu-chôdanam [।] bhôjayêj=jâṁgala-rasair=vyakt- 94
âmbla-lavaṇî-kṛitaiḥ [॥ 93 ॥] vishûchikâyâ arśassu[3] vikârâ
9 vividhâś=cha yê [।] dur-bhuktê ch=âpy=ajîrṇṇê cha tathâ pâṇḍv-âmayêshu cha 95
[॥ 94 ॥] vâta-gulmêshu cha tathâ grahaṇî-dôshiṇaś=cha yê [।] êtad-yôgaṁ pra-
yuñchânaḥ sukham=âpnôti mânavaḥ [॥ 95 ॥] ⊙ Mâgadhaṁ chûrṇṇam ⊙
10 Ubhê haridrê maricham[3] padmaṁ kushṭhaṁ sa-pippalî [।] karppâsa-mûlaṁ 96
mâṁsî cha[3] svarjyâḥ kshâram=ath=âshṭamam [॥ 96 ॥] êtâni sama-bhâgâni dṛisha- 97
dâyâṁ prapîshayêt [।] kôl-âsthi-mâtrâṁ (g)[uḍikâ]ṁ[3] [chhây]âyâṁ
11 pariśôshayêt [॥ 97 ॥] tatas=tu guḍikâm=êkâṁ dadyâd=ushṇêna vâriṇâ [।] 98

Fourth Leaf: Reverse.

1 [× × × × p]r[aśam]y[aṁ]tê rôga-jâtâni tâñ=ch=chhṛiṇu [॥ 98 ॥] ajîrṇṇakam= 99
udâvarttaṁ mûtra-kṛichchhraṁ gala-graham [।] ânâhaṁ vâta-gulmañ=cha
yach=cha lûtâ-vishaṁ bhavêt [॥ 99 ॥] sarvvaṁ dûshî-visha[ṁ] ha[ṁ]t[i ×× 100
v]ṛiśch[i]ka-da(sh)ṭ[a](ka)m [।]
2 mûḍha-vâtam=apasmâraṁ śâṇḍhyaṁ śâṇḍhya-pumâṁ ś=cha yaḥ [॥ 100 ॥] bhûta- 101
graham=ath=ônmâdaṁ mûḍha-garbhâś=cha yâs=striyaḥ [।] daṁshṭrâ-mûla-vish-
ârthêshu[35] pânam=âlêpanaṁ tathâ [॥ 101 ॥] ⊙ Haridrâ-chûrṇṇam=Âśvinaṁ
ślô 6 ⊙ Shaḍî vachâ 102
3 tâmalakî[3] pippalî viśvabhêshajam [।] guḍaṁ ghṛitêna bharjjitvâ kârayêd=guḍikâṁ
bhishak [॥ 102 ॥] urôghâtaṁ pratiśyâyaṁ pârśva-hṛit-kukshi-vêdanâm [।] śu- 103
shka-kâsañ=cha balavat=sarvvam=êtêna sâdhayêd=iti [॥ 103 ॥] ⊙
4 Guḍikâ gauḍikâ ślô 2 ⊙ [36]Dvê maricha-śatê kâryê mâgadhyâ pippalî-śatañ=ch= 104
aikam [।] palam=api cha śarkkarâyâḥ syân=nâgarakas=tathâ mukhyaḥ [॥ 104 ॥]
syât=tintiḍîka-karshô dâḍima-karshaḥ śuchir-v-vadara-karshaḥ [।] 105
5 dêyô varâṁga-karshas=tath=ârddha-karshas=tv=ajâjînâm [॥ 105 ॥] amblâtakasya 106
karshaḥ karsh-ârddhan=dhyânyakasya vichitasya [।] sauvarchchala-karsha-yutaś
=chûrṇṇ-ârishṭaḥ parama-siddhaḥ [॥ 106 ॥] êsha sa-mûlân=arśâñ=ch=chha- 107

[34] Metre of verses 87–103 : Ślôka.
[35] Perhaps read *ârttêshu*.
[36] Metre of verses 104-118 : Âryâ.

6 mayêd=grahaṇîñ=cha dîpayati śântâm [।] hṛid-rôga-pâṇḍu-rôgê nihaṁti kâsaṁ
saha śvâsam=iti [॥ 107 ॥] ⊙ Chûrṇṇ-ârishṭaḥ ⌒
Nâvanîtakê chûrṇṇa-yôgâs=samâptâḥ ◎ ॥
7 Prathamô 'ddhâyas=samâptaḥ

Second Adhyâya.

Idam=amṛita-rasa-prakkhyaṁ rasâyanaṁ bala-vivarddhanaṁ nṛîṇâm [।] amṛita-prâ- 108
śaṁ nâmâmna[37] sarppir=udâraṁ pravakshyâmi ⌒ [॥ 108 ॥] âmalaka-rasa-prasthaḥ 109
8 kshîravidâryâs=tathâ bhavêt=prasthaḥ [।] prasthaś=ch=êkshu-rasasya hi gṛishṭî-
kshîrasya tad-vach=cha [॥ 109 ॥] prasthaṁ prasthaṁ su-dhṛitaṁ ghṛitasya da- 110
dyâch=cha śâradasy=âtra [।] aushadhyaś=cha su-pishṭâḥ
9 imâḥ pradêyâḥ pramâṇêna [॥ 110 ॥] ṛishabhakam=ṛiddhiṁ madhukaṁ vidârigan- 111
dhâṁ tathâ payasyâñ=cha [।] sahadêvâṁ s-ânantâṁ madhûlikâṁ • • [38] viśva-
dêvâñ=cha [॥ 111 ॥] dvê mêdê=rsbyaprôktâṁ 112
10 śatâvarîṁ mudga-mâsha-parṇyau cha [।] śrâvaṇy=ath=âtmaguptâṁ vîrâñ=cha pal- •
ârddhikân=bhâgân [॥ 112 ॥] mṛidvîkâṁ karjûraṁ vadarâṇy=api kuḍava-saṁmi- 113
tâṁ kuryât [।] akshôḍa-tindukânâṁ nikôchakânâñ=cha
11 [bh]â(g)-âr[dh](am) [॥ 113 ॥]

Fifth Leaf: Obverse.

1 (êtat)=s[i]ddhaṁ jñâtvâ paripûtaṁ sthâpayêch=chhubhê bhâṇḍê [।] śîtî-bhûtê 114
dadyân=madhunaḥ prastha[ṁ] su-pûtasya [॥ 114 ॥] shôḍaśa palâni dadyâd=vṛitâ- 115
n(i) sita-śa[r]kka(râ)-chû[r]ṇṇa(sya)[27] [।] (mar)[i](ch-â)[r](dha-palan)=dadyât-
palañ=cha sûkshm(aila)[yâ][39]
2 dêyaṁ [॥ 115 ॥] sûkshmair=êtaiś=chûrṇṇair=avachûrṇya khajêna manthayêt=prâjñaḥ 116
[।] tasya tu mâtrâṁ matimân=agni-balaṁ prêkshya yuṁjîta [॥ 116 ॥] jîrṇê 117
cha jâṅgala-rasair=bhishajâ śâly-ôdanaṁ pradâtavyaṁ [।] amṛita-
3 prâśyaṁ mukhyaṁ bala-varṇṇa-vivarddhanaṁ puṁsâm [॥ 117 ॥] kshîṇa-kshatê 118
prayôjyaṁ vṛiddhêshv=atha karśitêshu bâlêshu [।] tâmyatsu tathâ śvasatâṁ
prayôjyam=êtach=cha hikkâyâm [॥ 118 ॥] [40]amṛitaṁ nâma vikhyâtaṁ sarpir= 119
Âtrêya-
4 nirmitam=iti [॥] ◎ Amṛita-prâśaṁ nâma ghṛitam ślô 11 pâ 1 ⊙ Priyaṅguṁ
tagaraṁ kushṭhaṁ dâḍimaṁ s-ailavâlukam [॥ 119 ॥] tâlîsa-mêdâ-triphalâṁ 120
kêsaraṁ vṛihatî-dvayam [।] nîlôtpalaṁ dêvadâ-
5 ruṁ[6] chandanaṁ dvê cha śârivê [॥ 120 ॥] dvê haridrê viḍaṅgâ cha sumanâ-kusumâni 121
cha [।] dantîm=aṁśumatîñ=ch=aiva mâṁjishṭhâ sâlaparṇy=api [॥ 121 ॥] aksha- 122
mâtrair=ghṛita-prastham pachêt=tôyê chatur-guṇê [।] êtat=kalyâ-
6 ṇakan=nâma pânîyê sarpishâṁ varam [॥ 122 ॥] kâsaṁ śvâsaṁ pratiśyâyaṁ 123
tṛitîyaka-chaturthakau [।] unmâda-kshata-vaisarppaṁ pramêhân=vâta-śôṇitam
[॥ 123 ॥] hikkâṁ chharddiṁ pâṇḍu-rôgaṁ[6] śvayathûn 124

[37] Read *nâmnâ*, as confirmed by the metre.

[38] The two dots would ordinarily indicate the omission of two syllables, which would be a long and a short (— ⏑), and would make the metre to be a Gîti. But if the dots do not indicate a lacuna, the metre is the ordinary Âryâ.

[39] For *sûkṣhmailâyâ*, gen. fem. See Part I, fl. 4 *b*[4] for another instance of such shortening for the sake of the metre.

[40] Metre of verses 119-132: Ślôka.

7 mûtra-nigraham [।] rêtô-dôshâś=cha yê puṁsâṁ yônî-dôshâṁ ś=cha yôshitâm ·
[॥ 124 ॥] bandhyâ cha labhatê garbbhaṁ garân=api cha śâtayêt [।] chûrṇṇa- 125
yôg-âdhikârêshu visha-sandûshitêshu cha [॥ 125 ॥] plîhêshv=arśassu 126
8 gulmêshu ghṛitam=êtad=yath-âmṛitam [।] bala-varṇṇa-karañ=ch=aiva dîpanîyaṁ
prachârakam [॥ 126 ॥] alakshmîm=api nirhanyât=tishṭhaty=êtad=ghṛitaṁ gṛi- 127
hê [॥] ⊛ **Ghṛitaṁ kalyâṇakaṁ nâma ślô 8** ⊛
9 Jîvak-arshabhakau vîrâ kâkanâsâ mṛiṇâly=api [॥ 127 ॥] mudgaparṇṇîṁ mâshaparṇ- 128
ṇîm[6]=ṛiddhiṁ mêdâñ=cha saṁharêt [।] mahâsahâṁ kshudrasahâṁ[3] tathâ kâkô-
ḍim=êva cha [॥ 128 ॥] abhîruparṇṇîṁ haṁsapadîṁ[5] shaḍîm 129
10 [kachchhu-](phal)âni cha[41] [।] phalaṁ kharjûra-mṛidvîkâm=âmram=âmalakâni cha
[॥ 129 ॥] pippalîṁ śṛiṅgavêrañ=cha tath=aiva guḍa-śarkkarâm [।] êtêshâṁ 130
garbbham=âdadyât=kshîrañ=cha saha sarpishâ ∽ [॥ 130 ॥]

Fifth Leaf: Reverse.

1 [tat]=(tu) [sid]dh[aṁ cha p]û[tañ=cha] (p)[i]vêd=vyâdhi-vinâśanam [।] 131
2 êtad=vâtañ=cha pittañ=cha kshata-kâsaṁ cha nâśayêt [॥ 131 ॥] mahâ-kalyâṇakaṁ 132
sarppir=bahu-rôga-vinâśanam [।] siddham=Âtrêya-nirddishṭam=Agastyâya ma-
hâtman=êti[42] ⊛ [॥ 132 ॥]
3 **Mâha-kalyâṇakaṁ ghṛitaṁ ślô 5 pâ 1** ⊛ [43]Nimbaṁ paṭôlaṁ dârvvîn=durâla- 133
bhâṁ tiktarôhiṇîn=triphalâṁ [।] kuryâd=arddha-pal-âṁśâṁ parpaṭakaṁ trâya-
mâṇâṁ cha [॥ 133 ॥] salil-âḍhaka-siddhânâṁ rasê 'shṭa-bhâg-âva- 134
4 śêshitê dadyât [।] chandana-kirâtatiktaka-pippalyas=trâyamâṇâñ=cha [॥ 134 ॥] mustâ 135
vatsaka-vîjaṁ kalkî-kṛitv=ârddha-kârshikân=bhâgân [।] nava-sarpishaś=cha shaṭ
-palam=êtat=siddhaṁ ghṛitaṁ pêyam [॥ 135 ॥] kushṭha-jvara-gulm-ârśô- 136
5 grahaṇî-pâṇḍv-âmaya-śvayathu-hantṛi [।] vaisarppa-kiṭibha-[p]âmâ-kaṇḍû-pada-gaṇḍa-
nut=siddham=iti [॥ 136 ॥] ⊛ **Tiktakaṁ ghṛitaṁ ślô 4** ⊛ Sapta-ch-chhadaṁ 137
prativishâṁ śamyâkaṁ[44] tiktarôhiṇîm pâṭhâṁ[45] [।] must-ôśîraṁ
6 triphalâṁ paṭôla-pichumanda-parpaṭakau [॥ 137 ॥] dhanvayavâshaka-chandanam= 138
upakulyâṁ padmakaṁ dvi-rajanîñ=cha [।] shaḍgranthâṁ sa-viśâlâṁ śatâvarîṁ
śârivê ch=ôbhê [॥ 138 ॥] vatsaka-vîjaṁ vâśâṁ mûrvvâm=a- 139
7 mṛitâṁ kirâtatiktañ=cha [।] kalkaṁ kuryân=matimân=yashṭihvâṁ trâyamâṇâñ=cha
[॥ 139 ॥] kalkasya chatur-bhâgaṁ jalam=ashṭa-guṇaṁ rasô 'mṛita-phalânâm [।] 140
dvi-guṇô ghṛitât=pradêyas=tat-sarpiḥ pâya-
8 yêt=siddham [॥ 140 ॥] kushṭhâni vâta-pitta-pravalâny=arśâṁsi rakta-vâhîni [।] 141
vaisarpa-rakta-pittaṁ vât-âsṛik-pâṇḍu-rôgañ=cha [॥ 141 ॥] visphôṭakân=sa- 142
pâmâm=unmâdaṁ kâmalâṁ krimiṁ kaṇḍûm [।] hṛid-rôga-gaṇḍa-piḍakân=asa-
9 d-rajô gaṇḍamâlâṁ cha [॥ 142 ॥] hanyâd=êtat=sadyaḥ pîtaṁ kâlê yathâ-balaṁ 143
sarpiḥ [।] yôga-śatair=apy=ajitaṁ mah-âdhikârân=mahâ-sarpiḥ ⊛ [॥ 143 ॥]
Mahâ-tiktakaṁ ślô 7 ⊛ [46]Ubhê haridrê mâñjishṭhâ[3] pâṭhâ ka- 144
10 ṭukarôhiṇî [।] • chitrakô • 'tha viḍaṁgâ cha pippalî tṛivṛitâ vachâ [॥ 144 ॥] śârivâ 145

[41] Compare the formula on fl. 7a[4].
[2] Anomalous sandhi for *mahâtmana iti* (=*mahâtmanê iti*).
[43] Metre of verses 133-143: Âryâ. Read *nimba-*, metri causâ.
[44] Perhaps false for *śampâkaṁ*.
[45] *Pâṭhâṁ* is cancelled in the MS., but it is required by the metre. Read °*rôhiṇîṁ pâṭhâm*.
[46] Metre of verses 144-146: Ślôka.

kushṭha-must-ailâ madhukaṁ ch=âḳsha-saṁmitâḥ [।] dâpayêch=chhaṁkhapush-
pîñ=cha gavya-prasthêshu pañchasu [॥ 145 ॥] siddham=êtat=ghṛitaṁ 146
11 pîtvâ balavân=syâd=anâmayaḥ [।] prasanna-varṇṇô mêdhâvî[3] dyutimân=strîshu
ch=âkshayaḥ [॥ 146 ॥] [47]êtêna vâg=viśuddhyati brahm=âdhîtaṁ na naśyati cha 147
bhûyaḥ [।] svara-varṇṇayôś=cha jananaṁ garbbhaṁ ch=âdhatti bandhyânâm
[॥ 147 ॥] **Pañcha-ga(v)[y]aṁ [4]**

Sixth Leaf: Obverse.

1 [48]Viḍa[ṁ]gâ chitrak(ô) da[ṁ]t[î] vyôsha-v[ai]riṇa-pi[p]pal[î ।] aśvamûtrî trivṛi(t)= 148
kshîr[îṁ] n[î]lîkâ saindhava[ṁ] vachâm [॥ 148 ॥] ghṛita-prastharn pachêd= 149
êbhir=d=dadhnâ[ṁ] tu dvi-guṇî-kṛitam [।] ta[t=s]i-
2 ddhaṁ pâyayêd=yuktyâ śvâs-ârśô-gulma-nâśanam॥ [149 ॥] Pippalî-pippalî-mûla-cha- 150
vya-chitraka-nâgaraiḥ [।] palikaiḥ sa-yavakshârair=ghṛita-prastharn vipâchayêt
[॥ 150 ॥] kshîra-prasthêna tat-sarppi- 151
3 r=hanti gulmaṁ kaph-âtmakam [।] grahaṇî-pâṇḍu-rôga-ghnaṁ plîha-kâsa-jvar-
âpaham [॥ 151 ॥] ⊙ **Shaṭ-palaṁ nâma ghṛitam ⊙ ślô 4 ॥** Tryûshaṇaṁ 152
triphalâ
4 mustâ viḍaṁgâ chavya-chitrakaiḥ [।] kalkair=êtair=ghṛitaṁ siddhaṁ sa-kshîraṁ
vâta-gulma-nut [॥ 152 ॥] ⊙ **Tryûshaṇaṁ** ⊙ Vṛiśaṁ sa-śâkhaṁ saṁkuṭya 153
pachêd=ashṭa-guṇê jalê [।] śishṭê 'shṭa=bhâgê tasy=aiva pushpaṁ kalkaṁ[49] cha
5 dâpayêt [॥ 153 ॥] têna siddhaṁ ghṛitaṁ kshaudra-saṁyuktaṁ pitta-gulma-nut [।] 154
(ra)kta-pitta-jvara-śvâsa-kâsa-hṛid-rôga-nâśanam [॥ 154 ॥] ⊙ **Vâśâ-ghṛitam ślô**
2 ⊙ Nâgaraṁ pippalî-mûlaṁ chitrakô hastipippalî [।] 155
6 śvadaṁshṭrâ pippalî dhânyaṁ vilvaṁ pâṭhâṁ yavânikâm [॥ 155 ॥] châṁgêrî-sva- 156
rasê sarpir=êtaiḥ kalkair=v=vipâchayêt [।] chatur-guṇêna dadhnâ cha tad=
ghṛitaṁ kapha-vâta-nut. [॥ 156 ॥] arśâṁsi grahaṇî- 157
7 dôshaṁ mûtra-kṛichchhraṁ pravâhikâm [।] guda-bhraṁś-ârttim=ânâhaṁ ghṛi-
tam=êtad=vyapôhati [॥ 157 ॥] ⊙ **Châṁgêrî-ghṛitam ⊙ ślô 6 ॥** Chatur-guṇaṁ 158
rasaṁ kṛitvâ châṁgêryâḥ su-parisrutam [।] tasy=ai-
8 va kalkên=âlôḍya vilva-mâtrêṇa buddhimân [॥ 158 ॥] ghṛita-prastharn [pachê]d= 159
êtach=chhanair=mṛidv-agninâ bhishak [।] arśô-vyâdhir=bhavêd=yasya pîtv=aiva
sa sukhî bhavêt [॥ 159 ॥] ⊙ **Châṁgêrî-ghṛitam=aparam ⊙ ślô 2 ॥** Nidigdhi- 160
kâyâḥ
9 svarasaṁ grâhayêd=yantra-pîḍitaṁ [।] chatur-guṇê rasê tasmin=ghṛita-prastharn
vipâchayêt [॥ 160 ॥] garbbhaṁ dadyât=trikaṭukaṁ râsnâṁ gôkshurakaṁ ba- 161
lâm [।] paṁcha kâsân=idaṁ sarpiḥ pîtaṁ sadyô vyapôhati [॥ 161 ॥] ⊙ **Kaṇṭa-**
kârikâ-
10 **ghṛitaṁ nâma ślô 2** ⊙ Madhukasya palâny=ashṭau drâkshâyâḥ prastham=êva 162
cha [।] sârasê tu jala-drôṇê śanair=mṛidv=agninâ pachêt [॥ 162 ॥] ashṭa- 163
bhâg-âvaśêshê tu ghṛita-prastharn vipâchayêt [।] tasmin=siddhê cha pûtê cha
11 śîtî-bhûtê cha dâpayêt [॥ 163 ॥] śarkkarâyâḥ palâny-ashṭau prasth-ârddhaṁ mâ- 164
kshikasya cha [।] êtach=chhôṇita-pittînâṁ kâsinâm=alpa-rêtasâ(m) [॥ 164 ॥]

[47] Metre of verse 147 : Âryâ.
[48] Metre of verses 148-181 : Ślôka.
[49] Read *pushpa-kalkaṁ*.

Sixth Leaf : Reverse.

1 [kshîṇâ]nâ[ṁ] cha kshatânâṁ cha prayôjyaṁ sama-saktukam·[।] ◎ **Mṛidvîkâ-** 165
ghṛitaṁ ślô 3 pâ 1 ◎ Paṁcha-mûlam=athô hrasvaṁ gulûch[î]ṁ madhukaṁ
balâm [॥ 165 ॥] palikâni jala-drôṇê chatu[r]-bh[â]g-âvasê[shitê ।] tat-kashâ- 166
[yê tu saṁ-
2 [g]ṛi(hya) ghṛita-prasthaṁ vipâchayêt [॥ 166 ॥] garbbhaṁ cha jîvanîyânâṁ dadyât= 167
kshîraṁ chatur-guṇam [।] vidâry-âmalakânâṁ cha tath=aiv=êkshu-rasasya cha
[॥ 167 ॥] datvâ[50] ghṛita-samân=bhâgân=pachêta mṛidun=âgninâ [।] râsâyanikam= 168
ity=êtat=pêyaṁ (sa-)
3 rpiḥ kshay-âvaham [॥ 168 ॥] hṛid-rôga-kshata-kâsânâṁ jvarânâṁ cha vinâśanam= 169
iti [॥] ◎ **Rasâyanikaṁ nâma ghṛitaṁ ślô 4** ◎ Śara-mûl-êkshu-mûlâni kâṇḍ-
êkshûn=ikshuvâlikâm [॥ 169 ॥] śatâvarîṁ payasyâñ=cha vidârîṅ=kaṇṭakârikâm [।] 170
4 jîvantîṁ jîvakaṁ mêdâṁ vîrâm=ṛishabhakaṁ balâm [॥ 170 ॥] ṛiddhiṁ gôkshurakaṁ 171
râsnâm=âtmaguptâṁ punarnnavâm [।] êshâṁ tri-palikâ bhâgâ mâshâṇâṁ=
âḍhakan=navam [॥ 171 ॥] jala-drôṇê vipaktavyam=âḍhakañ=ch=âvaśêshayêt [।] 172
5 tatra pêshyâṇi madhukaṁ drâkshâ phalgûni pippalîm [॥ 172 ॥] âtmagu[ptâṁ 173
madhûkâ]ni[51] karjûrâṇi śatâvarîm [।] vidâry-âmalak-êkshûṇâṁ rasâḥ syuś=cha
· pṛithak=pṛithak [॥ 173 ॥] sarppishaś=ch=âḍhakaṁ dadyât=kshîra-drôṇaṁ cha 174
tad=bhishak [।]
6 sâdhayêd=ghṛita-śêshañ=cha su-pûtaṁ yôjayêt=punaḥ [॥ 174 ॥] śarkkarâyâs=tukâ- 175
kshîryâś=chûrṇṇaiḥ prasth-ônmitaiḥ pṛithak [।] palikâ guḍikâḥ kâryâs=tâ yath-
âgniṁ prayôjayêt. [॥ 175 ॥]
7 êsha vṛishyaḥ paraṁ yôgô vṛiṁhaṇô bala-varddhanaḥ [।] anên=âśva iv=ôdîrṇṇô 176
liṁgam=arppayatê balî [॥ 176 ॥] ◎ **Śara-mûlîyaṁ nâma ghṛitam ślô 7 pâ 1** ◎
Mâyûraṁ vêśa-vâraṁ tu 177
8 kuṭya tôy-ârpaṇê[52] pachêt [।] râsnâyâ daśa-mûlêna balâyâ madhukêna cha [॥ 177 ॥]
chatur-bhâg-âvaśêshêṇa ghṛita-prasthaṁ vipâchayêt [।] chatur-guṇêna payasâ 178
jîvanîyaiś=cha pêshyakaiḥ ~ [॥ 178 ॥]
9 mâyûram=êtach=chhaṁsanti[3] nâsyê pânê cha mûrddhani [।] nâśanaṁ śîrsha-rôgâṇâm 179
=ârdditasy[53]=ârvvudasya cha [॥ 179 ॥] karṇṇa-śûlâni vâdhiryaṁ manyâ-staṁ- 180
bhaṁ hanu-graham [।] pûtyâsyaṁ karṇṇa-
10 nâdatvaṁ tâlu-śôsh-ôpajihvikâm [॥ 180 ॥] râtry-andhaṁ piṁgal-âkshañ=cha timi- 181
raṁ jala-kâchatâm [।] abhishyandam=adhîmanthaṁ nêtrayôś=ch=âpakarshat=îti
[॥ 181 ॥] ◎ **Mâyûraṁ ghṛitaṁ ślô 7 pâ**[54] ◎

Seventh Leaf: Obverse.

1 [55][S]y[â]t=tryûshaṇa[ṁ] sa-triphalaṁ sa-pâṭhâṁ sa-ch[i]trakaṁ syâd=atha dêva- 182
dâru [।] râsnâ shaḍîn=tâmalakîṁ vidârîn=nidigdhikâṁ gôkshurakaṁ sthirâṁ
cha [॥ 182 ॥] syâd=âtmaguptâm=atha śârivâñ=cha mêdâñ=cha dadyâd=dhi śa- 183
tâvarîñ=cha [।]
2 êtâni sarvvâṇi samâni kṛitvâ ghṛitaṁ pachêt=kshîra-chatur-guṇêna [॥ 183 ॥] kâ- 184

[50] Read *dattvâ*.
[51] Supply the lacuna from the Charaka VI, 2[468].
[52] Perhaps read *ârmaṇê*.
[53] Probably read *ardditasy*.
[54] Read *ślô 5*, and no fraction.
[55] Metre of verses 182-185*a* : Indravajrâ.

sa-jvar-ârśâṁsi[56] śirô-'bhitâpaṁ tath=aiva bhakt-ânabhinandanañ=cha [|] hṛid- 148
rôga-vâta-shṭhila-vâta-gulmê plîhê cha kshî-
3 ṇa-kshatayôś=cha dadyât [॥ 184 ॥] arśânsi kshubdhân=kshubhitaṁ cha vâtaṁ ni- 185
haṁti sarvvân=vidhivat=prayukta iti [॥ 185*a* ॥] ◎ **Mahâ-tryûshaṇan=nâma ślô**
2[57] **pâ 1** ◎ [58]Mudgaparṇṇîṁ mâshaparṇṇîṁ[6]=ṛiddhiṁ mêdâñ=cha saṁharêt [|] 186
4 mahâsahâṁ kshudrasahâṁ[3] tathâ kâkôlim=êva cha [॥ 186 ॥] abhîtaparṇṇîṁ haṁsa- 187
padîṁ[5] shaḍîṁ kachchhu-phalâni cha [|] phalgu karjûra-mṛidvîkâm=âmram=
âmalakâni cha [॥ 187 ॥] vilv-âgnimanthaṁ syônâkaṁ[3] kârshmaryaṁ 188
5 pâṭalâṁ balâm [|] parṇyaś=chataṣraḥ=pippalyaḥ[3] śvadaṁshṭrâṁ vṛihatî-dvayam
[॥ 188 ॥] śṛiṁgîṁ tâmalakîṁ drâkshâṁ jîvantîṁ pushkar-âgurum [|] abhayâm= 189
amṛitâm=ṛiddhim
6 jîvak-arshabhakau shaḍim [॥ 189 ॥] mustâṁ punarnnavâṁ mêdâm=êlâṁ chandanam= 190
utpalam [|] vidârîṁ vṛisha-mûlâni kâkôlîṁ kâkanâsikâm [॥ 190 ॥] êshâṁ pal- 191
ônmitân=bhâgâñ=ch=chhatâ-
7 ny=âmalakasya cha [|] pañcha dadyât=tad=aikadhyaṁ jala-drôṇê vipâchayêt [॥ 191 ॥]
jñâtvâ gata-rasân=êtân=aushadhân=atha tad-rasaḥ [|] tad-âmalakam=uddhṛitya 192
nishkulaṁ
8 taila-sarpishôḥ [॥ 192 ॥] pala-dvâdaśakê bhṛishṭvâ dêyâ matsyaṇḍikâ-palâḥ [|] 193
pañchâśat=paripûtâyâ lêhavat=sâdhu sâdhayêt [॥ 193 ॥] shaṭ-palaṁ madhunaś= 194
ch=âtra
9 siddha-śîtê pradâpayêt [|] chatush-palaṁ tukâkshîryâḥ pippalyâ dvi-palaṁ tathâ
[॥ 194 ॥] palam=êkaṁ vidadhyâch=cha tvag-êlâ-patra-kêsarân [|] ity=ayaṁ Chya- 195
vana-prâśaḥ param=uktaṁ rasâya-
10 nam [॥ 195 ॥] kâsa-śvâsa-haraś=ch=aiva viśêshêṇ=ôpadiśyatê [|] kshîṇa-kshatânâṁ 196
vṛiddhânâṁ[3] vâlânâṁ ch=âṅga-varddhanam [॥ 196 ॥] svara-kshayam=urô-rôgaṁ 197
hṛid-rôgaṁ vâta-śôṇitam [|]
11 pipâsâṁ mûtra-śukk[r]a-sthân=dôshâś=ch=âpy=apakarshati [॥ 197 ॥] asya mâtrâṁ 198
prayuṁjîta y=ôparuddhân[59] na bhôjanam ◠ [|].

Seventh Leaf: Reverse.

1 [a]sya prayôgâch=Chyavanaḥ[3] su-vṛiddhô 'bhût=punar=yuvâ [॥ 198 ॥] [60]mêdhâṁ 199
smṛitiṁ kântim=anâmayatvam=âyush-praka[r]sha[ṁ] balam=[i]ndr[i]y(âṇâ)m
[|] str[î]shu prakarshaṁ • • m[61]=agni-vṛiddhim
2 varṇṇa-prasâdaṁ pavan-ânulômyam [॥ 199 ॥] rasâyanasy=âsya naraḥ prayôgâl=la- 200
bhêta jîrṇṇô 'pi kuṭi-pravêśât [|] jar-âkṛitaṁ rûpam=ath=âsya pûrvvam bi-
bhartti rûpa[62] nava-yauvanânâm=iti [॥ 200 ॥] ◎
3 **Chyavana-prâśaṁ ghṛitaṁ ślô 15** ◎ [63]Harîtakîṁ trikaṭukaṁ vachâṁ kaṭuka- 201
rôhiṇîm [|] sauvarchchalaṁ yavakshârô viḍaṁgâ chitrakaṁ tathâ [॥ 201 ॥]
aksha-pramâṇair=êtais=tu[3] ghṛita-prasṭhaṁ vipâ- 202

[56] Read *kâsa-jvarân=hanti*, for otherwise there is no verb; *arśânsi* is repeated below.

[57] Read *3*.

[58] Metre of verses 186-198: Ślôka.

[59] Read *y-ôparundhyân* (i.e., *yâ uparundhyât*).

[60] Metre of verses 199-200: Indravajrâ and Upêndravajrâ mixed.

[61] Supply the lacuna with *param*, from Charaka VI, 1 and Chakradatta X, 20[203].

[62] Read *rûpaṁ*, as metre and sense show.

[63] Metre of verses 201-318*a*: Ślôka.

4 chayêt [।] tat=siddhaṁ srâvayitv=âtha pâyayîta yathâ-balam [॥ 202 ॥] vâta-gulmaṁ 203
plihaṁ kâsaṁ sa-hikkâṁ sa-k-krimîn=api [।] daś-âṁgô nâśayaty=êtân=rôgân=va-
5 jra iv=âsurân=iti [॥ 203 ॥] ◎ **Daś-âṁgaṁ nâma ghṛitaṁ ślô 3** ◎ (Chi)trakaṁ 204
triphalâṁ ch=aiva vṛihatîṁ kaṇṭakârikâm [।] snuhâ-kshîraṁ viḍaṅgâni ghṛi-
taṁ navamam=u-
6 chyatê [॥ 204 ॥] êk-aikasya tu karshshêṇa ghṛitasya kuḍavaṁ pachêt [।] chatur- 205
guṇêna tôyêna pâchayên=mṛidun=âgninâ [॥ 205 ॥] asya kâlê pivên=mâtrâm= 206
arddha-karsha-samanvitâm [।] ushṇ-ôdakañ=ch=â-
7 nupivêd[3]-alpatvât=tasya sarpiṣhaḥ [॥ 206 ॥] viriktaṁ tu yavâgûṁ syât=sarpishâ pari- 207
mardditâm [।] rasêna jâṅgalânâṁ vâ bhôjanan=dâpayêd=bhishak [॥ 207 ॥] vâta- 208
gulmam=udâvarttaṁ vartma-[64]
8 m=arśaḥ plihan=tathâ [।] grahaṇîn=dîpayên=mandâṁ kushṭha=dôshâṁ ś=cha nâśa-
yêt [॥ 208 ॥] nârâchakam=iti khyâtaṁ sarpir=n=nârâcha-sannibham [।] bhisha- 209
jâ sanniyôktavyaṁ nârâcham=iva śatravê iti [॥ 209 ॥] ◎
9 **Nârâchakan=nâma ghṛitaṁ ślô 6** ◎ Mûlakânâṁ purâṇânâṁ palâny=ashṭau 210
samânayêt [।] tâni sthâlyâñ=jala-drôṇê śanair=mṛidv-agninâ pachêt [॥ 210 ॥]
vilva-mâtra-pramâṇêna pishṭvâ ch=ainaṁ 211
10 nidhâpayêt [।] pañcha dâḍima-sârâṇâṁ palâny=atra prapîshayêt [॥ 211 ॥] pippalî- 212
śṛiṁgavêrâbhyâṁ dadyâd=atra palaṁ palam [।] palaṁ chitraka-mûlasya su-
pishṭasy=âtra dâpayêt [॥ 212 ॥]
11 (ghṛi)tasya cha palâny=ashṭau navasy=âtra pradâpayêt [।] dadhnaś=ch=âtra su-jâ- 213
tasya samâ mâtrâ vidhîyatê [॥ 213 ॥] êtat=sarvvaṁ samânîya 214

Eighth Leaf: Obverse.

1 śanai[r]=mṛidv-agninâ pachêt [।] su-siddhaṁ ch=ainam=âjñâya paripûtaṁ nidhâ-
payêt [॥ 214 ॥] yê kê-chid=vyâdhayaḥ kâyê kaph-ânila-samudbhavâḥ [।] tê- 215
shâṁ prâyôgikaṁ śrêshṭhaṁ ghṛitam=êtad=vidhîyatê [॥ 215 ॥] ◎
2 **Mûlaka-ghṛitaṁ nâma ślô 6** ◎ Laśunasya śataṁ vidvâñ=jala-drôṇê vipâchayêt 216
[।] chatur-bhâg-âvaśêshañ=cha kashâyam=avatârayêt [॥ 216 ॥] têna vaidyah 217
kashâyêna vipachêta ghṛit-â-
3 ḍhakam [।] kalka-pêshyâṇi ch=aitâni siddhyamânê pradâpayêt [॥ 217 ॥] karshañ= 218
chitraka-mûlasya pippalî-karsham=êva cha [।] chavyâyâś=cha bhavêt=karshaḥ
śṛiṅgavêra-palaṁ tathâ [॥ 218 ॥] lavaṇânâṁ 219
4 cha pañchânâṁ pal-ârddhañ=ch=âmblavêtasât [।] tathâ râmaṭhakasy=âpi himgunô
'tra palaṁ bhavêt [॥ 219 ॥] tat=siddhaṁ nisrutaṁ samyak=su-guptaṁ tan= 220
nidhâpayêt [।] tatô mâtrâṁ pivêt=kâlê
5 śṛiṇu mê yêshu tad=dhitam [॥ 220 ॥] vâta-shṭhîlâsu gṛidhrasyâṁ vâta-gulmê 221
plihôdarê [।] vâta-ślêshm-âti[65]-pâṇḍûnâm=arśassv=atha bhagandarê [॥ 221 ॥]
êk-âṁga-rôgiṇâṁ dadyât 222
6 tathâ sarvv-âṅga-rôgiṇâm [।] laśun-âdyaṁ ghṛitaṁ hy=êtad=Aśvibhyâṁ saṁprakal-
pitam [॥ 222 ॥] ⊙ **Âśvinaṁ laśunakaṁ nâma ghṛitaṁ ślô 7** ⊙ Ghṛitan-da- 223
7 śa-guṇê tôyê sâdhayêd=â jala-kshayât [।] tatô daśa-guṇê tôyê sâdhyam=âmalakan=

[64] Read *vardhma*.

[65] Read *ârti*.

tathâ [॥ 223 ॥] daśa-bhâg-âvaśishṭê 'smin=ghṛita-prastham vipâcha- 224
8 yêt [।] tatô yathâ-balam mâtrâm pâyayêj=jvara-kâśitam[66] [॥ 224 ॥] sarvva-jvara- 225
haram sarppir=êtad=Brahm-âbhipûjitam [।] dîrggha-kâlam prayuktan=tu bhavê-
9 d=balyam rasâyanam [॥ 225 ॥] ◎ **Jvara=haram=Âśvinam nâma ghṛitam ślô 3** ◎
Vimśad=âmalakân=dadyâd=vimśatiñ=cha harîtakîḥ [।] vibhîtakâni vimśach=cha 226
trâyamâṇa-
10 palam bhavêt [॥ 226 ॥] tath=aiva tiktarôhiṇyâ gulûchyâś=cha palam=bhavêt [।] 227
tôy-ârddha-kamsê siddhan=tu[3] chatur-bhâg-âvaśêshitam [॥ 227 ॥] par-ârdhyam 228
kuḍavên=aitad=ghṛita-
11 (m)aṇḍam=adhiśrayêt [।] tatra kalkî-kṛitâni syur=âvapêta navâni ha [॥ 228 ॥]
pippalînâm pal-ârddhañ=cha trivṛit-ârdha-palan=tathâ [।] 229

Eighth Leaf: Reverse.

1 [kampi]lyaka-chaturth-â[m]śam daśa syân=nichulâni cha [॥ 229 ॥] tat=siddham 230
nisrutam pêyam pâṇḍu-kâmala-nâśanam [।] gulma-vardhma-pramêhînâm
2 śvayathau kushṭha-rôgiṇâm [॥ 230 ॥] śiśna-vyâdhy-udarâṇâm cha udâvartta-jvarêshu 231
cha [।] vairôdhyânâñ=cha vyâdhînâm pathyam siddh-ôttaram ghṛitam [॥ 231 ॥]
◎ **Siddh-ôttaram nâma ghṛitam ślô 6** ◎
3 Dantî-chitraka-mûlânâm=ashṭau kurvvîta sannakhâm[67] [।] abhayâ-viṅśatim gurvyaḥ 232
shaṭ-palam dêvadâru cha [॥ 232 ॥] nîmva-kadambam varaṇam[3] râjavṛiksham pu- 233
narnnavâm [।] chirivilva-tvachañ=ch=aiva
4 pṛithak=shaṭ-palikâḥ smṛitâḥ [॥ 233 ॥] dvê pañcha-mûlê saṁhṛitya[3] pṛithag=â- 234
ḍhaka-saṁmitê [।] vipâchayêd=apân=drôṇê sârasê mṛidun=âgninâ [॥ 234 ॥] cha- 235
tur-bhâg-âvaśêsham tat=ka-
5 shâyam=avatârayêt [।] ghṛit-âḍhakê pachêt=tasmimna[68] pêshyâm ś=ch=êmân pra=
dâpayêt [॥ 235 ॥] pippalî pippalî-mûlam chavyañ=cha marichâni cha [।] 236
6 lavaṇânâñ=cha pañchânâm=âbapêd[69]=êka-kârshikân [॥ 236 ॥] êtad=dhânvantaram 237
sarppiḥ sarva-rôga-nibarhaṇam [।] pamcha-gulmân=abhivyaktân=ashṭau ch=
ôdara-vṛiddhayaḥ [॥ 237 ॥]
7 śvayathum śôsham=arśâmsi pramêhâm ś=ch=aikaviṁśati [।] dîpayêd=grahaṇîm 238
mandâm kushṭhân=bahu-vidhâñ=jayêt [॥ 238 ॥] ahînâm mûshikânâm cha 239
yach=cha syât=kṛittrimam visham [।]
8 sarvv-âhârêshv=aniyamô vṛimhaṇô dêha-m-âtmanaḥ [॥ 239 ॥] êtad=dhânvantaram 240
sarpiḥ śrêshṭham Brahm-âbhipûjitam [।] yathâvat=samprayumjânaḥ prâpnuyât=
siddhim=uttamâm=iti [॥ 240 ॥] ◎ **Dhânvantaram ślô**
9 9 ◎ Chandanam syâd=uśîrañ=cha padmakam kuruvindakam [।] trâyamâṇâm 241
samâm dadyât=tathâ chandanaśârivâm [॥ 241 ॥] tathâ prativishâm ch=aiva 242
tathâ tâmalakî bhavêt [।] chatur-guṇê jalê vaidyô ghṛita-prastham
10 vipâchayêt [॥ 242 ॥] tad=dhi pîtam pramêhînâm rakta-pitta-kshayêshu cha [।] 243
arśasâm bhinna-varchchânâm pâṇḍu-rôgê cha tad=dhitam [॥ 243 ॥] praṇudêd= 244
grahaṇî-dôshâm s=tvag-dôshâm ś=cha śarîriṇâm [।] sarppir=êtad=bha-

[66] Perhaps read *kâśinam*.
[67] Read *sannakhân*.
[68] Read *tasmin*.
[69] Read *âvapêd*.

11 (v)êt=(p)ath(y)aṁ visha-ghnam=amṛit-ôpamam [॥ 244 ॥] ◎ **Visha-haran=nâma ghṛitam=Aśvinam ślô 4** ◎ Chitrakaṁ trivṛitâṁ ch=aiva śyâmâṁ cha pali- 245
kâni tu [।]

Ninth Leaf : Obverse.

1 [dvâviṁ](śa)ch=cha harîtakyô drôṇ-ârddhaṁ salilasya cha [॥ 245 ॥] chatur-bhâg- 246
âvaśêshan=tat=kashâyam=avatârayêt [।] tata(s=têna kash)[â](y)[ê](ṇa) ghṛita-
prastha[ṁ] v(i)p(â)cha(yê)[t ॥ 246 ॥] (n)[î]l[î](kây=â)[r]dha-ku(ḍa)va[ṁ] 247
(ta)[t=t]v=[ark]k[a-kshîra — ◡ — । × × × × su-
2 dhâ]-(kshî)raṁ garbhaṁ datvâ[52] vipâchayêt [॥ 247 ॥] êtad=vindu-ghṛitaṁ nâma 248
n-aika-rôga-vinâśanam [।] yâvantaḥ pivatê vindûṁ s=tâvad-vêgân=virichyatê
[॥ 248 ॥] udarâṇi plihân=gulmân=kushṭhâṇi cha garâṇi cha [।] 249
3 [vâta]-gulmê cha nârîṇâṁ gaṇḍamâlâ-bhagandarê [॥ 249 ॥] pitt-ârśass=ûrdhva- 250
vâtêshu rôgâ yê sânnipâtikâḥ [।] gaditê gara-dattê cha madhu-mêhê cha
śasyatê [॥ 250 ॥] ◎ **Vindu-ghṛitan=nâma ◎ ślô 6** ॥ Sudhâ- 251
4 kshîra-palên=êha dvê palê sarpishaḥ pachêt [।] kaṁpilyaka-palaṁ ch=aikaṁ śâṇ- 252
ârddhaṁ saindhavasya cha [॥ 251 ॥] tṛivṛitâyâḥ palañ=ch=aikaṁ kuḍavô 253
'malakî-rasât [।] tôya-kaṁsêna vipachêch=chhanair=mṛidv-agninâ bhishak
[॥ 252 ॥] êtad=vindu-
5 ghṛitaṁ nâma Aśvinô' numataṁ[70] śubham [।] vindavaḥ pivatê yâvat=tâ[va]d=vê- 254
gân=virichyatê [॥ 253 ॥] karsha-pramâṇan=dâtavyaṁ[3] jaṭharî-s-ôpagulmayôḥ [।] 255
tathâ kaṭchchhaṭa-rôgîṇâṁ yu(ñjî)[ta] (mati)mân=bhishak [॥ 254 ॥] ushṇaṁ
ch=ânupivê-
6 t=tôyam=alpatvât=tasya sarppishaḥ [।] êsha gulmân=sa-nichayân=sa-śûlân=sa-pari- 256
grahân [॥ 255 ॥] bhinatty=êka-prayôgêna vâyur=j-jala-dharân=iva [।] pañcha-
gulma-(badh-â)rthaṁ hi sarpir=êtat=pravarttitam [॥ 256 ॥]
7 sarvv-âsura-badh-ârthâya yathâ bajram svayaṁbhuvâ [।] êtad=vindu-ghṛitaṁ prô- 257
ktaṁ siddhaṁ siddh-ânumânitam=iti [॥ 257 ॥] **Vindu-ghṛitam=Âśvinam**
ślô 2[71] ◎ Âjaṁ pa(yaḥ) śṛiṁgavêraṁ[6] vachâ śigrur=harîtakî [।] 258
8 pippalyô maricham pâṭhâ saindhavan=daśamaṁ ghṛitam [॥ 258 ॥] śṛiṁgavêr-â- 259
[day](ô) bhâgâ lavaṇ-aṁtâḥ palînakâḥ [।] chatur-guṇêna payasâ ghṛita-pras-
thaṁ vipâchayêt [॥ 259 ॥] asy=ôpayôgâd=vinyêta[3] smṛitiṁ mêdhâṁ cha 260
9 mâ(nava)ḥ [।] jaḍa-gadgada-mûkatvaṁ pânâd=êv=âsya=śâmyat=îti [॥ 260 ॥] ◎

Sârasvataṁ ghṛitaṁ ślô 3

Dvitîyô 'dhyâyaḥ ◎

Third Adhyâya.

Balâ-tailaṁ pravakshyâmi vâta-rôga-nibarhaṇam [।] Âtrêy-ânumataṁ siddhaṁ 261
bandhyânâṁ garbbha-daṁ śubham [॥ 261 ॥]
10 [balâ]yâḥ khalu mûlânâṁ śushkaṁ pala-śataṁ [bhavêt । guḍûch]yâḥ paṁcha-viṁ- 262
śach=cha râsnâ-daśa-palam=bhavêt [॥ 262 ॥] prakshâlya jarjarî-kṛitvâ pachêd= 263
divyêna vâriṇâ [।] jal-âḍhaka-śatê siddham=âḍhakaṁ ch=âvaśê-

[70] Anomalous sandhi for *aśvinôr=anumatañ.* | [71] Read *ślô 7* or *yô 2* (for *yôga*).

11 [sha]yêt [॥ 263 ॥] kashâyêṇa [⏑—ṁ—××××⏑—][72]chayêt [।] dadhi-mastu cha 264
śuktañ=cha tath=aiv=êkshu-rasô bhavêt [॥ 264 ॥] aja-kshîr-ârddha-bhâgañ= 265
cha śanair=mṛid[v-agn]inâ pachêt [।]

Ninth Leaf: Reverse.

1 [×]ক্ষ[×]ক্ষ[⏑ — — +]n[i ××⏑ — ⏑]yêt[73] [॥ 265 ॥] bal-âtibalayôr=mûlaṁ sa- 266
ralaṁ dêvadâru cha [।] mustaṁ madhuka-maṁjishṭhâ-tagaraṁ padmak-âgu-
rum [॥ 266 ॥] har(ê)[ṇ]v=[êlâ-vyâghra- 267
2 na]khaṁ[3] kêsaraṁ surasaṁ shaḍîm [।] (m)u[d]g[aparṇṇîṁ mâshapa]rṇṇîñ[6]=jîvak- 268
arshabhakâv=ubhau [॥ 267 ॥] jânîyât=tad=yadâ siddham=ath-ainam=avatârayêt
[।] patra-kalkaṁ cha bhishajaḥ pradadyâd=a- 269
3 vatâritê [॥ 268 ॥] tat=prasannaṁ parisrâvya nidadhyâd=bhâjanê śu(chau) [।] (ta)taḥ 270
prayuṁjyân=matimân[3]=yathâ-vyâdhi yathâ-balam [॥ 269 ॥] prayôjyam=êtad=a-
bhyaṁgê nastaḥ-pân-ânuvâsanê [।] âhârê karṇṇayôś=ch=aiva vastish=û- 271
4 ttara-vastishu [॥ 270 ॥] kshayô vâ yadi vâ kâsaḥ śvâsô vâ yadi vâ jvaraḥ [।]
mûrchchhâ vâ yadi vâ ch=chharddir=d=daurbalyaṁ bhinna-varṇatâ [॥ 271 ॥] 272
śvayathuṁ śukkra-dôshâṁ ś=cha gulmaṁ v=âpy=athavâ plîham [।] vardhmâni
grahaṇî-dôshaṁ śôshaṁ śîrshô-
5 ’bhitâpitâm [॥ 272 ॥] apasmâraṁ dhanu-shkaṁbhaṁ tailam=êtach=chikitsati [।] 273
tvag-gatâś=ch=aiva yê vâtâ yê cha majjânam=âśritâḥ [॥ 273 ॥] sir-âgatâḥ snâyu- 274
gatâs[3]=tathâ sarvva-gatâś=cha yê [।] sarvvâñ=ch=chhamayatê vâtân=iti n=âsty=a-
6 tra saṁśayaḥ [॥ 274 ॥] ṛitu-kâlê cha nârîṇâṁ śiraḥ-snâtâsu dâpayêt [।] ban- 275
dhy=âpi labhatê garbhaṁ prayôgêna samâcharan [॥ 275 ॥] varṇa-bhêda-pra- 276
śamanam=alakshmî-śamanaṁ śivam [।] balâ-tailaṁ bhishag=dadyâ-
7 d=bal-êndriya-vivarddhanam=iti [॥ 276 ॥] ◎ **Balâ-tailaṁ ślô 16** ◎ Balâ-śata- 277
kashâyêṇa tailasy=ârddh-âḍhakaṁ pachêt [।] kalkair=madhuka-mâṁjishṭhâ-
chandan-ôtpala-padmakaiḥ [॥ 277 ॥] gandhaiś=cha jîvanîyaiś=cha dugdha-dvi- 278
8 ḍrôṇa-sâdhitam [।] balâ-tailan=narêndr-ârham=êtad=vâta-vikâra-nut [॥ 278 ॥] kalpên= 279
ânêna râsnâyâ guḍûchyâ madhukasya cha [।] sva-nâm-âkhyaṁ pachêt=tailaṁ
tad-vat=ṣahacharasya cha [॥ 279 ॥] ◎ **Balâ-tailaṁ ślô 2 pâ 1**[74] ◎ Śataṁ 280
9 su-tulitaṁ kuryâd=balâ-mûlasya paṇḍitaḥ [।] sâdhayêch=cha j-jala-drôṇê chatur- 281
bhâg-âvaśêshitam [॥ 280 ॥] palâni daśa ch=ânyâni balâyâ dugdha-pêshimam [।] 282
luchitânâṁ[75] tilânân=ṭu kuryât=tail-âḍhaka-dvayam [॥ 281 ॥] chatu-
10 [r-gu]ṇêna payasaḥ pachên=mṛidv-agninâ tu tam [।] anêna vidhinâ tailaṁ daśa- 283
kṛitvô vipâchayêt [॥ 282 ॥] siddham=êtad=balâ-tailaṁ n-aika-rôga-vinâśanam [।]
pân-âbhyaṁgê bhôjanê cha[6] nâsyê vastau cha śâsyatê [॥ 283 ॥]
11 [ṛitu-vy]âdhishu sarvvêshu rakta-pitt=âśrayêshu cha [।] vyâpannânâṁ cha yô- 284
nînâṁ nṛiṇâṁ nashṭê cha rêtasi [॥ 284 ॥] tâlu-śôshaṁ tṛishâṁ dâhaṁ pâr- 285
śva-śûlam=asad-rajaḥ [।] śôshaṁ kshayam=ath=ônmâdaṁ (vaisarpaṁ) □i⏑□ê
[⏑— ॥ 285 ॥]

[72] The lacuna may be filled up thus: *paraṁ têna tail-âḍhakaṁ vipâchayêt.* See note 73.

[73] The lacuna may be filled up thus: *kalka-pêshyâṇi ch=aitâni pal-ônmitâni pradâpayêt.* This, and the other restorations, are on the authority of the parallel recensions; see the note to the translation.

[74] Read *ślô* 3 for *ślô* 2 *pâ* 1.

[75] Probably read *luṁchitânâṁ.*

Tenth Leaf: Obverse.

1 [âyu]r-vṛiddhi-karaṁ balyaṁ kâsa-śvâsa-vinâśanam [।] sarvva-rôga-haraṁ ch= 286
aitad=balâ-taila[ṁ] prayôjayêd=iti [॥ 286 ॥] ◎ **Balâ-tailaṁ ślô 7** ◎ Satya- 287
vâg-Aśvinau dêvau bhisaj(au) dêva-pûj[i]t(au) [। × × ×] (param=ê)

2 [— ×][76] tailaṁ pushṭi-vivarddhanam [॥ 287 ॥] sarvva-vyâdhi-praśamanaṁ râj-âr- 288
ham=amṛit-ôpamam [।] amṛitan=nâma vikhyâtaṁ tailaṁ vala-karaṁ nṛiṇâm
[॥ 288 ॥] su-bhûmau madhukaṁ jâtam=uddharêt=kṛita-maṅgalaḥ [।] pushyêṇa 289

3 [pra]yatô viprân=svasti-vâchya samâsataḥ [॥ 289 ॥] grâhayêt=svarasaṁ tasya cha- 290
tush-pâtraṁ vichakshaṇaḥ [।] prapauṇḍarîkam=amṛitâṁ visa-granthîṁ śatâva- 291
rîm [॥ 290 ॥] śṛiṁgâṭakâny=âmalakân[3]=udumbara-kaśêrukâḥ [।]

4 ksh[î]riṇâṁ ch=aiva vṛikshâṇâṁ tvachâni syuḥ pṛithak=pṛithak [॥ 291 ॥] kuśa- 292
kâś-êkshu-mûlâni śara-vîraṇayôs=tathâ [।] gundânâṁ[77] naḍikânâṁ cha mûlaṁ 293
krôñchânadâni[78] cha [॥ 292 ॥] vadarîñ=cha vidârîñ=cha vêtasaṁ

5 s-âḍurûshakam [।] nimba-śâlmali-kharjûra-nâḍikêra-priyaṁ(ga)vaḥ [॥ 293 ॥] paṭô- 294
laṁ kuṭajaṁ drâkshâṁ sa-mṛinâlaṁ cha chandanam [।] kakubhaṁ ch=âśva- 295
karṇañ=cha lâmajjaka-dhanañjayau [॥ 294 ॥] kashâya-madhurâṇâṁ cha

6 śîtâny=api cha lâbhataḥ [।] bhâgâṁ ś=chatush-palân=kṛitvâ dvi-drôṇê 'pâṁ vi- 296
pâchayêt [॥ 295 ॥] rasê 'shṭa-bhâga-śêshê tu kalkair=êbhir=vipâchayêt [।] ba-
lâṁ nâgabalâṁ jîvâ-

7 m=âtmaguptâṁ kaśêrukâm [॥ 296 ॥] nataṁ rasaṁ cha spṛikkâṁ cha sûkshmê- 297
lâ(ṁ) tvacham=êva cha [।] jîvak-arshabhakau mêdau madhukaṁ nîlam=ut- 298
palam [॥ 297 ॥] kuṅkumaṁ varṇṇa-karaṇam=aguruṁ patram=êva cha [।]

8 vidârîṁ kshîrakâkôlîṁ vîrâm=api cha śârivâm [॥ 298 ॥] śatâvarîṁ priyaṁguṁ 299
cha guḍûchîṁ padmakêsaram [।] lâmajjakaṁ chandanâni[6] râjâdana-phalâni
cha [॥ 299 ॥] muktâ-vidruma-śaṁkhânâṁ chandrakâṁt-êndra- 300

9 nîlayôḥ [।] sphaṭikaṁ rajataṁ hêmaṁ maṇi-mauktikam=êva cha [॥ 300 ॥] yash- 301
ṭîmadhuka-mâṁjishṭhâm=aṁśumatyaḥ pal-ônmitân [।] ślakshṇa-pishṭân=imân 302
=kṛitvâ śanair=mṛidv-agninâ pachêt [॥ 301 ॥] taila-pâtrâṇi chatvâri tailâ-

10 [d=ashṭa]-guṇaṁ payaḥ [।] payô-rdha-bhâgêna bhishak[3]=pradadyâd=âmbla-kâṁchi- 303
kam [॥ 302 ॥] śataśô 'tha vipaktavyaṁ sahaśra-guṇam=êva vâ [।] samyak- 304
siddhasya ch=âpy=asya êtad=bhavati lakshaṇam [॥ 303 ॥] âlôḍyatê karêṇ=aiva

11 [ravêḥ=kâ]la upasthitê [।] svasti-vâchya dvijâtîṁ s=tu prayataḥ kṛita-maṅgalaḥ 305
[॥ 304 ॥] prayôjayêt=tailam=idam[3]=amṛitaṁ dêva-pûjitam [।] vasty-âsthâpana-
pânaiś=cha nâsyair=abhyaṁjanais=tathâ [॥ 305 ॥]

Tenth Leaf: Reverse.

1 [sarva-rôga-]praśamanam=[i](ndr)[i]yâṇâ[ṁ] (bal·âvaham) [।] (dâ)[ha]-(ṭṛi)shṇ[â]- 306
parîtânâṁ śrêshṭham=abhyaṁjanaṁ śivam [॥ 306 ॥] vṛiddhânâṁ (bâla-jana- 307
na)[ṁ] (bâlâ)nâm=a[ṁ]ga-va(r)dhanam [।] k(ân)ta(t)va[ṁ] (s)tr[î](sh)u (sau)-
bhâgya[ṁ] prajâś=cha bahu-vi-

[76] The lacuna in this pâda may be filled up thus: *úchatuḥ paraṁ=êtad=dhi*, but the aksharas *paramê* are themselves uncertain.

[77] Read *gundrâṇâṁ*.

[78] Read *krôñchâdanâni*.

2 (s)tarâḥ [॥ 307 ॥] str(i)yaś=cha garbbhaṁ gṛihṇanti prayôgâd=amṛitasya hi [।] 308
aśîtiṁ vâta-jân=rôgân=rakta-jân=pitta-jâṁ s=tathâ [॥ 308 ॥] ślêshmikân=sanni- 309
pât-ôtthân=sarvân=êva chikitsati [।] suparṇa-chakshur=n=nâsyêna tath=âbh-
yaṁgâd=[â]-
3 (jâ)yatê [॥ 309 ॥] pâpma-haram=alakshmî-ghnaṁ śrîm=êv=âbhivivarddhanam [।] 310
asya prayôgât=tailasya[3] maharshiś=Chyavanaḥ kila [॥ 310 ॥] punar=yuvatvam= 311
âpannô jarâ-rôga-vivarjitaḥ [।] âyush-kâmaś=cha bhagavân
4 Mârkkaṇḍêyô mahân=ṛishiḥ [॥ 311 ॥] tailam=êtat=prayuṁjânô dîrggham=âyur= 312
avâptavân=iti [॥] ⊛ **Amṛita-tailaṁ nâma ślô 25**[79] ⊛ Nishpatrâṇâṁ mṛi-
dûnâñ=cha mûlakânâṁ ras-âḍhakam [॥ 312 ॥] dadhyambla- 313
5 kâṁchikânâṁ cha payasaś=ch=âḍhak-âḍhakam [।] tail-âḍhaka-samây[u](kta)ṁ vi-
pachên=mṛidun=âgninâ [॥ 313 ॥] râsnâṁ balâṁ gôkshurakaṁ[3] saindhavaṁ śi- 314
grukaṁ vachâm [।] chitrakaṁ śṛiṁgavêrañ=chạ pippalyô gajapippalî[ḥ ॥ 314 ॥]
6 bhallâtakaṁ prativishâṁ garbhên=ânêna pâchayêt [।] tailam=êtat=praśaṁsanti mû- 315
lakânâṁ hitaṁ nṛiṇâm [॥ 315 ॥] ûrû-shkaṁbhê kaṭi-grâhê gṛidhrasyâm=apa- 316
tantrakê [।] vandhyâ cha labhatê
7 garbbhaṁ pâpmânañ=ch=âpakarshati [॥ 316 ॥] vardhma-kuṇḍala-parbvañ=cha sta- 317
mbhanaṁ sraṁsanaṁ tathâ [।] pânaṁ mûlaka-tailasya rôgân=êtân=niyach-
chhati [॥ 317 ॥] prabhinnam=iva mâṁtagaṁ[80]=a- 318
8 ṅkuśaḥ kuśal-ôdyata iti [॥ 318*a* ॥] ⊛ **Mûlaka-tailaṁ ślô 6** ⊛ [81]Dadhy-âranâla- 319
mâsh-ôdak-êkshu-rasa-mûlaka-rasânâm [।] taila-vadar-ôdakânâṁ prasthân=pra-
tyêkaśô dadyât [॥ 319 ॥]
9 ~ râsnâ bal-âśvagandhâm madhukaṁ sa-mahaushadhaṁ sa-suradârum [।] syônâ- 320
ka-saptamânâṁ bhâgân=pratyêkaśô dadyât [॥ 320 ॥] êtat-tad-amṛita-kalpaṁ ga- 321
vâṁ purîsh-âgninâ śanaiḥ sâddhyam [।] apa-
10 (h)[ṛi]tya sannidhêyaṁ yath-ânukûlaṁ tathâ sêvyam [॥ 321 ॥] êtad=bhôjyaṁ prâhur= 322
n=nastaḥ-kâryañ=cha vastishu cha dêyam [।] dôsh-ôdarêshu dêyaṁ śâkhâ-vâ-
têshu ch=âbhyaṅgam [॥ 322 ॥] gṛidhrasya-vâta-gulmê 323
11 [— —]-[82]dôshê 'py=adhô-gatê vâtê [।] êtach=chhûlê pathyaṁ plihê 'pi ch=aitad-
vidh-aiv-ôktam [॥ 323 ॥] [83]rasâyanaṁ Vâḍvalinâ praṇîtaṁ nâmnâ tv=idaṁ mû- 324
laka-tailam=âhuḥ [।] puṁsâñ=cha dushṭ-êndriya-pîḍitânâm

Eleventh Leaf: Obverse.

1 (str)[î]ṇâṁ cha dêyaṁ prasav-ârthinînâm=iti [॥ 324 ॥] ⊛ **Mûlaka-tailaṁ ślô**
6 ⊛ [84]Mûlaka-(ra)sasya prasthaḥ ksh(î)ra-pra(s)thaś=cha tad=bhav(ê)t=sâdhyam 325
[।] (jâ)ta[ṁ] tad=dadhi yôjya[ṁ] sy[â]d=a(tha pras)th[ê]na t(ai)la(sya)
[॥ 325 ॥ ya](sh)ṭ[î]ma(dh)u- 326
2 [kaṁ] (râ)snâṁ pâṭhâ cha guḍañ=cha śṛiṁgavêrañ=cha [।] êtâñ=jalêna pishṭvâ
pramâṇam=êk-aikam=ardha-palam [॥ 326 ॥] lavaṇasya cha karshshaḥ syât=tad 327
=vipachêd=agninâ śanair=mṛidunâ [।] êtat=tailaṁ siddhaṁ pivêta

[79] Add *pâ 1.*
[80] Read *mâtaṁgaṁ.*
[81] Metre of verses 319-323: Âryâ.
[82] Perhaps supply *yôni.*
[83] Metre of verse 324: Indravajrâ and Upêndravajrâ joined.
[84] Metre of verses 325-328: Âryâ.

3 prâg-bhôjanaṁ dvi-palam [॥ 327 ॥] bhôjana-vidhiś=cha kâryaḥ rûkshaḥ sûp-ôda- 328
nô bhavêd=atra [।] bhêshajam=êtad=vihitaṁ bandhyânâṁ putra-janan-ârtham
[॥ 328 ॥] ◎ **Mûlaka-tailaṁ ślô 4** ◎ [85]Sa-mûla-patra-śâkhasya 329
4 śataṁ sahacharasya tu [।] chaturshu jala-drôṇêshu sâdhayêt=sûkshma-kuṭṭitam
[॥ 329 ॥] drôṇ-âvaśêshê pûtê tu[3] pachêt=tail-âḍhakaṁ śanaiḥ [।] sahacharasya 330
cha mûlânâṁ[5] pêshyaṁ daśa-palaṁ bhavêt [॥ 330 ॥]
5 parisrâvya sukh-ôshṇê tu śarkkarâṁ tatra dâpayêt [।] palâni daśa ch=âshṭau cha 331
nirmathya cha nidhâpayêt [॥ 331 ॥] vastau pânê tath=âbhyaṁgê nâsyê ch=aiva 332
praśasyatê [।] êk-âṁgikaṁ paksha-badhaṁ[3] hanu-
6 graha-śirô-grahê [॥ 332 ॥] arddितaṁ vêpath-ûnmâdaṁ sarvva-gâtra-grahaṁ jvaram 333
[।] gṛidhrasîṁ vâta-gulmañ=cha bhût-ôpahata-chêtasam [॥ 333 ॥] apasmâraṁ 334
dhanu-shkambhaṁ ûrû-shkambham=alâsakam [।] gaṇḍa-ku-
7 ṇḍala-vardhmânaṁ hasta-jânu-vikuṁchanam [॥ 334 ॥] sraṁsanaṁ sandhi-parvvâ- 335
ṇâm kaṁpanaṁ śôshaṇaṁ tathâ [।] tailam=etat=praśamayêch=chhitv=âbhrâṇ=îva
mârutaḥ [॥ 335 ॥] alâbhê śarkkarâyâs=tu 336
8 kshîrêṇa saha pâchayêt [।] rôg-ânîka-badh-ârthâya (s)[thâpitaṁ] tat=svayaṁbhuvâ
[॥ 336 ॥] ◎ **Sahachara-tailaṁ** ◎ Nistushâṇâṁ tilânâṁ tu taila-prastham 337
vipâchayêt [।] palañ=cha madhukasy=âtra
9 dadyât=kshîraṁ chatur-guṇam [॥ 337 ॥] mṛidu-pâkaṁ cha tat=siddhaṁ bhûya[s= 338
âpi vi]pâchayêt [।] anêna vidhinâ samyaṅ=madhukasya śataṁ pachêt [॥ 338 ॥]
śata-kṛitvô vipaktavyaṁ śata-pâkaṁ nidhâpayêt [।] pân-âbhyaṁjanayô- 339
10 [ś=ch=ai]va vastau nâsyê cha śasyatê [॥ 339 ॥] bhôjanê ch=âmṛita-prakkhyaṁ 340
narâṇâṁ râja-yakshmiṇâm [।] hṛid-rôgaṁ tâlu-śôshaṁ cha pitta-gulmaṁ pratâ-
nakam [॥ 340 ॥] tṛishâm=unmâda-vaisarppaṁ śvâsa-kâsam=asa(d-ra)ja(ḥ) [।] 341
11 [× × × ×]ṁ p[r]av[ṛi]d(dh)añ=cha sarvvatô-bhâgam=ûrdhva-gam [॥ 341 ॥] kâmalâ- 342
jvara-pâṇḍutvam=êtat-pânân=nigṛihṇati [।] pitta-pâkam=athô dâhaṁ visphôṭa-
ka-vicharchchikâm [॥ 342 ॥]

Eleventh Leaf : Reverse.

1 [× × × × ◡ brâh]m[âṇâṁ] y(ê) rôgâś=cha pṛithag-vidhâḥ [।] tailên=â(nêna) 343
śâmyaṁtê rajâṁs=îva jal-âgamê ॥ [343 ॥] **Madhuyashṭikaṁ nâma tailam**
⊙[86] Hayagandhâ-mûlânâṁ pala-śatam=unm(î)ya (bh)[âṇ]ḍ(a) [× × × । 344
2 × ×]shu chatu[r]shu sâdhyaṁ jala-pâd-âvaśêshitê pûtam[6] [॥ 344 ॥] [87]madhu- 345
kaṁ śṛiṁgavêrañ=cha suradârum śatâvarîm [।] maṁjishṭhâ-naladaṁ kushṭhaṁ
dvê karaṁjê sa-varshabhûḥ [॥ 345 ॥] [88]amṛiṇâlaṁ śatâpushpâṁ surasaṁ râs- 346
nâṁ paya-
3 [s](y)â[ṁ] cha [।] shaḍîṁ pushkara-mûlañ=cha sthirâṁ dravantîṁ payasyâñ=cha
[॥ 346 ॥] karsh-ônmitaiḥ su-pishṭair=êbhiḥ sarvvaiḥ kashâyam=âlôḍya [।] 347
tail-âḍhakaṁ sukh-âgnau vipachêt=kshîrañ=chatur-guṇaṁ datvâ[50] [॥ 347 ॥] tat= 348
siddhaṁ mṛidu-pâkaṁ bhâṇḍê
4 śuchau nidhâtavyam [।] pânê 'bhyaṁgê vastâv=upayôjyaṁ bhâ[vana]-vidhau cha

[85] Metre of verses 329-343 : Ślôka.
[86] Metre of verse 344 : Âryâ.
[87] Metre of verse 345 : Ślôka.
[88] Metre of verses 346-350*a* : Âryâ. But they are mostly in bad order. Read *śatapushpâṁ* and *mṛiṇḍlaṁ*.

[॥ 348 ॥] jaḍa-mûka-khaṁja-gadgada-ûrû-skambh-ârdditâḥ smṛiti-viyuktâḥ [।] 349
paksha-kshat-âvabhagnâś=chyuta-nishpishṭ-âsthi-sandhayaḥ skhalanâḥ [॥ 349 ॥]
5 kshîṇa-kshatâś=cha śukkrâ îrshyâ-śaṇḍhâ hanu-graha-gṛihîtâ[ḥ] [॥ 350*a* ॥] ⊙ 350
Aśvagandhâ-tailaṁ ⊙ [80]Mûlânâm=aśvagandhâyâs=tul-ârddhaṁ kaṇḍaśaḥ 351
kṛitam [।] jala-drôṇê vipaktavyam=ashṭa-bhâg-â-
6 vaśêshitam [॥ 351 ॥] tail-âḍhakaṁ samâvâpya kshîran=dadyâch=chatur-guṇam [।] 352
kaṭâhê tad=vipaktavyaṁ kalkâṁ ś=ch=êmân=pradâpayêt [॥ 352 ॥] êlâñ=cha 353
śatapushpâṁ cha kushṭhaṁ vyâghranakhaṁ tvacham [।]
7 madhukaṁ śṛiṁgavêrañ=cha dêvadârum balâṁ sthirâm [॥ 353 ॥] râsnâṁ push- 354
kara-mûlañ=cha bhûtikyaṁ sa-punarnnavâm [।] maṁjishṭhâṁ naladaṁ pa-
traṁ dravantîṁ surasaṁ vachâm [॥ 354 ॥] śvadaṁshṭrâñ=cha[80] 355
8 m[ṛi]ṇâlañ=cha payasyâṁ bahuputrikâm [।] êshâm=aksha-samân=bhâgân=datvâ[81] 356
garbbhaṁ vipâchayêt [॥ 355 ॥] tat=siddham=avibhaktañ=cha tad-ainam=avatâ-
rayêt [।] pânê vastâv=ath=âbhyaṁgê nastaḥ-karmma-
9 [ṇi] (bhô)janê [॥ 356 ॥] yêshu vyâdhishu dâtavyaṁ tân=mê nigadataḥ śṛiṇu [।] 357
narâṇâṁ khaṁja-mûkânâm=ûrû-shkambh-ârdditêshu cha [॥ 357 ॥] paksha-hîn- 358
âvabhagnêshu chyuta-bhagn-âsthi-sandhishu [।] êtat=syâd=vâta-bhagnêshu
10 [prana](shṭê)shu cha dhâtushu [॥ 358 ॥] hanu-grahê khaḍê mêhê kshiptâ yê 359
ch=âpi vâyunâ [।] vâta-bhagnêshu dînêshu tathâ kshîṇ-êndriyêshu cha [॥ 359 ॥]
nashṭa-śukkrâś=cha yê puṁsâm=îrshyâ-śaṇḍhâś=cha yê narâḥ [।] 360

Twelfth Leaf: Obverse.

1 [bhût-ô](pa)hata-chittâś=cha sa[ṁ](sṛishṭ)[-ôpaha]t[ê]na cha [॥ 360 ॥] vishama- 361
jvarê rakta-gulmê[5] vidraḍh(î)-(gṛidhra)s[î]shu cha [।] plih(ô)darê vâta-gulmê[6]
ta(thâ)[× × ⏑ — ⏑ — ॥ 361 ॥] (v)y(âpan)n(a)-y(ô)n(ay)[ô] (y)âś=cha × × × × 362
⏑ — s]tr[iyaḥ ।
2 yâ]ś=cha garbhaṁ na gṛihṇanti phala-kâla upasthitê [॥ 362 ॥] sthita-sûtî tathâ 363
bandhyâ yônî-dushṭâś=cha yôshitaḥ [।] vyaktaṁ bandhyâ labhêd=ga[r]bbham
=ṛitu-snâtâ na saṁśayaḥ [॥ 363 ॥] ṛitu-kâ(l)[êsh]u [nârî](ṇ)[âṁ] sadyaḥ 364
sn[â]-
3 (t)[â]su dâpayêt [।] bala-varṇna-karaṁ hy=êtan=mêdhâ-jananam=uttamam [॥ 364 ॥]
smṛiti-saṁjananaṁ ch=aitad=bṛiṁhaṇîyaṁ mahâ-guṇam [।] haṁtâraṁ sarvva- 365
rôgâṇâṁ bâlânâñ=cha vivarddhanam [॥ 365 ॥] chatur=v=vidhaṁ (pra)- 366
4 yôktavyaṁ bhaishajyam=amṛit-ôpamam=iti [॥] ⊙ **Aśvagandhâ-tailaṁ ślô 15 pâ 1**
⊙ Atha tailaṁ pravakshyâmi śvadaṁshṭrâ-vâta-nirjjayam [॥ 366 ॥] vidhivad[91]= 367
yêna kalpêna narâṇâṁ tach=chhṛiṇushva me [।] nabhaś=ch=aiva
5 nabhasyaś=cha dvau mâsâv=ṛitu-sattamau [॥ 367 ॥] yatra dravyâṇi jâ(ya)ṁtê vi- 368
vidhâni mahîtalê [।] abhivṛiddhâni vṛishṭâni parjjanyê kâla=varshiṇi [॥ 368 ॥]
mêdinyâm jâta-sasyâyâm=aushadhâni tat=ôddharêt[92] [।] 369
6 a-puṣhpa-phala-vat-kâlê arôgaṁ kshêtra-jaṁ śubham [॥ 369 ॥] tat=samuddhṛitya 370
kalyâṇê muhûrttê divasê śubhê [।] chaukshê chaukshaṁ samâdâya kshôdayitvâ
ulûkhalê [॥ 370 ॥] tatô rasaṁ paṭê srâvya 371

[80] Metre of verses 351-379*a*: Ślôka.

[80] The original reading was *châ* (i.e., *cha* + *amṛiṇḍla*), but the long *â* is cancelled. See line 2, above, for another *amṛiṇḍla*.

[91] The akshara *va* of *vidhivad* is written interlinearly below *dhi*.

[92] With irregular sandhi for *tata uddharêt*.

7 pramâṇên=âḍhakaṁ mitam [।] taila-pras[tha](ś)=[cha] (ḍâta)[vyaḥ] kshîran=dad- 371
yâch=chatur-guṇam [॥ 371 ॥] guḍasya cha palâny=ashṭau śṛiṁgavêra-palâni shaṭ 372
[।] tat=siddhaṁ sthâpayêt=pâtrê śuchau chaukshê su-nirmmalê [॥ 372 ॥]
8 tasya mâtrâṁ pivêt=kâlê kshîraṁ cha [× ⏑ — ⏑ — । × × × ×] (g)uḍa(ṁ) 373
khâdêch=chhṛiṁgavêra-saṁanvitam [॥ 373 ॥] jîrṇṇa-snêhaś=cha bhuñjîta shash- 374
ṭikaṁ payas-ôdanam [।] yâṁ s=tu praśamayêd-rôgâṁ s=tân=mê nigadataḥ
9 śṛiṇu [॥ 374 ॥] (u)dîrṇaṁ [× ⏑ — — × × × × × ⏑ — ⏑ —]m [।] êtad=vâta- 375
prasaktânân=tailaṁ parama-pûjitam [॥ 375 ॥] ajitaṁ nâma marttyânâm=ârô- 376
gya-bala-varddhanam [।] êtat=sarvva-gataṁ vâyu[ṁ
10 × × × × ⏑ — ⏑ — ॥ 376 ॥ × × × × ⏑ —]ś=ch=âpi charamâṇân=samuddharêt 377
[।] vêpanaṁ kampanañ=ch=aiva gṛiddhrasînâṁ tath=aiva cha [॥ 377 ॥] bha- 378
gandarê
11 — = kushṭha-gulmê[6] apasmâriṇam=êva cha [।] êtad=yônî-vikârâṇâṁ yuvatînâṁ
taṭh=aiva [cha ॥ 378 ॥]

Twelfth Leaf : Reverse.

1 [[93]× × × × ⏑ — — × × × × × ⏑ —]surân=iti [॥ 379*a* ॥] ◎ **Śvadaṁshṭrâ-tailaṁ** 379
ślô 12[94] ◎ [5]Âmalaka-rasa-dvi-guṇaṁ tailaṁ kuḍav-ônmita(ṁ) v(ipakta)vyam 380
[।] bhâg(â)[n=kar](sha-)[samân
2 × × × × × × × × × × × ॥ 380 ॥ madhukaṁ pra]puṇḍarîkaṁ navâ(n)[i] nî- 381
lôtpalâni pippalyaḥ [।] chandanam=iti tat=tailaṁ sad=âṁgulibhyâ(ṁ) na-
3 statô da(d)y[â]t[5] [॥ 381 ॥ × × × × × × × × × × rôgaṁ] (ś)îrsh(sh)a-(s)aṁbhavaṁ 382
haṁti [।] vṛiddham=api kâla-śirasaṁ kurutê saṁvatsarâd=ûrdhvaṁ [॥ 382 ॥]
◎ **Nastaḥ-karmma-tailaṁ śîrsh-âmaya-haram** ◎ [96]Jîvantîṁ madhukaṁ 383
4 mêdâṁ pippalîṁ madanaṁ vach[âm[97] । ṛiddhiṁ râsnâṁ balâṁ vilvaṁ śata](pu)- 384
shpâṁ śatâvarîm [॥ 383 ॥] pishṭvâ kshîrê jalê (s)arppis-tailañ=cha vipachêt=saha 385
[।] anuvâsanikaṁ snêham=êtad=vidyâj=jvar-âpaham [॥ 384 ॥] śuddhi-mârggê
5 hṛitê dôshê viprasannêshu dhâtu(sh)u [। [97]gat-âṅga-śûlô la]ghv-aṅgaḥ sadyô bhavati
vijvara iti [॥ 385 ॥] ◎ **Jvara-haram=anuvâsanaṁ nâma tailaṁ ślô 3** ◎
Pippalyô madhukaṁ vilvaṁ śatâhvâ madanaṁ 386
6 vachâm [।] kushṭhaṁ shaḍîṁ pushkarâhvâṁ[6] chitrakaṁ dêvadâru cha [॥ 386 ॥]
pishṭvâ tailaṁ vipaktavyaṁ payasâ dvi-guṇêna tu [।] arśasâṁ mûḍha-vâtânâṁ 387
tach=chhrêshṭham=anuvâsanam [॥ 387 ॥] guda-niḥsaraṇaṁ śû- 388
7 laṁ mûtra-kṛichchhraṁ pravâhikâm [।] kaṭy-ûrû-pṛishṭhi-daurbalyam=ânâhaṁ
vaṁkshaṇ-âśrayam [॥ 388 ॥] pichchhâsrâvaṁ gudê śôthaṁ vâta-varchchô- 389
vinigraham [।] utthânaṁ bahuśô yach=cha jayêt=tach=ch=ânuvâ-
8 sanam [॥ 389 ॥] ◎ **Anuvâsanaṁ tailam ślô 4** ◎ [98]Paṁcha prasthâ mûlaka- 390
rasasya dadhnaś=cha kârayêch=chaturaḥ [।] śuktasya trayaḥ kuḍavâs=tailasya
tathâ trayaś=cha syuḥ [॥ 390 ॥] chatvâri saindhava-palâny=ashṭa 391
9 [pu]naś=ch=ârdra-śṛiṁgavêrasya [।] ârdr-âlâbhê śushkaṁ karttavyaṁ shôḍaśa-palaṁ
syât [॥ 391 ॥] gṛidhrasîm=êtach=chhamayêd=ûru-shkambhañ=cha khalli-vâtâṁ 392

[93] This lacuna may be filled up thus : *sarvân=nihaṁti vai sadyô rôgân=vajra iv=âsurân=iti* ; cf. fl. 2*b*[10], 7*b*[4].
[94] Add *pâ 1*.
[95] Metre of verse 380-382 : Âryâ.
[96] Metre of verses 383-389 : Ślôka.
[97] Supply the lacunae from the parallel passages, for which see the notes to the Translation.
[98] Metre of verses 390-392 : Âryâ.

ś=cha [।] sarvvâṁ ś=cha kaṭî-rôgân=pân-âttân=vâta-rôgâṁ ś=ch=êti [॥ 392 ॥] ◎
10 **[Vâta]-haraṁ nâma tailaṁ ślô 3** ◎ [99]*Madhukaṁ prapauṇḍarîkaṁ vṛihatî 393
saindhavam=âḍhakî-prasûtam [।] vilvaś=cha[100] śalâṭûni harê haridrê pippalyô
daśamaṁ cha dê[yam ॥ 393 ॥ êt](air=a)k[sha]-(samai)[ḥ] 394
11 * □ î ॥

Thirteenth Leaf[101] *: Obverse.*

1 [bhâgaiḥ pi]shṭ[ai]ḥ (p)ra(s)th-[âr]dh[ê] payasâ chatur-guṇê[na] t[ai]lasya śanair
=v=vipûya siddh[aṁ] nastaḥ-ka[r]mmaṇ(i) ch=ôdyatêna dê[ya]m [॥ 394 ॥] ê[tê-
na valî-pali](ta)-[×](ḍa)[×] (vya)ṅga (m)u(kha)sya [vi]d(adh)yât sa[r]vva[× 395
× × × ×
2 × ×[102]] ity=âhur=âchâryâḥ [॥ 395 ॥] ◎ **Nastaḥ-karmmaṇi tailaṁ valî-palita-**
śirô-rôga-vinâśanam ślô 3 ◎ [103]Âmalaka-rasa-prasthaḥ prasthaḥ syâch= 396
chhâtakumbhasya [।] bhṛiṅgarajasya prasthaḥ prasthas=tai-
3 (la)sya dâtavyaḥ [॥ 396 ॥] êtâṁ ś=chaturaḥ prasthân=vipâchayêd=âyasê navê 397
bhâṇḍê [।] tat=priyakasâla-sârasya samudgê sthâpayên=mâsam [॥ 397 ॥] êtad 398
=gô-śva-kharâṇâm=ushṭrâṇâṁ śvêta-pakshiṇâṁ ch=aiva [।] śvêtatvaṁ
4 nâśayati hi valî-palita-nâśanaṁ tailaṁ [॥ 398 ॥] ◎ **Valî-palita-nâśanaṁ tailaṁ**
◎ [104]Phaṇijjhakaṁ sa-kshavakaṁ nâdêyaṁ navamâlikâm [।] sauvarchchalaṁ 399
vachâ-hiṅguṁ sama-bhâgâni kârayêt [॥ 399 ॥] aksha-mâtraiḥ 400
5 pachêd=êbhis=taila-prastham sukh-âgninâ [।] sasyikâ-mûtra-bhâgêna vas[t]a-kshîrê
chatur-guṇê [॥ 400 ॥] tatô 'sya nastatô dadyâd=gaṇḍamâlâ-vinâśanam [॥] ◎ 401
Kṛishṇa-sarppaṁ mṛitaṁ gṛihya sannidhâya navê ghaṭê [॥ 401 ॥] avali- 402
6 pya samṛiddhê 'gnau v=ântar-d-dâhaṁ vipâchayêt [।] taila-miśrêṇa tên=âsya gaṇ-
ḍamâlâṁ pralêpayêt [॥ 402 ॥] saptarâtra-pralêpâd=dhi gaṇḍamâlâ śamaṁ prajêt 403
[॥ 403*a* ॥] **Gaṇḍamâlâ-yôga-varaḥ** [॥]
7 **Nâvanîtakê siddha-saṅkarshê taila-pâkas=**
Tṛitîyô 'ddhyâyaḥ ◎

Fourth Adhyáya.

Ataḥ paraṁ prakîrṇaka-yôgân=vakshyâmaḥ ॥ (I) Bhṛishṭân=bhṛishṭuân[105]=s=tilân= 404
samyak=kshîrê nirvvâpya pîshayêt [।] vâta-rakta-pradêhas=tais=tilai-
8 r=v=vâ madhuk-âśritaiḥ [॥ 404 ॥](II) śastaḥ pralêpaḥ sa-ghṛitaiś[3]=chhagalî-kshîra- 405
gôdhumaiḥ [।] vâta-rakta-haraṁ jñêyaṁ pradhânam=idam=aushadham [॥ 405 ॥]
◎ **Vâta-śôṇita-praśamanaṁ yôga-dvayam ślô 2**[106] ◎
9 (I) Sarpis=tailaṁ guḍaṁ śuktaṁ pañchamaṁ viśvabhêshajam [।] pîtam=êtad=bha- 406
vêt=sadyas=tarppaṇaṁ trika-śûla-nut ॥ [406 ॥] (II) Chitrakaṁ pippalî-mûlaṁ 407
vachâ kaṭukarôhiṇî [।] pâṭhâ vatsaka-vîjañ=cha harîtakyô mahausha-
10 [dha]m [॥ 407 ॥] êtad=âma-samutthânam=atîsâram sa-vêdanaṁ [।] kaph-âtmakaṁ 408

[99] Metre of verses 393-395 uncertain. Before *madhukaṁ* there is a mark, apparently indicating an accidental omission, where possibly the mutilated aksharas are to be inserted from line 11.

[100] Probably read *vilvasya* for *vilvaś=cha*, and *harêṇuṁ* for *harê*.

[101] This leaf was originally numbered the "fourteenth," which is corrected by a revising hand into "thirteenth."

[102] The lacuna may be filled up by *śirô-rôga-nâśanam*.

[103] Metre of verses 396-398: Âryâ.

[104] Metre of verses 399-428:Ślôka.

[105] Read *bhṛishṭân*.

[106] The original reading was 3, afterwards corrected into 2.

sa-pittañ=cha purîshañ=ch=âśu vandhati 2 [॥ 408 ॥] (III) Harîtakî trikaṭukaṁ 409
hiṁgu-sauvarchchalaṁ tathâ [।] ṭathâ[107] hy=ativishâñ=ch=aiva pâyayêd=u-
11 [shṇa-vâr](iṇâ) [॥ 409 ॥] êtad=âma-samutthânam=atîsâraṁ sa-vêdanam [।] sthâpa- 410
yaty=atisaṁvṛiddhaṁ vêl=êva varuṇ-âlayam 3 [॥ 410 ॥] (IV) Harîtakîṁ prativi- 411
shâṁ hiṁgu-sauvarchchalaṁ vachâm [।] saindhavaṁ ch=êti

Thirteenth Leaf: Reverse.

1 [pishṭâni[97] pâya]yêd=ushṇa-vâriṇâ [॥ 411 ॥] âm-âti[sâra-yôgô'yaṁ praśasyatê chi-] 412
k(i)tsakaiḥ [।] yuktir=athô prayôktavyô vaidyên=ârtha-yaśô-'rthinâ ◎ [॥ 412 ॥]
Am-ât[î](s)[â](ra-y)[ô]gâ 4 ślô (7) [◎]
2 (I) [Ja](m)bv-(â)mr-âsth[i] tathâ rôddhraṁ dâḍimasya tvachaṁ tathâ [।] rasâṁ- 413
janam=anantâ cha sûkshmêlâ padmakêsaram [॥ 413 ॥] mâkshîka-bhâga-saṁyu- 414
ktaṁ mahâ-sâṅgrâhikaṁ matam [।] ◎ (II) Rasâṁjan-âñjanâv-andhâ śailêbhâ[108]
musta-kaṭpha(la)[m] [॥ 414 ॥]
3 jambv-âmr-âsthi tathâ vilvaṁ yâśa-vatsaka-śalmalân[109] [।] dhâtaky=ativishâ lôdhraṁ 415
phalîn=mêchîka-gairikâḥ [॥ 415 ॥] sa-taṇḍulaṁ guḍa-kshaudraṁ mahâ-sâṁgrâ- 416
hikaṁ pivêt [।] (III) Pivêt=trapusa-vîjaṁ vâ rasâṁ[ja]-
4 na-samâyutam ॥ [416 ॥] (IV) Tvag-dâdimâd=vatsakâch=cha[6] pivêd=vâ takkra- 417
saṁyutâm [।] yôga-dvayam=atîsârê mahâ-sâṁgrâhikaṁ smṛitam ॥ [417 ॥] 418
Vighushṭa-śabdau śrîmaṁtâv=Aśvinau bhishajâṁ varau [।] yôgaṁ lôhita-pi-
5 ttînâm=arśasâṁ jvaritêshu cha [॥ 418 ॥] Vâsavây=ôchatuḥ śrêshṭhaṁ yad=uktaṁ 419
Brahmaṇâ purâ [।] chandanaṁ naladaṁ rôddhram=uśîraṁ padmakêsaram [॥ 419 ॥]
nâgapushpañ=cha vilvañ=cha bhadramust=âtha śarkkarâm [।] hirivêrañ=cha 420
6 pâṭhâṁ cha kuṭajasya phalaṁ tvacham [॥ 420 ॥] śṛiṁgavêraṁ s-âtivishâṁ 421
dhâtakîṁ sa-rasâṁjanâm [।] âmr-âsthi jambu-sâr-âsthi tathâ môcha-rasaṁ
bhavêt[110] [॥ 421 ॥] nîlôtpalaṁ samaṁgâṁ cha sûkshmêlâṁ dâḍima-tvacham [।] 422
7 chaturvviṁśati ch=aitâni sama-bhâgâni kârayêt [॥ 422 ॥] taṇḍul-ôdaka-saṁyuktaṁ 423
kshaudrêṇa saha pâyayêt [।] hitaṁ lôhita-pittînâm=arśasâṁ jvaritêshu cha
[॥ 423 ॥] mûrchchhâ-tam-ôpasṛi- 424
8 shṭânâṁ tṛish-ârttânâñ=cha dâpayêt [।] atîsârañ=cha ch=chharddiñ=cha strîṇâ[ṁ]
cha raja-nigraham [॥ 424 ॥] Aśvibhy=ânumatô[111] yôgô rakta-pitta-nivâraṇaḥ [।] 425
prachyutânâñ=cha garbhâṇâṁ sthâpanaṁ param=uchyatê [॥ 425 ॥] ◎ **Rakta-**
pittinâ-
9 **m=âśvinô yôgaḥ ślô 12**[112] ◎ (I) Dadhi-sarpiś=cha tailañ=cha śṛiṁgavêraṁ sa- 426
phâṇitam [।] kshaudraṁ karkkandhu-chûrṇṇaṁ cha sarvvam=âmathya pâyayêt
[॥ 426 ॥] êsha nirvvâhikâ-yôgaḥ prasahya vinivarttayêt [।] 427
10 [lat]â-kuṁj-ôpamaṁ ruddhaṁ nadî-vêgam=iv=ânilaḥ [॥ 427 ॥] (II) Vadarî-patra-kal- 428
kaṁ v=âpy=abhayâ-rôdhrayôs=tathâ [।] kapittha-rasa-saṁyuktaṁ sa-kshaudraṁ
dadhinâ pivêt [॥ 428 ॥] (III) [113]Pravâhikâ-vêdanay=âbhibhûtaḥ 429
11 [— —] [p]i[v]ê[d]=âḍhaki-mûla-siddham [।] pûtê ghṛitê dhûpya punaḥ pachêta

[107] Perhaps read *vachâ*. See note to Translation.
[108] Perhaps read *abbhraṁ śailêyaṁ*. See note to Translation.
[109] Read *śâlmalân*.
[110] The original reading was *bhivêt*, but the vowel *i* has been cancelled.
[111] Anomalous for *aśvibhyâm=anumatô*.
[112] Read *13*, or *12 pa 1*.
[113] Metre of verses 429-430*a*: Trishṭubh.

sa vêdanâṁ saṁśamayaty=udîrṇṇâm [॥ 429 ॥] (IV) Pravâhikâyâṁ trapusasya 430
vîjaṁ pishṭaṁ pi(v)ê[t=ta]ṇ[ḍu]la-dhâ(n)[yak]ê[na ॥ 430*a* ॥]

Fourteenth Leaf: Obverse.

1 (I)[114]Bṛi[ṁ]haṇa(ṁ) madhuraṁ śîtaṁ snigdhaṁ pân-ânnam=ishya(tê) [।] pitt-ôpadi- 431
shṭa-ś[âṁ](tiñ=cha) (k)u(r)y[â]t=kâsê kshat-âtmak[ê ॥ 431 ॥] (II) (M)[adh]u- 432
[kaṁ] (p)[î](ppal)[î] dr(â-k)sh(â) (l)[âk]sh[â] (ś)ṛi[ṁ]g[î] śat[âvarî । chatur-
guṇâ tugâkshîrî[97]]
2 sarvvaiś=cha dvi-guṇâ sitâ [॥ 432 ॥] lihyât=tan=madhu[115]-sarpirbhyâṁ kshata-kâsa- 433
nivṛittayê [।] sa-śarkkarâṁ vâ payasâ pivêl=lâkshâṁ sam-âṁśikâm [॥ 433 ॥]
(III) Kshaya-kâsaṁ yathâ-dôshaṁ mâṁsa-kshî(ra)-[gh]ṛi(t-â)śa(naiḥ) [।] 434
3 śamayêd=vṛihaṁṇa[116]-prâyair=âhâraiḥ sraṁsayên=na cha [॥ 434 ॥] (IV) Pippalî 435
padmakaṁ drâkshâ saṁpakvaṁ bṛihatî-phalam [।] ghṛita-kshaudra-yutô lêhaḥ
kshaya[117]-kâsa-nibarhaṇaḥ [॥ 435 ॥] (V) Daśamûl-âtma- 436
4 gupt-ailâ-pippalîmûla-chitrakân [।] gajapippaly-a[pâ]mârgga-śaṁkhapushpi-shaḍî- 437
balâm [॥ 436 ॥] paushkarañ=cha dvi-palikân=yav-âḍhaka[118]-yutân=pachêt [।]
drôṇê 'pâṁ tad=yavaiḥ svinnaiḥ kashâyam=a-
5 bhayâ-śatam [॥ 437 ॥] tulâṁ guḍasya tu pachêt=kuḍavaṁ ghṛita-taila[sya ।] (ku)- 438
ḍavaṁ pippalînâñ=cha datvâ[50] lêhê cha śîtalê [॥ 438 ॥] madhunaḥ kuḍavaṁ 439
datvâ[50] sthâpayêd=ghṛita-bhâjanê [।] lihyâd=yathâ-balaṁ lêhaṁ
6 khâdêd=dvê ch=âbhayê tataḥ [॥ 439 ॥] sarvva-kâsân=nudaty=êsha kshayajaṁ tu 440
viśêshataḥ [।] śvâsa-hikkâvatâṁ svêdaṁ sv-abhyaktânâṁ prayôjayêt [॥ 440 ॥]
(VI) Kulattha-tila-mâsh-âmbla-ghṛita-tai- 441
7 l-âmish-ôdanaiḥ [।] barhi-tittiri-dakshâṇâṁ rasaiḥ[119] sa-vyôsha-dâḍimaiḥ [॥ 441 ॥] sa- 442
hiṁgu-viḍa-mṛidvîkâ-mâtuluṁgaras-ârdrakaiḥ [।] kulattha-dâḍim-âjâjî-śushka-
8 mûlaka-saṁyutaiḥ [॥ 442 ॥] yava-gôdhûma-śâly-annaṁ snigdham=ushṇañ=cha bhô- 443
jayêt [।] kulattha-yava-kôl-âmbû[120] daśamûla-balâ-jalaiḥ [॥ 443 ॥] pân-ârthaṁ 444
kalpayêt=kâsa-śvâsa-
9 (hi)kkâ-nivṛittayê ॥ (VII) Shaḍî-pushkara-jîvaṁtî-musta-nâgara-chôrakaiḥ [॥ 444 ॥]
pippalyâ tâmalakyâ cha suras-ail-âguru-tvacham [।] sam-âṁśa-bâlakan=datvâ[50] 445
śarkkar=âshṭa-guṇâ bhavêt [॥ 445 ॥]
10 [lihyât=tu maḍhu-](sa)rpibhyâṁ hik[k]â-ś(v)âsa-nivṛittayê ॥ (VIII) Karjûraṁ 446
pippalî drâkshâ śarkkarâ ch=êti taṭ-samam [॥ 446 ॥] madhu-sarppir-yutô lêhaḥ 447
śvâsâ-hikkâ-nivâraṇaḥ [॥]

Fourteenth Leaf: Reverse.

1 (IX) [× × × × ⏑ — — ×] (śâli-gôdhûma-)v(ai)kṛitam [॥ 447 ॥]' jâ[ṁ]galânâ(ṁ) 448
ras(ai)ḥ ś[î]t(ai)[r]=mṛidv[î]kâ-śa[r]kka(râ)-(y)utaiḥ [।] śrita-ś(î)taiḥ payô- 449
(bh)[i]r=v=vâ sa-ghṛitaiḥ sa-sitôpalaiḥ [॥ 448 ॥] pivê[121]=drâkshâ-rasaṁ śîtaṁ
śarkkar-âmalak-ôdakam [।] mṛidvîkâṁ

[114] Metre of verses 431-453 : Ślôka.

[115] The MS. had originally *madhunâ*, but the akshara *nâ* is cancelled.

[116] Read *vṛiṁhaṇa*.

[117] In the original, *kshaya* shows an alteration to *kshata*.

[118] Here the original reading appears to have been *ârddhaka*.

[119] The akshara *ra* is inserted interlinearly.

[120] *Ambû* is the old form of the accusative plural; see Whitney's Sanskrit Grammar, §338.

[121] Read *pivêd*.

2 [push]ka[râhva-]d[âr]v=(î)kshûn=v=âpi prakâmataḥ [॥ 449 ॥] (X) Drâksh-âmalaka- 450
karjûra-pippalî-marich-ânvitam [।] pitta-kâsa-haraṁ hy=êtal=lihyân=mâkshika-
sarppishâ [॥ 450 ॥] (XI) Karjûraṁ pippalî drâkshâ śîtâ[122] lâjâḥ sam-âṁśikâ [।] 451
madhu-sarpir-yutô lêhaḥ
3 pitta-kâsa-haraḥ param [॥ 451 ॥] (XII) Vâśâ-kashâya-kalkâbhyâṁ ghṛitaṁ sa-madhu- 452
śarkkaram [।] siddhaṁ tat=pitta-kâsa-ghnaṁ sarva-pitta-vikâra-nut [॥ 452 ॥]
(XIII) Âpôthya kshîriṇâṁ śuṁgân=pachêt=kshîrê chatur-guṇê [।] drâkshâ- 453
kalkaṁ ghṛitaṁ
4 siddhaṁ lêhyaṁ tat=pitta-kâsa-nut ॥ [453 ॥] [123]Shôḍaśabhir=jala-pâtrair=mṛidvî- 454
kâyâḥ palâni daśa shaṭ=cha [।] ashṭau madhuka-palâni cha chhâgân=mâṁsât
=tul-ârdhaṁ syât [॥ 454 ॥] pâd-âvaśishṭa-tôyaṁ śîtaṁ 455
5 pûtaṁ kashâyam=avatârya [।] datvâ[50] kashâya-tulyaṁ payô 'tha nava-sarpishaḥ
prastham [॥ 455 ॥] ṛishabhaka-jîvaka-mêdâṁ vidâri-vîk[124]-âtmaguptânâm [।] 456
bhavy-âkshôḍa-nikôchaka-śṛiṁgâṭaka-padma-vîjânâm [॥ 456 ॥]
6 bhâgân=aksha-sam-âṁśân=avâpya saṁsâdhayêta mṛidv-agnau [।] samyak-siddhê tas- 457
mi[125] dadyât=sita-śarkkarâ-palâny=ashṭau [॥ 457 ॥] madhunaś=cha palâny=ashṭau 458
chatush-palaṁ pippalî-chûrṇât [।] sama-saktukam=ity=abhidhîyatê
7 ghṛitam=idaṁ Janak-êśvara-pûjitam[126] [॥ 458 ॥] kshîṇê kshatê 'lpa-śukkrê 'py=atha 459
sa-ruchira-paittikêshu rôgêshu [।] strî-kâmêshu cha dêyaṁ vṛishyaṁ balyaṁ cha
ghṛitam=êtat ॥ [459 ॥] (XV) [127]Drâkshâ madhuka-kharjûra-vidârî sa-śatâvarî [।] 460
8 parûshakâṇi triphalâṁ sâdhayêt=pala-saṁmitân [॥ 460 ॥] jal-âḍhakê pâda-[śêshê 461
ra]sam=âmalakasya cha [।] ghṛitam=ikshu-rasaṁ kshîraṁm[128]=abhayâ-kalka-pâ-
dikam [॥ 461 ॥] sâdhayêt=tat=ghṛitam siddhaṁ śarkkarâ-kshaudra-pâdikam [।] 462
prayôgât=pitta-kâsa-ghnaṁ
9 sarva-pitta-vikâra-nut ॥ [462 ॥] (XVI) Kapha-jê ch=chharddanaṁ pûrvvaṁ kâsê 463
laṁghanam=ê(va) [cha।] śastâ yav-ânna-vikṛiti-yûshâś=cha kaṭu-tiktakâḥ
[॥ 463 ॥] pivêd=gharm-âṁbu madyaṁ vâ purâṇaṁ kshaudra-saṁyutam [।] 464
vyâyâma-dhûmau sêvêta rûksh-ôshṇâny=a-
10 śanâni cha [॥ 464 ॥] (XVII) Pâyayêt=sârshapaṁ tailaṁ kausuṁbham=athavâ 465
bhishak [।] (paṁ)cha-kôlaka-siddhaṁ vâ pivêt=kâsê kaph-âtmakê [॥ 465 ॥]
(XVIII) Vyôsha-pushkara-mṛidvîkâ-triphalâ-shaḍi-chitṛakaiḥ [।] madhu-taila- 466
yutô lêhaḥ (ka)pha-[kâsa-ni-]
11 barhaṇaḥ [॥ 466 ॥] (XIX) Tryûshaṇaṁ triphalâ dâru viḍaṁgâ paḍmakô balâ [।] 467
râsnâ cha sarvvê tulyâḥ syuḥ śarkkarâ madhu-sarpishî [॥ 467 ॥] lêhayêt=tat- 468
kṛitaṁ chûrṇṇaṁ kapha-kâsa-nibarhaṇam [।] (XX) Tryûshaṇa-triphalê [— ×
× × × × ⏑ — ⏑ — ॥ 468 ॥]

Fifteenth Leaf: Obverse.

1 (I) [[128]Kâśasya mûlaṁ[97] ma]dhu-sa[ṁ]prayuktam [।]sa-pippalîkañ=cha sa-nâgarañ= 469
cha lîḍhv=aiva sadyaḥ śamayaṁti hikkâm [॥ 469 ॥] (II) Pivêch=cha gô-vâla- 470

[122] Read *sitâ*.
[123] Metre of verses 454-459: Âryâ.
[124] Here the reading is defective. Perhaps read *vidârik-êkshv-âtmaguptânâm*.
[125] Read *tasmin*, m. c.
[126] This half-line does not scan. The latter part of it is a ślôka.
[127] Metre of verses 460-468: Ślôka.
[128] Read *kshîram*.
[129] Metre of verses 469—473: Trishṭubh.

v[i]shâ[ṇa]-[dh]ûma[ṁ] śrêshṭhasya vâ sarja-rasasya dhûmam [।] dhûmaṁ kuśânâm=a-

2 [tisaṁ]prayukta[ṁ] ghṛitêna hikkâsu sukhaṁ labhêta [॥ 470 ॥] (III) Chûrṇaṁ 471
kṛitaṁ tiktakarôhiṇînâṁ chûrṇâni vâ kâñchana-gairikasya [।] madhu-dvitîyâ
vinihaṁti hikkâṁ nitya-prasaktâm=api śîghram=êva ॥ [471 ॥]

3 (IV) Lâjâḥ su-pishṭâ vadar-âsthi-majjâ syâd=aṁjanaṁ srôtajam=uttamañ=cha [।] 472
kshaudrêṇa sarvvâṇi su-yôjitâni lîhâni sadyaḥ śamayaṁti hikkâm ॥ [472 ॥]
(V) Sûkshmâṇi chûrṇâni cha 473

4 saindhavasya palaṁ.bhavêd=dvê cha palê ghṛitasya [।] hikk-âbhibhûtâya sukhâya
dêyaṁ tath=aiva raktê mukhataḥ pravṛittê ॥ [473 ॥] **Hikkâ-yôgâḥ paṁcha**
ślô 15 ◎ (I) [130]Pippaly-âmalakaṁ drâkshâ tukâkshîrî 474

5 sa-śarkkarâ [।] lâjâ ghṛitaṁ mâkshikañ=cha[6] lêhaḥ kâsa-nivâraṇaḥ [॥ 474 ॥] (II) 475
Pippalyaḥ śarkkarâ drâkshâ lêhô mâkshika-saṁyutaḥ ॥ (III) Harîtakîṁ pi-
ppalîñ-cha[6] chûrṇaṁ madhu-yutaṁ lihêt [॥ 475 ॥] (IV) Tryûshaṇaṁ tripha- 476

6 lâṁ ch=aiva padmakaṁ dêvadâru cha [।] râsnâṁ balâṁ viḍaṁgâni s[û]kshma-
chûrṇṇâni karayêt [॥ 476 ॥] chûrṇṇaiḥ samâm śarkkarâṁ cha[6] lêhayên=madhu- 477
sarpishâ [।] êsha lêhaḥ praṇudati pañcha

7 kâsân=samutthitân [॥ 477 ॥] (V) Yavakshârô viḍaṁgâni himgumṁ bhârggî mahau- 478
shadham [।] saindhavaṁ pippalî râsnâ tulyâny=êtâni chûrṇṇayêt [॥ 478 ॥]
sarpishâ pâyayêd=êtat=tach=chûrṇṇaṁ kâsa- 479

8 vâraṇam [।] mandâgnitâṁ tama-śvâsaṁ hikkâṁ ch=aiv=âpaka[r]sha(ti) ॥ [479 ॥]
(VI) [131]Drâkshâ pramâṇâd=dhi śata-pramâṇâ kshaudrêṇa pishṭvâ saha pippalî- 480

bhiḥ [।] êtêna chûrṇasya sa śarkkarâyâḥ kâsêshu

9 lêhaḥ pravaraḥ pradhânaḥ ॥ [480 ॥] (VII) [132]Pippalî-vṛihatî-vyâghrî-kvathitaḥ 481
kshîra-sâdhitaḥ [।] sa-śarkkara-ghṛita-kshaudraḥ pathyaḥ kâsa-kshay-âpahaḥ
॥ 481 ॥] (VIII*a*) Tvakkshîry=âmalakaṁ (drâkshâ) lâjâḥ pippalî śarkkarâḥ [।] 482
(*b*) drâkshâ karkka-

10 ṭakô vyôsha-triphal-âjâji-chitrakâḥ ॥ [482 ॥] (*c*) vyôsha-dâru-viḍaṅgâni triphalâ 483
śarkkarâ balâ [।] kâsibhiḥ sa-ghṛita-kshaudrâḥ lêhyâḥ ślôk-ârddhikâs=tra(ya
i)t[i] [॥ 483 ॥] ◎ **Kâsa-ghn=âshṭau[133] yôgâḥ ślô 10** ◎

11 Harîtakyaḥ paṁcha-viṁśat=tâvad=dantî-palâni cha [।] chitrakât=paṁcha-viṁśach= 484
cha jala-drôṇê vipâchayêt [॥ 484 ॥] †dantî-samaṁ guḍaṁ p[û]taṁ dadyât=tatr= 485
âbhayâś=cha tâḥ [॥ 485 ॥] [t](ai)[l]-ârdha-(kuḍava)ñ=chaukshaṁ t[r]iv[ṛitâyâś= 486
chatush-palaṁ ।[97]]

12 †pâd-âvaśêshaṁ tat-tôyaṁ pûtaṁ punar=adhiśrayêt [।].

Fifteenth Leaf: Reverse.

1 [[97]Chûrṇitaṁ ch=ârd]dh[a-pa]likaṁ pippalî-viśvabhêshajam [॥ 486 ॥]] tat=sâdhyaṁ 487
lêhavach=chhîtê tasmiṁ s=taila-samaṁ madhu [।] kâ[r]sh[i]kâś=ch=âtra [bhâgâḥ
s]yu[ḥ t]vag-[ê]l[â-pat]ra-k[ê](sarâ)t [॥ 487 ॥] (tat)[ô lêha-palaṁ lîḍhvâ jagdhvâ 488
ch=aikâṁ harîtakîm ।[97]]

2 sukhaṁ virichyatê snigdhô dôsha-prastham=anâmayaḥ ~ [॥ 488 ॥] gulmaṁ śva- 489

[130] Metre of verses 474-479: Ślôka.
[131] Metre of verse 480: Trishṭubh.
[132] Metre of verses 481-491: Ślôka.
[133] Irregular sandhi for *kâsa-ghnâ ashṭau*.

yathum=arśâṁsi pâṇḍu-rôgam=arôchakam [।] hṛid-rôgaṁ grahaṇî-rôgaṁ kâma-
lâṁ vishama-jvaram [॥ 489 ॥] kushṭhaṁ plihânam=u[tk]l[êśaṁ śamaya]- 490
3 nty=upasêvitâḥ [।] niratyayaś=chêt=kramaḥ syâd=dhruvô mâṁsa-ras-ôdanaḥ [॥ 490 ॥]
◎ **Prastha-virêkô nâma ślô 5 pâ 1**[134] ◎ [135]Rôdhraṁ shaḍîṁ pushkara-mûlam 491
=êlâṁ mûrvvâṁ viḍaṁgâṁ trivṛitâṁ yavânîm [।] chavyâṁ priyaṁgu
4 kumudaṁ viśâlâṁ kirâtatiktaṁ kaṭurôhiṇîñ=cha [॥ 491 ॥] drôṇê 'mbhasaḥ kar- 492
sha-samâni paktvâ pûtê chatur-bhâga-jal-âvaśêshê [।] rasê 'rddha-bhâgaṁ ma-
dhunaḥ pradatvâ[50] paksham nidhêyô ghṛita-bhâjana-sthaḥ [॥ 492 ॥] madhv-â- 493
5 savô 'yaṁ kapha-pitta-mêhân kshipraṁ nihanyâd=dvi-pâla-p[rayô]gât=[।] pâṇḍv-â-
may-ârśâṁsy=aruchi-grahaṇyaḥ dôshân=kilâsaṁ vividhâṁ ś=cha kushṭhân=iti
[॥ 493 ॥] ◎ **Madhv-âsava-yôgô nâma** ◎ (I) [136]Madhûkaṁ mu- 494
6 sta-mṛidvîkâ-kârshmaryâṇi parûshakam [।] trâyamâṇam=uśîrâṇi triphalâṁ kaṭu-
rôhiṇîm [॥ 494 ॥] pîtvâ niśi sthitaṁ jaṁtur=jvarâch=chhîghraṁ vimuchyatê ॥ 495
(II) Pippalî-
7 śarkkarâ-kshaudraṁ ghṛita-miśraṁ payaḥ-śritam [॥ 495 ॥] tat=paṁcha-sâraṁ pâta- 496
vyaṁ jvara-kâsa-kshay-âpaham [।] ◎ (III*a*) Kaliṁgakâ paṭôlasya patraṁ kaṭu- 497
karôhiṇî [॥ 496 ॥] (*b*) paṭôlaṁ śârivâ mustaṁ
8 pâṭhâṁ kaṭukarôhiṇîm ॥ (*c*) nimbam=paṭôlaṁ triphalâṁ mṛidvîkâ musta=vatsakau 498
[॥ 497 ॥] (*d*) kirâtatiktam=amṛitâṁ chandanaṁ viśvabhêshajam [।] (*e*) guḍû- 499
chy=âmalakaṁ mustâm=ardha-ślôka-samâpanâḥ [॥ 498 ॥] kashâyâḥ śa-
9 mayaṁty=âśu paṁcha pañcha-vidhaṁ jvaram ॥ [499*a* ॥] (IV) [137]Arishṭa-patraṁ sa- 500
paṭôla-chandanaṁ sa-bhadramust-âmalakaṁ harîtakî [।] jalêna siddhâ sa-ghṛitâḥ
sa-śarkkarâḥ samêti tri-sthûṇa-gataṁ
10 j[v]araṁ nṛiṇâm ॥ [500 ॥] (V) [138]Madhu-t-trikaṁ dvê triphalê sa-pâṭhê bhâgau cha 501
maṁjishṭhika-śârivâyâḥ [।] jal-ônmitô nirmala-paṭṭa-pûtaḥ sarvva-jvarâṇâṁ śa-
manaḥ kashâyaḥ ॥ [501 ॥] (VI) [13] Chandanaṁ padma- 502
11 [× × × mu]stâ kaṭukarôhiṇî [।] vatsakaṁ trâyamâṇâñ=cha drâkshâ vana- 503
parûshakam [॥ 502 ॥] madhukaṁ śîtapâkañ=cha yashṭîmadhuka-śarkkarâm [।]
jîvak-arshabhakau ch=ôbhau tath=aiv=âmalakâny=api [॥ 503 ॥]

Sixteenth Leaf: Obverse.

1 [× × × × ⏑ — — × × × × ×] (ulû)khalê [।] râtri-paryushitaṁ hy=êtad=dad- 504
yâch=chharkkarayâ saha [॥ 504 ॥] kashâya êsha vâta-[× × × × × ⏑ — ⏑ 505
— ॥
2 × × × × × × × × ś](l)[ô](10) ◎ (I) Abhayâ-hiṁgu-pippalyô yavânîm= 506
âmbla-vêtasam [॥ 505 ॥] êtân=aksha-samân=bhâgân=pivê[t=t]u [× ⏑ — ⏑ — । 507
(II) × × × × ⏑ — — × × × × × ⏑ — ⏑ — ॥ 506 ॥ × ×
3 × × ⏑ — — × dî]panîyaṁ paraṁ smṛitaṁ [।] hṛid-rôgê pârśva-śûlê cha 508
vâta-gulmê cha pûjitam [॥ 507 ॥] kôshṭha-sthêshu cha (vâ)[—,× × × × × ⏑ —
⏑ — । (I) × × × × ⏑ — — × × × × × ⏑
4 — ⏑ — ॥ 508 ॥ praśa]syatê nâsyam=êtach=chhîrsha-rôga-vinâśanam [॥ 509*a* ॥] 509*a*

[134] Read *ślô 7* for *ślô 5 pâ 1.*
[135] Metre of verses 491-493 : Trishṭubh.
[136] Metre of verses 494-499*a* : Ślôka.
[137] Metre of verse 500 : Vaṁśasthavila.
[138] Metre of verse 501 : Trishṭubh.
[139] Metre of verses 502-509*a* : Ślôka.

(II*a*) [140]Śirô-rujâyâṁ sa-ghṛitaḥ sa-chandanaṁ kushṭham=athô [[97]v=âpi nat-ôtpa- 510
laṁ cha ‖ (*b*) yâshṭyâ-
5 hvam=ê]lâ kamal-ôtpalaṁ cha prapauṇḍarîkaṁ suradâru-kushṭham [| 510 ‖] kuryât= 511
samaṁ padmaka-chôrakau cha śirô-rujâ(yâ)ṁ [sa-ghṛitaḥ pradêhaḥ ‖ (III) × —
◡ — — ◡ ◡ — ◡ — — × — ◡ —.— ◡ ◡ — ◡ — — ‖ 511 ‖]
6 (gh)ṛit-ôttamaṁ vâ vadarêṇa siddhaṁ nastaḥ pradadyâ[d=ava]bhêdak-ântê | paś- 512
châd=ghṛitaṁ ch=âpy=a(nupâ)[na — — × — ◡ — — ◡ ◡ — ◡ — —
[‖ 512 ‖] × — ◡ — — ◡ ◡ — ◡ —.—] 513
7 (bh)uktvâ cha bhakshyaṁ labhatê guḍêna ‖ [513*a* ‖] (IV*a*)[141]Bilva-mûlaṁ pha[laṁ] 514
ch=aiba nastaḥ karmmaṇi [— ◡ — ‖ (*b*) × × × × ◡ — — × × × × × ◡ —
◡ — ‖ 514 ‖ × × × × ×] 515
8 saṁgṛihya tat=tailaṁ vipachêd=bhishak [|] tatô 'sya n(as)tat(ô) dadyâch=chhîrsha-
rôga-[vinâśanam ‖ 515 ‖ (*c*) × × × × ◡ — — × × × × × ◡ — ◡ — | × 516
× × × ◡ — — ◡]
9 nastaḥ kuryât=punaḥ punaḥ ‖ [516 ‖] (V) Bhâgô purâṇa-tailasya tâvat=syât=pâṭa 517
lasya cha [| × × × × ◡ — — × × × × ◡ — ◡ — ‖ 517 ‖ lalâ-] 518
10 ṭa-lêpaḥ śastô 'yaṁ khyâtaḥ śîrsha-ruj-âpahaḥ [|] ⊛ (VI) Lavaṇaṁ śṛiṁgavê[raṁ
cha × × × × ◡ — ◡ — ‖ 518 ‖ × × × × ◡ — — × × ×] 519
11 chitraka-tindukê [|] basta-mûtrêṇa saṁyôjya lêpaḥ śîrsha-[ruj-âpahaḥ ‖ 519 ‖ (VII)
× × × × ◡ — — × × × × × ◡ — ◡ — |] 520

Sixteenth Leaf: Reverse.

1 kaṇḍîra-mârkka-mûlaṁ cha triphalâ kaṭu-sarshapâḥ [‖ 520 ‖] gavâṁ mûtrê[ṇa 521
—.— × × × × × ◡ — ◡ — | × × × × ◡ — — × × × × a-]
2 mbar-âmbunâ [‖ 521] Śîrsh-âmaya-harâḥ paṁcha yôgâḥ ślô 16 ⊛ (I) [× × 522
× × ◡ — — × × × × × ◡ — ◡ — | × × × × ◡]
3 kaṁ ch=aiva kaṇṭakâryâḥ phalâni cha [‖ 522 ‖] sûkshma-chûrṇṇam=idaṁ kṛitvâ 523
kuryât=pradh[ânam=aushadham ‖ (II) [97]Vârttâka-kulaka-vyôsha-kulatth-âḍhaki-
mudga-jam ‖ 523 ‖]
4 yûsham=êtan=naraḥ pîtvâ pratiśyâyât=pramuchyatê ‖ (III) Saktûn=su-prayut[âṅ=] 524
kṛi[t](v)[â [97]ghṛitair=mallaka-saṁputê ‖ 524 ‖ × × × × × × × × × × ×
× ×]
5 pâ ⊛ (I) Kaṇḍîram=agninâ dagdhvâ bhasma tad=gṛihya bu[d](dh)i(m)â[n] [|] 525
dant-ânt[a × ◡ — — × × × × × ◡ — ◡ — ‖ 525 ‖ × × × × ◡ 526
6 bh]âgêna danta-śûlaṁ praśâmyati ‖ (II) Ajâ(j)î [śṛiṁ]gavêrañ=cha viḍaṁgân(i) [◡
— ◡ — ‖ 526 ‖ × × × × ◡ — — × × × × × ◡ — ◡ — | daśa- 527
7 mû]laṁ su-pishṭaṁ tu sarpiṣâ saha dâpayêt [‖ 527 ‖ × ×]stav-âyasê bhâṇḍê 528
agni[× × ◡ — ◡ — | × × × × ◡ — — × × × × × ◡ — ◡ —
‖ 528 ‖ (III) [97]Nichulaṁ sar- 529
8 shapa]ṁ ś[vê]taṁ pippalyô viśvabhêshajam [|] kshârañ=cha lavaṇañ=ch=aiva ka-
baḍôdanta-śûla-nut ‖ [529 ‖] (IV) Sômarâj[î ◡ — — × × × × × ◡ — ◡ 530
— | × × × × ◡ — — × × × × × ◡ — ◡ — ‖ 430 ‖
9 [× × × × śṛiṁga]vêraṁ śukta-pishṭaṁ vijânatâ [|] danta-śûl-âpahaṁ kuryât= 531

[140] Metre of verses 510-513*a*: Trishṭubh.

[141] Metre of verses 514-602*a*: Ślôka.

kabaḍa-graham=uttamam ‖ [531 ‖] Daṁta-śûla-haraî [× × × × × × × × ⊛ (I) × × × × ⏑ — — × × × × × ⏑ — ⏑ — ǀ × × 532
10 × × ⏑ — — × sarpi](ś=ch=ai)bhir=vipâchayêt [‖ 532 ‖] karṇa-pûraṇam=êtêna 533
karttavyaṁ karṇṇa-śûlinâm [‖] (II) Karṇṇa-kshvêḍê [[97]karṇa-nâde kaṭu-tailêna
pûrayêt ‖ 533 ‖ nâda-vâdhiryayôḥ kuryât=karṇa-śûl-ôktam=aushadham ‖ (III) 534
Pippalyô bilva-mû-
11 lañ=cha kusṭhaṁ madhukam=êva cha ‖ 534 ‖ mâṁs]î (v)[y]âghranakhaṁ rôdhraṁ 535
sûkshmêlâ dêvadâru cha [ǀ] garbbhên=ânêna tailasya prastham mṛidv[[97]-agni-
nâ pachêt ‖ 535 ‖]

Seventeenth Leaf: Obverse.

1 [[108]kêyûra-mûlaka-rasau dadyât=](s)n[ê](ha)-samanvitam [ǀ] têna karṇṇê pich[uṁ[97] 536
dadyâd=vasti-karma cha kârayêṭ ‖ 536 ‖ tên=ôpaśâmyatê kshipraṁ karṇa-śûlaṁ 537
su-dâruṇam (IV) ‖ × × × × ⏑ —
2 — × × × × × ⏑ —]su(ta)m [‖ 537 ‖] pippalî-kshâra-siddhaṁ tu tailaṁ ka[r]- 538
ṇṇa-ru[j-âpaham ‖ (V) × × × × ⏑ — — × × × × × ⏑ — ⏑ — ‖ 538 ‖ 539
× × × × ⏑ — — ×
3 × × karṇa-ruj-âpaha]m ‖ (VI) Kukkuṭasya bhavên=mêdaḥ sthûla-mâshâś=cha vi-
[pachêt ‖ 539 ‖ × × × × ⏑ — — × × × × × ⏑ — ⏑ — ǀ × × × × 540
⏑ —
4 — × × × × × ⏑ — ⏑]yam [‖ 540 ‖] prakshipya sarvvam=êkatra divasâ [× × 541
⏑ — ⏑ ǀ × × × × ⏑ — — × × × × × ⏑ — ⏑ — ‖ 541 ‖ × × × × 542
⏑ —
5 — × × × × × ⏑ — ⏑]tam ‖ (I) Kakubhaṁ sum(an)â-tai(la)ṁ (va)raṇî [× × 543
— ⏑ — ‖ 542 ‖ × × × × ⏑ — — × × × × × ⏑ — ⏑ — ǀ × × × ×
6 ⏑ — — × × × × vipa]chêd=budhaḥ ‖ 543 ‖ sapta-râtram=u[— — × × × × × 544
⏑ — ⏑ — ǀ × × × × ⏑ — — × × × × × ⏑ — ⏑ — ‖ 544 ‖ (II) × × × × 545
7 ⏑ — — × × × × × mana]ḥśilâm [ǀ] kaṭphalañ=cha mṛiṇâ[laṁ cha × × × × 546
⏑ — ⏑ — ‖ 545 ‖ × × × × ⏑ — — × × × × × ⏑ — ⏑ — ǀ × × × ×
⏑ — —
8 × × × × × ⏑ — ⏑ — ‖ 546 ‖ (III) Ha](ri)drâ gairikaṁ kshaudraṁ kâsîsam=atha 547
saindhava[m ǀ × × × × ⏑ — — × × × × × ⏑ — ⏑ — ‖ 547 ‖ × × × × 548
9 ⏑ — — × × × × × ⏑ — ⏑ — ǀ]êtat=tailaṁ vipaktavyaṁ kushṭh-âlêpanam=ut-
tama[m ‖ 548 ‖ (IV) × × × × ⏑ — — × × × × × ⏑ — ⏑ — ǀ × × × 549
× ⏑ — — × × × × × ⏑ — ⏑ — ‖ 549 ‖
10 × × × × ⏑ — — × × × × × ⏑ pî]shayêt [ǀ] ûshâ-maṇḍêna dhôvitvâ dadru- 550
[kushṭha-vinâśanam ‖ 550 ‖ (V) × × × × ⏑ — — × × × × × ⏑ — ⏑ — ǀ 551
× × ×
11 × ⏑ — — × × × × × ⏑ — ⏑ —]m [‖ 551 ‖] sa-haridrâm=idaṁ (v)il[vaṁ × 552
× × × ⏑ — ⏑ — ǀ × × × × ⏑ — — × × × × × ⏑ — ⏑ — ‖ 552 ‖]

Seventeenth Leaf: Reverse.

1 [× × × × ⏑ — — × × × × × ⏑ — ⏑ — ǀ × × × × ⏑ — — × × × × × ⏑ 553
— ⏑ — ‖ 553 ‖ × × × ⏑ — — × × × × × ⏑ — ⏑ — ǀ × × × × ⏑ — — × 554

2 × × × × ⏑ – ⏑ – ‖ 554 ‖ × × × × ⏑ – – × × × × × ⏑ – ⏑ – | × × × 555
× ⏑ – – × × × × × ⏑ – ⏑ – ‖ 555 ‖ × × × × ⏑ – – × × × × × ⏑ – 556
3 ⏑ – | × × × × ⏑ – – × × × × × ⏑ – ⏑ – ‖ 556 ‖ × × × ×](ttha-) 557
mustâ [cha × × × × ⏑ – ⏑ – | × × × × ⏑ – – × × × × × ⏑ –
4 ⏑ – ‖ 557 ‖ × × × × ⏑ – – × × × × × ⏑ – ⏑ – | × × × × ⏑] bhumjî- 558
[ta × × × × ⏑ – ⏑ – ‖ 558 ‖ × × × × ⏑ – – × × × × 559
5 × ⏑ – ⏑ – | × × × × × ⏑ – – × × × × ×] tath=aiva [cha ‖ 559 ‖ × × × × 560
⏑ – – × × × × × × ⏑ – ⏑ – | × × × × ⏑ – – × × × × × ⏑
6 – ⏑ – ‖ 560 ‖ × × × × ⏑ – – × × × × × ⏑]rêṇa tu[| × × × × ⏑ – – 561
× × × × × ⏑ – ⏑ – ‖ 561 ‖ × × × × ⏑ – – × × × × × ⏑ 562
7 – ⏑ – | × × × × × ⏑ – – × × × × × ⏑] vatsa[kaṁ ‖ 562 ‖ × × × × ⏑ – – 563
× × × × × ⏑ – ⏑ – | × × × × ⏑ – – × × × × × ⏑ – ⏑ – ‖ 563 ‖ × × 564
× × ⏑
8 – – × × × × × ⏑ – ⏑ – | × × × × ⏑ –] pishṭaḥ kushṭha[× × ⏑ – ⏑ –
‖ 564 ‖ × × × × ⏑ – – × × × × × ⏑ – ⏑ – | × × × × ⏑ – – × × 565
× × × ⏑ –
9 ⏑ – ‖ 565 ‖ × × × × ⏑ – – × × × × × ⏑ – ⏑ – | ga]ndhika-musta-rôdhra- 566
sa[× × × × ⏑ – ⏑ – ‖ 566 ‖ × × × × ⏑ – – × × × × × ⏑ – ⏑ – | 567
10 × × × × ⏑ – – × × × × × ⏑ – ⏑ – ‖ 567 ‖] kaṇḍû-kôṭha-piṭṭa(kâ)[ś=cha 568
× × × × ⏑ – ⏑ – | × × × × ⏑ – – × × × × × ⏑ – ⏑ – ‖ 568 ‖ (I)
× × 569
11 × × ⏑ – – × × × × × ⏑ – ⏑ – | niha]nyâd=bahu-vâ [– × × × × × ⏑ –
⏑ – ‖ 569 ‖ (II) × × × × ⏑ – – × × × × × ⏑ – ⏑ – | × × × × ⏑ – 570
– ×]

Eighteenth Leaf: Obverse.

1 [praśâm](yat)[i] na sa[ṁ]śayaḥ ‖ [570 ‖] (III) Kadalyâḥ kshâra-t(ail)[ê]na sidh- 571
mâni par[i](m)û(k)sha(yê)t [|] ê(sha) [× × ⏑] (ni) dṛishṭa (apâmâ)[r]gg[ô]'pi
[śâs]tr[i](t)[aḥ ‖ 571 ‖ × × × × ⏑ – – × × × × × ⏑ – ⏑ – | × × × × 572
⏑ – – ×
2 śa]śasya ruchirêṇa cha ‖ [572 ‖] (IV) Êraṇḍas=tagaraṁ kushṭhaṁ chitrakaṁ mûtra- 573
pañchamam [|] âṭarûshaka-mûlaṁ cha shaḍgranthâṁ madhukan=tathâ [‖ 573 ‖]
prapunâḍaṁ viḍaṁgâni saindhavaṁ paripê(lav)[am | × × × × snuhî-dug-] 574
dh[aṁ ×](s)[i](dh)m(ânâ)[ṁ ma-]
3 h-[au]shadham ⊙ [‖ 574 ‖] Sidhma-yôgâḥ ślô 6 ⊙ (I) Guḍêna śṛapayêt=kshîraṁ 575
kad-ushṇaṁ kâmataḥ pivêt [|] mûtra-grahasya bhêshajyaṁ sadyastaṁ matam=
Aśvinôḥ ‖ [575 ‖] (II) Mṛidvîkâṁ śarkkarâṁ ch=aiva dadhi-maṇḍêna pâya(y)ê[t |] 576
4 mûtra-grahasya bhaishajyaṁ sadyashkaṁ samudâhṛitam ‖ [576 ‖] (III) Êrvvâruka- 577
sya bîjânâm=aksha-mâtraṁ prapîshayêt [|] yukt-âmbla-lavaṇaṁ pîtvâ mûtra-grâ-
hât=pramuchyatê ‖ [577 ‖] (IV) Dviḥ kuṁkumasy=âksha-mâtraṁ mṛidvîka- 578
5 rasa-pîshimam [|] êka-râtra-sthitaṁ pîtvâ mûtra-grâhât=pramuchyatê ‖ [578 ‖]
(V) Ayô-rajaḥ sûkshma-pishṭaṁ madhunâ saha pâyayêt [|] mûtra-grahasya 579
bhêsajyaṁ sadyashkaṁ matam=Aśvinôḥ ‖ [579 ‖] (VI) Kharâśvâ hiṁgu-su(ra)-
[saṁ] 580
6 hirivêraṁ rasâṁjanam [|] chitrakasya cha mûlâni trâyamânâṁ cha saṁharêt

[॥ 580 ॥] êtâni sama-bhâgâni madhunâ saha pâyayêt [।] pârśva-śûlaṁ mûtra- 581
kṛichchhraṁ sarvvam=êtêna śâmyati [॥ 581 ॥] ⊙ **[Mûtra-]**
7 **kṛichchhra-ghnâḥ sapta**[142] **yôgâḥ** ॥ ◎ ॥ (VII) Mûtra-kṛichchhrêshu tôy-ârthaḥ 582
kâryaḥ kvâthyêna sarvvadâ [।] mûlânâṁ śara-kâś-êkshu-darbha-gôkshura-vîra-
ṇaiḥ [॥ 582 ॥] pivêt=kusumbha-pushpaṁ vâ 583
8 taṇḍul-âmbu madhu-dravam [।] kshîra-vastiṁ yath-ôktâm=bâ[143] dadyât=svêdâ[ṁ] ś= 584
cha kârayêt [॥ 583 ॥] ⊙ **Mûtra-kṛichchhra-ghnâ nava yôgâḥ**[142] ॥ ⊙ Nâs-
âgamê tu raktasya avapîḍaḥ praśasyatê [।] drâksh-êkshu-dûrvvâ-svarasa-
9 śaṁkha-gairika-chandanaiḥ [॥ 584 ॥] (I) Śôthitê mûlakaṁ siddhaṁ tôya-takkrêṇa dâ- 585
payêt [।] harîtakîṁ sama-guḍâṁ khâdêd=vâ guḍa-nâgaram ॥ [585 ॥] (II)
Punarnnavâṁ dêvadârum purâṇaṁ viśvabhêshajam [।] śvayathu- 586
10 pratiyân-ârthaṁ try-ahaṁ tu payasâ pivêt ॥ [586 ॥] (III) Harîtakîn=dêvadârum 587
śṛiṁgavêraṁ punarnnavâm [।] gô-mûtrêṇa pivêj=jîrṇṇê snâtaṁ kshîrêṇa bhôjayêt
[॥ 587 ॥] (IV) Harîtakînâṁ tri-palaṁ palâs=trikaṭukât=trayaḥ [।] 588
11 [madhu-]tailâś=cha karsh-âṁśâ guḍasy=ârddha-tulâ dhṛitâ [॥ 588 ॥] Âgastyân= 589
môdakân=êtân=bhuktasy=ôpari bhakshayêt [।] śôth-ârśô-grahaṇî-dôsha-kâs-ôdâ-
varta-[śâ]ṁtayê ॥ [589 ॥] (V) Tuly-âṁśâs=triphalâ-musta-vi(ḍ)aṁ[gâḥ] 590

Eighteenth leaf: Reverse.

1 [× ◡ — ◡ — । ×]□ur=ayô-rajas=tulya[ṁ] ta[ṁ] lihêṇ=madhu-sarpishâ [॥ 590 ॥]
kshîraṁ ch=ânupivêj=jîrṇṇê kshîrêṇ=aiva cha bhôjayê(t) [।] (mûtra)[ṁ] vâ dvi- 591
guṇa[ṁ] kṣhîraṁ pivê(t)=ku(ḍava-sa)[ṁ]mitam [॥ 591 ॥] pivêd=vâ tryûsha- 592
ṇa[ṁ] sa[ha
2 gô-]mûtra[ṁ] vâ v(i)rêchanam [।] yav-ânnâ jâṁgalâḥ śîdhuḥ svêdâś=ch=ôshṇâś= 593
cha śôpha-hâ ॥ [592] ⊙ ॥ (I) Chhardyâṁ pivêta tṛishṇ-ârttaḥ sa-ḍâhas=taṇḍul-âm-
bunâ [।] dâḍimaṁ (ma)dhukaṁ rôdhraṁ baṭa-śuṁgâḥ sitâṁ madhum [॥ 593 ॥]
3 (II) Lihêd=vâ madhunâ ch=chhardyâṁ kôla-majj-âñjanaṁ sitâm [।] pippalî-taṇḍulâ 594
lâjâ makshîkâ-śakṛitâ samam [॥ 594 ॥] (III) Âmr-âsthi-tôya-churṇṇaṁ vâ 595
tṛishṇâ-ch-chhardy-â(tisâra-nut) ॥ (IV) Mâtuluṁgasya jambvâś=cha pallavâḥ
4 śarkkarâ madhu [॥ 595 ॥] lihêch=chhardyâṁ pivêch=ch=aishâṁ kshuṇṇânâṁ śîta- 596
laṁ jalam [॥] (V) Lâjân=madhu-yutân=khâdêt=sa-kshaudrâṁ vâ harîtakîm
[॥ 596 ॥] khâdêt=kapitthaṁ sa-vyôshaṁ pivên=mudga-dal-âmbunâ [।] chhardyâṁ 597
5 chandana-kalkaṁ vâ pivêd=âmalakî-rasair=iti [॥ 597 ॥] **Chharddi-yô(gâḥ śl)ôkâ**
14 (I) Tṛishṇâyâṁ rakta-śâlînâṁ taṇḍulân=s-ôtpal-âñjanân [।] pakva-lôshṭa- 598
madhu-drâkshâ-karjûrâṇi
6 parûshakam [॥ 598 ॥] jalê sthitaṁ[144] pivêch=chhîtaṁ śarkkar-âmbu-payâṁsi cha ॥ 599
(II) Sitâṁ viḍaṁgâ madhukaṁ pippalyô dhâtri-saindhavaiḥ [॥ 599 ॥] sarpir=m= 600
madhv=abhayâ tailaṁ bhâgâḥ syur=m=mâ-
7 nataḥ samâḥ ॥[145] bhâgâḥ shôḍaśa saktûnâm=adbhis=taṁ tarppaṇaṁ pivêt [॥ 600 ॥]
tṛishṇâ-gulma-jvar-ârśô-ghnaṁ vṛishyaṁ grahaṇi-dîpanam [॥] (III) Śîtâḥ pra- 601
lêpâḥ śîtâś=cha jâṅga[la-]

[142] There are only six *yôga* or formulae, though there are seven ślôka. In the 8th line read *nava ślôkâḥ*. See note to Translation.

[143] Read *yath-ôktâṁ vâ*.

[144] Read *śṛitaṁ* or *śritaṁ*.

[145] Read only one stroke.

madhurâ rasâḥ [॥ 601 ॥] dhâtrî-dâḍima-vṛikshâmbla-mâtuluṁgair=d=dihêch=chhira 602
iti [॥ 602*a* ॥] ⊙ **Tṛishṇâ-praśamanâ yôgâḥ** ⊙ (I)[146]Surâhvadâru triphalâ 603
sa-mustâ kashâyam=utkvâthya pivêt=pramêhî [।] kshaudrê[ṇa]
yuktâm=athavâ haridrâṁ pivêd=rasên=âmalakî-phalânâm ॥ [603 ॥] (II) [147]Haridrâṁ 604
sarvva-mêhêshu pivêd=âmalakî-rasaiḥ [।] gô-mûtra-bhâvita-yavaiḥ pivêd=vâ ma-
dhu-tarpaṇam ॥ [604 ॥] (III) Yav-ânna-vikṛitiḥ 605
śîdhur=j=jâṁgalâs=tṛiphalâ madhu [।] kashâya-tikta-kaṭuka-vyapâyâ mêha-nâśanâḥ
॥ [605 ॥] (IV) Haridra-niṁba-darbh-ârdra-kshîra-kâkubha-chavya-jâḥ [।] kush- 606
ṭha-śyâmaika-pâṭh-ailâ-kashâyâḥ ślê[shma]-mê(hinâ)m [॥ 606 ॥] ⊙
(V) (Pi)ttê sallaki-yashṭihva-dhâtrî-śvâdaṁshṭra-khâdirâḥ [।] mûtrâṇi kaṭabhî kshî- 607
ram takkra-tail-âsavâ hitâḥ [॥ 607 ॥] (VI) Sarvva-mêhêshu madhunâ chûrṇṇaṁ 608
vâ tiktakaṁ lihêt ॥ ⊙ ॥ **P[ramêha]-p[r]aśamana-(y)ô[gâḥ ślô]**
[×] ⊛ (I) Pûrvvam=êva hitaṁ vidyâd=vaisarppê (rakta)-môkshaṇam [॥ 608 ॥] virêkô 609
vamanaṁ śîtaiḥ sta[mbha]naṁ tikta-sêya(ṇam) [।] pralêpa(na)ṁ [ksh]î(r)a-
pi[shṭ]air=(maṣûraiś)=[chaṇak]ai[ś=cha vâ ॥ 609 ॥] (II) × × × × ⏑ — — × 610

Nineteenth Leaf: Obverse.

[× × × × ⏑]-śâdval(ai)ḥ [।] v(î)râ-madhuka-ma[ṁ]j(i)shṭh[â]-vêtas-ôtpala-kêsa- 611
raiḥ [॥ 610 ॥] j[î]vanîya-pa(lâ)śa[× × × × × ⏑ — ⏑]k(ai)ḥ [।] ghṛit- 612
âṁbu-ksh(î)ra-pishṭai(s)=t[air]=l=l[ê](paḥ) s(ê)kaś=cha śasyatê [॥ 611 ॥] (III)
Trivṛitâ[ṁ] triphalâ(ṁ) niṁba(ṁ) [× ×]
p[î]lu-mahaushadham [।] śritaḥ kashâyaḥ sa-guḍô visarppa-jvara-nâśanaḥ [॥ 612 ॥]
(IV) Mahâtiktaṁ pivêt=sarppiś=chûrṇṇaṁ yach=ch(=âpi) tiktakaṁ [।] êtair=êva 613
ghṛitaṁ siddhaṁ vishama[148]-jvara-nâśanam ॥ [613 ॥] **Visarppa-chikitsitaṁ**
ślô 5 pâ 1 ⊙
(I) Kashâyaṁ kâmalâ-pâṇḍu-pûrvv-âdyaṁ[149] jvaritaḥ pivêt [।] haridrâṁ vâ sa-gô- 614
mûtrâṁ tayôr=v=vâ dâḍima-tvacham ॥ [614 ॥] (II) Pippalî-drâkshayôḥ prasthau 615
drôṇê dhâtrî-rasaṁ pachêt [।] sitâ-śat-ârddhaṁ madhukaṁ śuṇṭhî-tvakkshîra-
kaṭphalaṁ [॥ 615 ॥] śîtân=madhu-prastha-yutât[150]=tataś=ch=ârddha-palaṁ pivêt [॥] 616
(III) Kâmalî pâṇḍu-rôgî cha pippalîṁ vâ prayôjayêt [॥ 616 ॥] must-âdyaṁ 617
kshîra-vastiṁ vâ yav-ânnaṁ jâṁgalaṁ madhu [।] ayô-rajîyaṁ sêvêch=cha yâ
cha pitta-
jvarê k=kriy=êti [॥ 617 ॥]⊛

Nâvanîtakê miśrakô 'ddhyâyaś=chaturthaḥ⊛

Fifth Adhyâya.

Ataḥ-paraṁ pravakshyâmi bala-varṇa-prasâdanam [।] yêna mâṁsâni varddhantê 618
balaṁ ch=aiv=ôpajâyatê [॥ 618 ॥] mûlânâm=aśvagandhâyâḥ paṁcha- 619
viṁśat=palâni tu [।] kaṇḍaśaś=chhêdayitvâ tu sthâlyâm=â(dh)[â]ya sâdhayêt [॥ 619 ॥] 620
pâda-bhâg-âvaśishṭañ=cha jñâtvâ tam=avatârayêt [।] tad=rasaṁ tu parisrâvya 621
dṛiḍha[151]-pâtrê 'vasêchayêt [॥ 620 ॥] tasmin=kashâyê mati-

[146] Metre of verse 603 is Âkhyânakî, a mixture of Indravajrâ and Upêndravajrâ.
[147] Metre of verses 604-626: Ślôka.
[148] Probably read *visarpa*.
[149] Probably read *mûrvv-âdyaṁ*.
[150] Read *yutâṁ*.
[151] The original reading was *dṛiḍhê*, but the vowel *ê* is cancelled by a later hand.

7 mân=aushadhâni prakalpayêt [I] jîvani[152] sarvvâṇi śarkkar[â]-chûrṇṇam=êvá cha
[॥ 621 ॥] madhu-sarpishaś=cha prasṛitaṁ[5] pippalî-chûrṇṇam=êva cha [I] kiṁ- 622
chil=lavaṇikaṁ kṛitvâ khajên-âlôḍayê-
8 d=bhishak [॥ 622 ॥] âsichya bastâv=achchhidrê[3] vasti-karmaṇi kârayêt [I] êkêna yadi 623
vâ dvâbhyâṁ tribhir=v=v=âpi pramâṇataḥ [॥ 623 ॥] pratyâgatê nirûhê 'smin= 624
parishêkaḥ sukh-âmbunâ [I] tatô lôhi-
9 ta-śâlînâm=ôdanaṁ madhu-sarppishâ [॥ 624 ॥] kshîrêṇa saha bhuṁjîta jâṁ(galâ)- 625
nâṁ rasêna v=êti ॥ ⊙ **Aśvinôr=aśvagandhâ-vastiḥ ślô 7 pâ**[153] ⊙ Yashṭîma-
dhuka-siddhêna sarpishâ ch=ânuvâsayêt [॥ 625 ॥] jîvanîya-vi(pa)- 626
10 kvaṁ vâ sarppiḥ syâd=anuvâsanam [I] têna mâṁsâni barddhantê kshayaś=ch=âpy=
upaśâmyati [॥ 626 ॥] ⊙ **Aśvagandhâ-vastiḥ ślô I pâ I** ⊙ [154]Râsn=âgnimaṁ- 627
tham=atha pâṭaliñ=cha syônâka-kârshmarya-nidigdhikâṁ cha [I] sa-râjavṛik-
shâ[ñ=cha
11 sa-s]â(l)aparṇṇîṁ sa-pṛiśniparṇṇîṁ bṛihatîñ=cha dadyât [॥ 627 ॥] êtâni mûlâni tu 628
sarvvaśaḥ syur=êraṇḍa-mûlañ=cha tath=aiva chêyam [I] dvê dvê palê ch=âtra
bhavêt=pramâṇaṁ drôṇê tv=apâñ=ch=aiva pachêt=(k)ashâyam [॥ 628 ॥] pâ- 629
[d-âva]-
12 śêshan-t[u] kashâyam=êtat=prakshipya kalkân=vidadhîta sûkshmân [I] kushṭhasya
yashṭîmadhukasya ch=aiva tath=aiva yê pîtaka-sar[shapâś=cha ॥ 629 ॥ ×— ⏑ —
— ⏑] 630

Nineteenth Leaf: Reverse.

1 [⏑—⏑—× ka]lka[ṁ] v(i)daddhyân=madhukasya ch=aiva [I] ârôgya-têjô 'gni-vayô
bal-âyur=d=dadâti jîrṇêshv=api paurushañ=cha [॥ 630 ॥] vâtê [⏑ — — ⏑ ⏑ — 631
⏑ — × × — ⏑ — — ⏑ ⏑ — ⏑ — × I × — ⏑ —
2 hṛid]y[a]m=arôchakê cha bandhyâsu dushṭê prachurê purâṇê [॥ 631 ॥] pramêha- 632
kaṇḍu-kshata-yôni-dôshê pâṇḍv-âmay-ârshô-grahaṇî-(pra)[dôshê ॥ 632*a* ॥ **Râ-]
(sn)[-âd](ya)-[vastiḥ] ślôka 5 [pâ** ⊙ [155] × × × × × râja-] 633
3 rshir-âtmavân=Suprabhas=tv=ih=âryâbhiḥ [I] habushâ-v[a]stiṁ tâṁ mê nibôdhata
sukh-ôpabhôjyatamâm [॥ 633 ॥] prasṛitaḥ prasṛitaḥ prasthaḥ prasthô 'rddha- 634
palaṁ pramâṇa(taḥ) prasthaḥ [I] havushâ-vaksh[a]ṇ[a]-y[â]vaksh[â]ra-sali[la]-
4 saindhava-yutânâm [॥ 634 ॥] kartavyam=êtad=â jala-parikshayât=s[y]âd=apêta-la- 635
vaṇa-hṛitam [I] siddhaṁ pûtaṁ sa-lavaṇam=atha cha khajêt=sarpishâ sârddham
[॥ 635 ॥] sukha-tantrâṇâṁ nṛiṇâṁ pariṇata-vayasâṁ pragâḍha-śakṛi- 636
5 tâṁ cha [I] êsha sukh-ôshṇô vastiḥ praṇidhâtavyaḥ sakṛit=sarvvaḥ [॥ 636 ॥] an- 637
nam=iva kâla-bhôjyaḥ sukha-parihâryô na ch=âtra parihâryam [I] têjô-'gni-
vîrya-bala-paurush-âyushâṁ varddhanô 'py=êsha iti ⊙ [॥ 637 ॥] **Havushâ-**
6 **vastiḥ ślô 5** ⊙ [156]Madhu-taila-samê syâtâṁ tâbhyâṁ tulyaṁ sukh-ôdakam [I] 638
karshaś=cha śatapushpâyâḥ karsh-ârddhaḥ saindhavasya cha [॥ 638 ॥] êsha 639
vaiśêshikô vastir=d=dîpanîyô rasâyanaḥ [I]
7 bṛiṁhaṇîyaś=cha balyaś=cha vidyâd=yavana-saṁjñitaḥ [॥ 639 ॥] ⊙ [157]striyaḥ saṁ- 640

[152] Read *jîvanîyâni*.
[153] Read *pâ 1*.
[154] Metre of verses 627-632*a* Indravajrâ and Upêndravajrâ mixed.
[155] Metre of verses 633—637: Âryâ.
[156] Metre of verses 638-648*a*: Ślôka.
[157] Omit this sign here.

bhôjanaṁ yânaṁ vyâyâmaṁ śiśir-ôdakam [।] asmin=praṇihitê vastau yathâ-
kâmam=avâpnuyâd=iti [॥ 640 ॥] ⊙
8 **Madhu-tail-ôdakô vastiḥ ślô 3** ⊙ Taila-sthânê ghṛitaṁ dadyât=t(ô)ya-sthânê 641
bhavêt=payaḥ [।] śêshaṁ purvvêṇa tulyaṁ syât=sa vastiḥ sarvva-sâdhakaḥ ⌒
[॥ 641 ॥] Tulyaṁ madhu cha tailañ=cha râsnâ tâbhyâṁ samâ bhavêt [।] 642
9 śatâhvâyâ bhavêt=karshaḥ pippalînâṁ tath=aiva cha [॥ 642 ॥] yashṭîmadhuka- 643
kalkaś=cha karsh-ârddhaṁ lavaṇ-ôttamât [।] êsha râsâyanô vastir=balyô bṛiṁ-
hana-dîpanaḥ [॥ 643 ॥] nirupadravô yâvanaś=cha[5] vṛishyô vîrya-(bal)-[â]- 644
10 vahaḥ [।] gâḍha-viṇ-mûtra-kṛîchchhrâṇi[158] gulma-mêh-ârśa-badhma-nud=iti [॥ 644 ॥]
Tail-âdyô vastiḥ ślô 4 ◎ Parivêshṭya kuśair=ârdrair=ârdra-vṛittâni[158] śâlmalêḥ 645
[।] kṛishṇa-mṛittikayâ lipya svêdayêd=gômay-âgninâ ⌒ [॥ 645 ॥]
11 [vi](ś)[u]sh(k)âṁ mṛittikâṁ jñâtvâ gṛihya vṛittâni[158] śâlmaleḥ [।] ulûkhalê samâ- 646
yôjya mṛidnîyât=payasi śritê [॥ 646 ॥] piṇḍaṁ mushṭi-samaṁ kṛitvâ tan=mûlaṁ 647
taila-sarppishôḥ [।] snêhitaṁ mâttrayâ yuktam
12 kalkêna madhukasya cha [॥ 647 ॥] va[st]i[m=abhyakta-](g)â(tr)âya dadyât=pratyâ- 648
gatê 'tha cha ⌒ [॥ 648*a* ॥]

Twentieth and Twenty-first Leaves desunt.

Twenty-second Leaf: Obverse.[159]

Sixth Adhyâya.

1 [160]Maṁtrya tri-guṇaḥ parihâraḥ chatur-guṇaṁ brahma-charyam=ity=âha bhagavân= 715
Âtrêyaḥ ◎ ॥ [715 ॥] [161]Pippalî-varddhamânasya guṇâḥ karmma cha kê balam 716
[।] pra[va]kshyâmy=anupûrvvêṇa
2 prajânâṁ hita-kâmyayâ [॥ 716 ॥] na hy=êtad=amṛitaṁ pîtvâ paśchât-tapyaṁti 717
mânavâḥ [।] darśayaty=êva siddhiṁ hi pâṇâv=âmalakaṁ yathâ [॥ 717 ॥]
3 tasmâl=lakshîñ=cha pushṭiñ=cha prajâṁ mêdhâñ=cha kâṁkshatâ [।] rasâyanaṁ= 718
idaṁ sômyaṁ kâryam=âyur=v=vivarddhanam [॥ 718 ॥] jîvanîyâni pîtvâ tu 719
snigdhô
4 vânta-viriktavân [।] kṛita-saṁsarjanaḥ kâlê puṇy-âhên=ârabhêt=tataḥ [॥ 719 ॥]
punarvvasv=atha pushyêṇa śravaṇêna śravishṭhayâ [।] trish=ûttarêshu 720
5 hastêna sômê yôgam=upâgatê [॥ 720 ॥] upôshitaḥ śi(raḥ-)snâtaḥ śukla-vâsâ jit- 721
êndriyaḥ [।] abhyarchya dêvatân=viprâṁ ś=ch=aikâṁ khâdêta pi-
6 ppalîm [॥ 721 ॥] tataś=ch=ânupivêt=kshîraṁ gavyaṁ chhâgam=ath=â(pi) vâ [।] 722
jîrṇṇê tasmiṁ s=tu bhuṁjîta śâlînâṁ payas-ôdanam [॥ 722 ॥] êvam=êtan= 723
naraḥ khâdêd=varddha-
7 mânaṁ sad=âhani [।] śataṁ pûrṇṇaṁ bhavêd=yâvad=daśa varshâs[162]=tath=aiva cha
[॥ 723 ॥] tatô 'ntê 'py=avakarshasya sapta-râtraṁ pay-ôdanam [।] prâyaśaś=ch= 724
anubhôktavyaṁ tathâ mudga-ra-
8 s-ôdanam [॥ 724 ॥] sapta-râtrê tṛitîyê tu jâṁgalô madhurô rasaḥ [।] bhôjyaṁ 725
pêyaṁ cha pânîyaṁ śrita-śîtaṁ guṇ-ânvitam [॥ 725 ॥] gṛihê nivâtê ch=âsîta 726
satataṁ hita-sêvi cha [।] tataḥ kramêṇ=âma-

[158] Read *kṛichchhrâṇi*, and *vṛintâni*.
[159] The twentieth and twenty-first leaves are missing. They would have contained about 34 verses each.
[160] Prose.
[161] Métre of verses 716-742: Ślôka.
[162] Read *yâvad=avakarshas*. See note to Translation.

9 lakam=ambl-ârtham=upakalpayêt [॥ 726 ॥] vṛiksh-âmblaṁ dâḍim-âmblañ=cha sadâ 727
snânañ=cha śîlayêt [।] anêna vidhinâ kshipraṁ pushṭiṁ labhati mânavaḥ
[॥ 727 ॥] pramadâ labhatê garbbhaṁ vandhyâ ch=âpi 728
10 [prajâ]yatê [।] śâmyaṁty=anêna śvitrâṇi râja-yakshmâ halîmakaḥ [॥ 728 ॥] apasmâ- 729
ras=tath=ônmâdô jvaraś=cha visham=âgataḥ [।] anêkaśaḥ prayuktê tu balî-

Twenty-Second Leaf: Reverse.

1 [palita-nâ](śana)m [॥ 729 ॥] va[r]ṇṇa-(tê)jô-bal-âdhânim=agnêś=ch=ôttama-jîvanam 730
[।] kushṭha-rôga-nihaṁtâram=ârôgya-janana[ṁ] śivam [॥ 730 ॥] (śukkra)[-bala- 731
pranash]ṭ[as]y[a in]dr[iyâ](ṇâ)ṁ] pras[â-
2 danam ।] (pi)ppalyô hi śivâḥ kâyê kaṭukâ madhur-ânva(yâ)ḥ [॥ 731 ॥] snigdhâś= 732
cha śîta-vîryâś=cha vyavâpinyô guṇ-ânvitâḥ [।] kaṭukatvât=kaphê pathyâḥ snê-
hâch=cha pavanê hitâḥ [॥ 732 ॥]
3 śaityât=pitta-praśamanâ yujyaṁtê sarvva-karmmasu [।] tribhyaḥ pravarttatê ch= 733
âdyaḥ kalpaḥ paṁchabhir=êva cha [॥ 733 ॥] ashṭakô daśakaś=ch=ânyô bala- 734
kâlam=avêkshya cha [।] kshîr-â-
4 nupânâs=tâḥ kâryâs=tathâ kshîr-ôpasêvanâḥ [॥ 734 ॥] niyamaś=cha yathâ-dṛish- 735
ṭam=âśishaś=cha yathâ-śrutâḥ [।] tasmân=niyamam=âlaṁvya purushêṇa yathâ-
k-kramam [॥ 735 ॥] prayôjyam=idam=â- 736
5 rôgya-śrî-bal-âyur-v-vivarddhanam [।] pippalî-varddhamânasya kalpô 'śvibhyâṁ
prakalpitaḥ [॥ 736 ॥] anusûyunâ prayôktavyô yathâ siddhim=avâpnuyât ⊙ 737
6 Sa-mûlâñ=cha sa-patrâñ=cha sa-patrâṁ[163] sa-phalâṁ [tathâ ॥ 737 ॥] kâkamâchîṁ 738
tu pratyagrâṁ saṁharên=matimân=naraḥ [।] tulâ-pâdaṁ su-sûkshmaṁ tu
jala-
7 drôṇê vipâchayêt [॥ 738 ॥] chatur-bhâga-sthitê tatra taila-prasthaṁ vipâchayêt 739
[।] chatur-guṇêna payasâ kalkâṁ ś=ch=êmân=vidhâna-vit [॥ 739 ॥]
8 prapauṇḍarîkaṁ madhukaṁ[3] râsnâ-mûlaṁ śatâvarîm [।] v[i]ḍa[ṁ]gâ śatapushpâṁ 740
cha svayaṁguptâ-phalâni cha [॥ 740 ॥] êtad=abhyaṁjanê 741
9 pânê nastaḥ-karm-ânuvâsanê [।] aśîtiṁ vâta-jân=rôgâṁ s=tailam=êtad=vyapôhati
[॥ 741 ॥] [164]Maṇḍûkaparṇyâḥ svarasaḥ prayôjya[ḥ] 742
10 (ksh)îrêṇa yashṭîmadhukasya chûrṇṇam [।] rasaṁ guḍûchyâs=tu sa-mûla-pushyâ[165]
âyush-pradâny=âmaya-nâśanâni [॥ 742 ॥]
11 [bal-â](gni)-varṇṇa-smṛiti-varddhanâni mêdhyâni ch=êmâni rasâyanâni [।] kalkaḥ 743
prayôjyaḥ khalu śaṅkhapushpyâḥ

Twenty-third Leaf: Obverse.

1 [mêdhyâ] v[i]ś(ê)sh(ê)ṇa tu śaṁkhapushpî ॥ [743 ॥] [166]Ghṛita-mâkshika-saṁyuktaṁ 744
madhukaṁ yaḥ pivên=naraḥ [।] kshîr-ânupâyî strî-varjjyaḥ[3] sa jîvêch=chhara-
dâṁ śatam [॥ 744 ॥] Paṁch-âshṭau sapta daśa ch=âpi[167] 745
2 [pi](p)palyô madhu-sarppishâ [।] rasâyana-guṇ-ânvêshî mâsam=êkaṁ prayôjayêt
॥ [745 ॥] tisras=tisras=tu pûrvv-âhṇê bhuktv=âgrê bhôjanasya cha [।] pippalyaḥ 746

[163] Read *sa-pushpâṁ*.
[164] Metre of verses 742 and 743: Indravajrâ.
[165] Read *pushpyâ*.
[166] Metre of verses 744-781*a*: Ślôka.
[167] Read *vâ* for *ch=âpi*.

3 kiṁśuka-kshâra-bhâvitâ ghṛita-bharjitâḥ [॥ 746 ॥] prayôjyâ ghṛita-saṁmiśrâ rasâya- 747
na-guṇ-aishiṇâ [।] jêtuṁ kâsaṁ kshayaṁ śôshaṁ śvâsaṁ hikkâṁ gal-âma- 748
yam [॥ 747 ॥] arśâṁsi
4 grahaṇî-dôshaṁ pâṇḍutâṁ vishama-jvaram [।] pînasaṁ svara-bhêdañ=cha gulmaṁ 749
vâta-malâsakam[168] [॥ 748 ॥] ◎ **Pippalî-prayôgaḥ ślô 5** ⊙ Krama-vṛi-
ddhyâ daś-âhâni daśa-pippalikaṁ dinam [।] varddha-
5 yêt=payasâ sârdhan=tath=aiv=ânupivên[169]=naraḥ [॥ 749 ॥] jîrṇṇê jîrṇṇê cha bhôkta- 750
vyaṁ shashṭikaṁ kshîra-sarppishâ [।] pippalînâṁ sahasrasya prayôgô 'yaṁ
rasâyanaḥ [॥ 750 ॥] pishṭâs=tâ balibhiḥ sêvyâ śritâ madhya- 751
6 valair=n=naraiḥ [।] yas=tri-pippali-paryantaḥ prayôgaḥ sa tu kanyasaḥ [॥ 751 ॥]
vṛiṅhaṇaṁ svaryam=âyushyaṁ plih-ôdara-vinâśanam [।] vayasaḥ sthâpanaṁ 752
mêdhyaṁ pippalînâṁ rasâyanam=iti [॥ 752 ॥] ◎
7 **Pippalî-prayôgô dvitîyaḥ** ◎ Śaran-mukhê nâgabalâṁ pushyêṇ=ôddhârayêd= 753
bhishak [।] mûlaṁ tasyâḥ śuchir-bhûtvâ sûkshma-chûrṇâni kârayêt [॥ 753 ॥]
tasya chûrṇṇasya karshaṁ tu dugdhên=âlôḍya pâ- 754
8 yayêt [।] jîrṇê dugdhañ=cha pâtavyam=annañ=cha parivarjjayêt [॥ 754 ॥] krama- 755
śaḥ sapta-râtrêṇa barddhayîta palaṁ palam [।] tataḥ palînaṁ[170] pâtavyaṁ yâvan 756
=na syâd=upadravaḥ [॥ 755 ॥] apaśyataś=cha strî-śûdram=âraṇyañ=ch=aita-
9 d=uchyatê [।] jât-ôpasarggaṁ yakshmâṇam=apy=êkâdaśa-rûpikam [॥ 756 ॥] rasâ- 757
yanam=idaṁ haṁti sadâ ch=âyuś=cha varddhatê [।] êsha êva tu kalpaḥ syân
=madhukasya rasâyanê [॥ 757 ॥] maṇḍûkaparṇyâś=cha tathâ śṛiṅga- 758
10 vêrasya ch=ôchyatê [।] êtad=âvalikaṁ prôktaṁ rasâyanam=anuttamam [॥ 758 ॥]
◎ **Nâgabalâ-prayôgaḥ ślô 6** ◎ Śubhê mârggaśirê mâsê saṁśuddhô 759
vaman-âdibhiḥ [।] upêta-phala-pushpân=tu kâcha(m)â[ch]îṁ
11 prayôjayêt [॥ 759 ॥] palâni daśa śuddhâyâḥ kâchamâchyâḥ samâhitaḥ [।] pachêt= 760
kârshṇ-âyasê pâtrê tail-ârdhêna śanair=bhishak [॥ 760 ॥] tasya mâtrâṁ pra- 761
yuṁjîta shashṭik-ânnañ=cha bhôja(y)ê[t ।]

Twenty-third Leaf: Reverse.

1 têna śâkêna bhuṁjîta mâtrayâ shashṭik-ôdanam [॥ 761 ॥] anupânaṁ pivêch=ch= 762
âtra jalam=âmalakair=yutam [।] êkaviṁśati-râtran=tu prayôgam=idam=uttamam
[॥ 762 ॥] [d]vi-[sapta-] 763
2 râtraṁ madhyaṁ tu[3] sapta-râtraṁ tath=âparam [।] prayôgam=âcharêd=ênaṁ grâ- 764
ma-dharmmañ=cha varjayêt [॥ 763 ॥] na ch=âcharêd=divâ svapnaṁ vyâyâ-
maṁ cha vivarjjayêt [।] kramaśaś=cha prayôg-âṁtê rasân=abhyavahârayêt
[॥ 764 ॥] na ch=â- 765
3 tivêlaṁ bhuṁjîta na ch=âsâtmyaṁ kathañ-chana [।] êsha prâyêṇa vṛiddhânâṁ yau-
vanaṁ punar=ânayêt [॥ 765 ॥] balim hanyâd=gataṁ vâyuḥ prâṇinâṁ sannivar- 766
jjayêt [।] yê ch=ôpahata-puṁstvâs=tu têshâṁ puṁstvaṁ
4 viśôdhayêt [॥ 766 ॥] vijâtibhiś=cha saṁyuktâḥ karmmabhir=v=vividhaiḥ śubhaiḥ [।] 767
sêvyamânâ yath-êshṭan=tu k=kramât=samupanâmayêt [॥767 ॥] dhanyaṁ yaśasyam 768
=âyushyaṁ kalyâṇaṁ maṁgalaṁ param ◎ [॥] Kâchamâchî-

[168] Read *vâta-balâsakam.*
[169] Read *âpânayêt.*
[170] Read *palônaṁ.*

5 prayôgaḥ ◎ Triphalâṁ cha samâṁ kuryân=nîlîṁ nîlôtpa(l)âni cha [॥ 768 ॥] aṁjanaṁ pippalî-mûlaṁ patraṁ sahacharasya cha [।] tvacham=arjuna-vṛiksha- 769
sya phalaṁ piṇḍârakasya cha [॥ 769 ॥] jaṁbû-mûla- 770
6 kashâyaṁ cha jambû-mûlâch=cha mṛittikâm [।] bhṛiṁgakô lôha-chûrṇṇañ=cha aksha-mâtrâṇi kârayêt [॥ 770 ॥] êtad=vaibhîtakê tailê śanair=mṛidv-agninâ 771
pachêt [।] tataḥ saṁśôdhanaṁ kṛitvâ nastaḥ-karmma sa-
7 mâcharêt [॥ 771 ॥] tila-tailêna kṛisarâṁ mâsaṁ bhuṁjîta vai naraḥ [।] tṛishitêna 772
cha pâtavyaṁ triphalâ-salilaṁ tathâ [॥ 772 ॥] tôya-kṛityaṁ yad=anyach=cha 773
tach=cha tên=aiva kârayêt [॥] ◎ Nâsya-tailaṁ rasâyanaṁ ◎
8 Tapyamânaṁ tapô 'tyugraṁ Viśvâmitraṁ mahâmunim [॥ 773 ॥] Aśvinau dêva- 774
bhishajâv=ûchatur=v=varadâṁ[171] varau [।] tapaś-charaṇa-khinnasya narasy=âpyâ-
yanaṁ punaḥ [॥ 774 ॥] rasâyanam=idaṁ śrêshṭham=ârôgya-bala-vardhanam [।] 775
9 gaur-âmalaka-chûrṇṇânâṁ prasthaḥ syâch=chhiśir-ôddhṛitaḥ [॥ 775 ॥] êkaviṁśati- 776
râtraṁ tu svarasên=aiva bhâvayêt [।] prasthaḥ pippali-chûrṇânâṁ prasthaś=ch=
âyô-rajô bhavêt [॥ 776 ॥] dvau prasthau[172] madhunaḥ syâtâṁ sa- 777
10 rpishaś=ch=âḍhakaṁ bhavêt [।] śarkkarâyâś=cha dvau prasthâv=ardha-prasthaṁ
cha chitrakât [॥ 777 ॥] êtat=saṁbhṛitya saṁbhâraṁ prakshipya ghṛita-bhâjanê 778
[।] mâsam=êtat=sthitaṁ v=ânyê prâśnîyât=tu yathâ-balam [॥ 778 ॥]
11 palaṁ vâ dvi-palaṁ v=âtha lihyât=kalyam=abhuktavân [।] śataṁ jîvati mêdhâvî 779
balî-palita-varjjitaḥ [॥ 779 ॥] na ch=âtra niyamaḥ kaś-chit=snâna-bhôjana-mai- 780
thunê ∽ [।]

Twenty-fourth Leaf: Obverse.

1 [dhanyaṁ ya](ś)asyam=âyushyaṁ kalyâṇaṁ maṁgalaṁ param [॥ 780 ॥] Viśvâ- 781
mitrêṇa ch=âbhâshṭam=ṛishibhiś=ch=âbhipûjitam [॥ 781*a* ॥] ◎ Âśvina-rasâ-
yanam ⊙
2 [173]Hêmantê 'th=âśvagandhâṁ niyatam=atha tilân=kṛishṇakân=bhakshayîta saṁmi- 782
śrâḥ śarkkarâyâḥ satatam=iha payaḥ paśchâd=anupivêt [।] êtach=ch=aiv=ê-
3 śvarêṇa svayam=iha vihitaṁ Vishṇôr=bala-karam yat=pîtvâ dvâdaś-âhaṁ bhavati hi
purushô vṛiddhô 'pi taruṇaḥ ॥ [782 ॥] Vṛihat-karaṇaṁ ◎ [174]Aśvagandhâṁ 783
payasyâñ=cha
4 saṁsṛijya payasâ pivêt [।] mâsam=êkaṁ prayuṁjânaḥ su-kṛiśaḥ sthûlatâm prajêt
[॥ 783 ॥] ⊙ Atha kṛiśasya bṛiṁhaṇaṁ vakshyâmaḥ ∽ [175]Nirmusala-cha- 784
kkra-hala-śabd-âbhihatâyâṁ bhûmau jâtâm=a-
5 śvagandhâṁ sa-mûla-patra-pushpâṁ sûkshma-chûrṇâni kuryât [।] tataḥ sarppishâ
viḍâlapadakam=âhṛity=âhani lêhayêt payaś=ch=ânupivêt jîrṇṇ-ântê payasâ bhô-
janam=aśnîyât [॥]
6 êvam=êkaviṁśati-râtraṁ balavân=bṛihach-chharîraś=cha bhavaty=âha Vṛihaspatir=
iti [॥ 784 ॥] ⊙ Vârhaspatyaṁ vṛihat-karaṇaṁ ◎

[171] *Varadâm* is an obsolete or anomalous gen. plur. for *varadânâm*; see Whitney's Skr. Gram., § 329, p 101.

[172] The MS. apparently has *prasthau na madhunaḥ*, but the insertion of *na* offends against the metre as well as the sense of the verse. It is probably the fragment of an abandoned akshara.

[173] The metre of verse 782 is a mixture of Sragdharâ and Suvadanâ. the first pâda being of the former, the other three pâdas of the latter measure.

[174] Metre of verse 783 Ślôka.

[175] This formula cannot be made to scan, and appears to be in prose.

Seventh Adhyáya.

[176]Kôla-kulattha-yava-mûlakânâṁ niryûham=êshâṁ[177] ghṛita-taila-miśram [।] 785
7 dadhnâ yutaṁ taṇḍula-saindhavâbhyâṁ jayêj=jvaraṁ kôshṭha-gatañ=cha vâyum [॥ 785 ॥] [178]Sa-nâgaraṁ pippali-chavya-chitrakaṁ sa-pippalî-mûlam=ath=âpi taṇ- 786
ḍulân [।] yavâgur=êshâ laghu-śûla-nâśanî
8 pradîpanî dîpayatê cha pâvakam [॥ 786 ॥] ◎ [179]Madhyaṁ kapitthasya sa-vilva- 787
madhyaṁ châṁgêry=athô dâḍima-takkra-siddhâ [।] yavâgv=iyaṁ grâhaṇî[180] pâ-
chanîyâ vât-âmayê syât=tu sa-pañchamûlâ ⊙ [॥ 787 ॥] Syât=sâla- 788
9 parṇṇî hy=atha pṛiśniparṇṇî balâ tathâ bilva-phalasya madhyam [।] sa-dâḍimâ
taṇḍula-saṁprayuktâ kaphê 'tisârê kapha-pittajê tu ॥ [788 ॥] Hrîvêra-dhâny- 789
utpala-nâgarêshu chhâgê payasy-âṁbhasi pṛiśniparṇyâḥ [।]
10 sa-taṇḍulâṁ tâṁ vipachêd=vidhijñô rakt-âtisârêshu hitâṁ yavâgûm [॥ 789 ॥] Âmê tu 790
s-âṁblâ[181] saha nâgarêṇa pêyâṁ bhishak=s-âtivishâñ=cha dadyât [॥] Sa-kaṇṭakârî
tu bhavêch=chhvadaṁṣṭrâ sa-phâṇitâ vasti-
11 rujâsu pêyâ ॥ [790 ॥] Viḍaṁgy=athô pippalî[182]-mûla-śigruṁ suvarchchikâṁ môcha- 791
rasañ=cha tad-vat [।] syât=takkra-yuktâ tu hitâ yavâgû kôshṭh-âśrayân=haṁ-
ti k-krimîn=narasya [॥ 791 ॥] Mṛidvîka-thô- 792

Twenty-fourth Leaf: Reverse.

1 [ṇêyaka-śâ]rivâ cha lâjâś=cha siddhâ saha pippalîbhiḥ [।] pêyâ su-śîtâ madhu-saṁ-
prayuktâ tṛishṇâṁ nihanyâ-
2 [t=◡ ◡ —] pravṛiddhâm ॥ [792 ॥] Sa-sômarâjis=tu hitâ yavâgûṁ vadaṁti rôgêshu 793
vish-ânvayêshu [॥] Barâha-mêdaḥ-kvathitê tu siddhâ syâd=bṛiṁhaṇîyâ tu
nṛiṇâṁ yavâgû ॥ [793 ॥] Yavair=yavâgû tu sa-dâḍim-âmblâ 794
3 [sa-tr]yû[sha]ṇâ hiṁguni chêd=vipakvâ [।] ghṛitê sa-tailê lavaṇê cha yukt=âjîrṇṇa-
pratiśyâya-hitâ kaphê cha ॥ [794 ॥] Gavêdhukânâṁ paritâpitânâṁ syât= 795
karśanîyâ madhu-saṁprayuktâ [॥] Sarpishmatî saindhava-
4 saṁprayuktâ tilair=yutâ snêha-yutâ yavâgû [॥ 795 ॥] ⊙ Kuśâlaparṇyâḥ kvathitê 796
kashâyê śyâmâka-pêyâ tu virûkshaṇîyâ [॥] Hiśvâsu[183] kâsêshu tath=aiva śvâsê
hitâ yavâgû daśamûla-siddhâ ॥ [796 ॥]
5 Rujâsu pakv-âśaya-saṁbhavâsu hitâ prasannâ yamakê (v)ipakvâ [॥] Mâṁsaiś= 797
cha mâshaiś=cha tilaiḥ sa-śâkaiḥ siddhâ bhavêd=varchcha-nirasyanî[184] tu ॥
[797 ॥] Jaṁbv-âmra-m-asthîka-kapittha-vilvaiḥ saṁgrâhaṇîyâ 798
6 tu bhavêd=yavâgû ॥ Kshâraṁ cha hiṁgûny=atha chitrakaṁ cha vṛikshâmbla-
siddhâny=atha bhêdanîyâ [॥ 798 ॥] Vât-ânulômaṁ kurutê yavâgû sa-pippalî- 799
mûla-bhayâ[185] sa-vilvaiḥ [॥] Takkrêṇa yuktâ tu hitâ yavâ-
7 gû takkr-ânupânâ ghṛita-vyâpadêshu [॥ 799 ॥] vyâpanna-tailasya hitâ yavâgû 800
udaśvi-piṇyâka-yutâ sa-kshaudrâ [॥] Sa-pippalîk-âmalakair=v=vipakvâ kaṇṭhyâ
yavâgûr=yamak-ôpasiddhâ [॥ 800 ॥] Dadhnâ tu 801

[176] Metre of verse 785 is Indravajrâ and Upêndravajrâ mixed, but the first pâda does not scan correctly.

[177] Read *êshâ* (*i.e., yavâgû.*)

[178] Metre of verse 786: Vaṁśasthavila.

[179] Metre of verses 787-802: Indravajrâ and Upêndravajrâ mixed.

[180] Read *grâhiṇî*; or rather *grâhiṇi*, metri causa.

[181] Read *s-âmblâṁ.*

[182] Read *pippali*, metri causa.

[183] Read *hikkâsu.*

[184] Read *nirâsanî* or (anomalous part. fem.) *nirasyatî.*

[185] For *mûl-âbhayâ* (*i e., mûla-abhayâ*), metri causa.

8 pakvâ tu r=upôvakâ[186] syât=sa-taṇḍulâ syân=mada-nâśanî tu ‖ Gôdhâsv=apâmârgga-
rasêna ch=aiva siddhâ yavâgû tu bhavêt=kshuta-ghnî ‖ [801 ‖] [187]Sa-pañcha-mûlâ 802
ghṛita-taila-miśrâ sa-dâḍimâ
9 mâ[188] vâta-harâ yavâgû [।] ślêshm-âmaya-ghnî tu purâṇa-dhânyâ ‖ sa-padma-
nîlôtpala-śarkkarâ syât=siddhâṁ pivêt=pitta-harâ yavâgû [‖ 802 ‖] ⊙[189]Agnir 803
=m=mê m=âdhyagâd=dêhâd=Vâyuḥ prâṇân=da-
10 dhâtu mê [।] Indrô mê balam=âdadhyâch=chhivaṁ ch=Âpô diśaṁtu mê ‖ [803 ‖]
Ity=ênaṁ maṁtram=ârshaṁ vai bhuktvâ gatvâ tathâ striyaḥ [।] japamânaḥ 804
spṛiśêd=âpas=tath=âsy=âyur=n=na hîyatê ‖ [773 ‖] **Bhêlî yavâgû ⊙**
11 [190](Am)[b]ash[ṭh]akî sa-kuṭajâ-phala-śṛiṁgavêram=âmr-âsthi-kaṭphala-jaṁbû-sâram 805
[।] syâd=dhâtakî sa-hirivêra-śilôdbhidê cha vârishṭha-mustam=api ch=ôtpala-
kêsaraṁ
12 śyât [‖ 805 ‖]

Twenty-fifth Leaf: Obverse.

1 (êtâni)tulya-dharaṇâni tulâ-dhṛitâni badhv=âp(i) mûṭakam=ath=âpi[191] na[r]ttakê'smin 806
[।] prakshâlya s[i](ddha) [—] (chi)[⏑ —] pr□ [⏑ —]=(yavâgu)m[=aṁ]śa[⏑ —
⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — × ‖ 806 ‖ [192]⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — ⏑] 807
2 mûlakânâṁ dadhi-ghṛita-taila tath=aiva[193] taṇḍulânâm [।] parimitam=api chêt=pivêd
=yavâgûṁ śamayati kôshṭha-gatâñ=charâṁ ś=cha vây[ûn] ‖ [807 ‖] [194]Ajâtya- 808
vâ[195] kuṁchika-śṛiṁgavêraṁ sa-chitrakaṁ kâra[vî — ⏑]
3 bhâgam [।] ghṛitêna bhṛishṭâ lavaṇ-âṁśa-yuktâ kalyâṇikâ nâma yavâgur=agryâ
‖ [808 ‖] hatâṁ tu dîptâṁ grahaṇîṁ karôti śamêti pittaṁ kapha-mârutau cha [।] 809
arśâṁsi vâ[r]tt[î]-ku-
4 rutê plihañ=cha nihaṁti gulmâṁ ś=cha halîmakañ=cha ‖ [809 ‖] [195](*a*)Śatapushpâṁ 810
shaḍîṁ vilvaṁ pushkaraṁ chitrakaṁ vachâm [।] (*b*) viḍaṁ sauvarchchalaṁ ch=
aiva śṛiṁgavêraṁ sa-pi-
5 ppalîm [‖ 810 ‖] (*c*) pal-âṁśakaṁ cha lavaṇaṁ dâḍimaṁ tuṁburûṇi cha [।] kus- 811
tuṁburum=ajâjîñ=cha sama-bhâgâni kârayêt [‖ 811 ‖] taṇḍulân=yamakê bhṛishṭân 812
=yavâgûṁ sâdha-
6 yêd=bhishak [।] yôni-śûlam=udâvarttaṁ mûtra-kṛichchhrañ=cha sâdhayêt [‖ 812 ‖]
yâvaṁtô vâtikâ rôgâḥ sarvvân=êtân=niyachchhati [।] êshâ yavâgu- 813
7 r=âkhyâtâ aśvinâ bhishajâṁ varâv=iti [‖ 813 ‖] ⊙ **Âśvinîyaṁ yavâgû-t-trayam**

⊛ Yavâgû-kalpaḥ ⊛

Eighth Adhyâya.

[196]Ikshu-rasâni vidâry-âmalaka-ghṛita-payô-mâsha-mâṁsa-madhûnâṁ 814
8 sa-madhukânâm [।] prasthâḥ pṛithag=vidhê(yâ) rasas=tu mâṁsa-samaṁ tulitaṁ cha

[186] Perhaps read *upôdakâ*.
[187] This verse has one pâda or 'quarter-verse' in excess.
[188] Omit *mâ*.
[189] Metre of verses 803 and 804: Slôka.
[190] The metre of verses 805 and 806 is Vasantatilaka, but the second pâda does not scan, four instants being omitted.
[191] Read *api cha*, metri causa.
[192] Metre of verse 807: Pushpitâgrâ.
[193] Perhaps read *tailam=ath=aiva*.
[194] Metre of verses 808 and 809: Indravajrâ.
[195] On *ajâtyavâ* see note to Translation.
[196] Metre of verses 810-813: Ślôka.
[197] Metre of verses 814 and 815: Âryâ (Upagîti). Verse 814 does not scan, and *mâsha, mâṁsa, madhuka* are redundant, occurring again afterwards. Omitting them, the verse will scan thus: ° *payô-madhûnâṁ cha* । ° *mâṁsa-rasas=tu sama-tulitaś=cha.*

[॥ 814 ॥] mâdhûka-palâny=api pañcha prasthô mâshasya luchitasya [।] êtat= 815
Sarâsvati[198]-ghṛitaṁ râj-arshêḥ putra-kâ-
9 masya ॥ [815 ॥] [199]Âmalaka-rasa-prasthaḥ prastha ikshu-rasasya cha [।] prastham= 816
âjasya dugdhasya payasaḥ prastham=êva cha [॥ 816 ॥] vidârîṇâṁ rasa-prastham 817
ghṛita-prasthañ=cha sâdhayêt [।] śîtê dadyân=madhu-
10 prastham pañchaviṁśach=cha śarkkarâ [॥ 817 ॥] maricham pippalîñ=ch=aiva kuḍa- 818
vau dhauta-chûrṇṇitau [।] jîvaṇîyañ=cha valyañ=cha vṛishyaṁ ch=aiv=êtad=
uttamam [॥ 818 ॥] Ghṛitaṁ śatâvarî-garbham kshî[rê daśa-guṇê pachêt ।] 819
11 śarkkarâ-pippalî-kshaudram yuktaṁ tad=vṛishyam=uttamam ॥ [819] ⊙ ॥ Rasam 820
gôkshurakât=sarpiḥ dvê cha dugdhê gav-âjayôḥ [।] prasṛitaṁ madhu-saṁyuktaṁ
yôgô viṁśati-vêgikaḥ [॥ 820 ॥] ⊙ Vidârî 821
12 ⌒ ch=âtmaguptâ cha tath=âmalakam=êva cha [।] yavâśa saha[— — ×]

Twenty-fifth Leaf: Reverse.

1 (pê)shṭavyâḥ payas[â saha ॥ 821 ॥ × × × ta]d=ghṛit(ê) bhṛishṭ[aṁ] ś[î]t[aṁ] 822
kṛitvâ madh-ûkshitam [।] bhakshay[i]tvâ (naraḥ) ksh(îṇaḥ) puna[r=vṛishatâṁ
vrajêt ॥ 822 ॥ × × × × ⏑ — — × ⏑× × × × ⏑ — ⏑ — ।] 823
2 sa-pañcha-śarkkaraṁ chûrṇṇaṁ tath=aiva madhu-sarpishî [॥ 823 ॥] atô 'ksha-mâtrâṁ
prâśnîyât=pumân=yasy=âṁga-nâśanam [।] an-aṁbla-kaṭuk-âhârô nihînaṁ varja- 824
yêd=ṛitam ॥ [824 ॥] Jal-âḍhakê 'tmaguptâyâḥ 825
3 pañchamûla-palâni tu [।] kvâthê tasmin=payô 'dhyarddhaṁ kṛitvâ chûrṇâni dâpa-
yêt [॥ 825 ॥] śarkkarâyâ bhavêt=prasthaḥ prastha syân[200]=madhu-sarpishôḥ [।] 826
gôdhûma-chûrṇair=baddhnîyân=môdakaṁ pala-saṁmitaṁ [॥ 826 ॥]
4 ata êkaṁ naraḥ prâśya shashṭiṁ gachchhati maithunam [।] purushaḥ kâminî- 827
kâṁtaḥ paramaṁ vṛishyam=uchyatê ॥ [827 ॥] Rasêna chaṭakânâñ=cha niśchi- 828
trân=nirmalâṁ s=tilân [।] bhâvitân=yâvataḥ prâśêt=tâva-
5 d=gachchhati maithunam [॥ 828 ॥] Kshîra-pakvâs=tu gô[dhû](mâḥ) svayaṁguptâ- 829
phalâni cha [।] śîtaṁ madhu-ghṛit-âktañ=cha prâśya gṛishṭyâ payaḥ pivêt
[॥ 829 ॥] prayôgâd=asya gachchhêta vṛishatvaṁ paksham=akshataḥ ॥ Śva- 830
daṁshṭrâ-
6 kvâtha-dugdhâbhyâṁ dhautân=mâshân=vipâchayêt [॥ 830 ॥] bilva-mâtraṁ tataḥ 831
piṇḍaṁ bhakshayên=madhu-sarpishâ [।] tataś=ch=ânupivêt=sâyaṁ śarkkarâ-sahi-
taṁ payaḥ ॥ [831 ॥] êk-âhnâ gantum=ichchhê- 832
7 d=yaḥ purushaḥ pramadâ-śatam ॥ Vidârî payaśâ bhṛishṭâ sarpishâ madhunâ saha
[॥ 832 ॥] prâśya śîtaṁ yathâ-kâmaṁ shashṭiṁ gachchhati maithunam ॥ 833
Vidârîṇâṁ bhavêch=chûrṇṇaṁ ta-
8 d-rasên=aiva bhâvitam [॥ 833 ॥] madhu-sarpiḥ samâyuktaṁ prâśya syâd=daśa- 834
vêgikaḥ ॥ Tath=âmalaka-chûrṇâni bhâvitâni tu tad-rasê [॥ 834 ॥] ghṛita-mâ- 835
9 kshîka-saṁyuktaṁ prâśya syâch=chhata-vêgikaḥ ॥ Tath=âśvagandhâ-mûlâni śuṁgâ-
ni cha phalâni cha [॥ 835 ॥] divâ kshîrêṇa pîtâni râtriṁ kurvvaṁti viṁśikâm ॥ 836
10 Adhyaṇḍâ chaṭakâḥ sarpiḥ svayaṁguptâ-phalâni cha [॥ 836 ॥] pâda-lêpaḥ prayôk- 837
tavyô bṛishô yâvan=na gâṁ spṛiśêt ॥ Nishpatrañ=chaṭakaṁ kṛitvâ ḍêmbu-

[198] Read *sarasvatî*.
[199] Metre of verses 816-850: Ślôka.
[200] The *n* of *syân* is written interlinearly.

11 kâbhir=d=daś=âpayêt [॥ 837 ॥] ghṛitaṁ têna vipakvaṁ tu pâda-lêpaḥ praśasyatê ॥ 838
Vidârî-mâsha-chûrṇṇâni tathâ lôhita-śâlayaḥ [॥ 838 ॥] barâha-mêdaḥ-saṁyuk- 839
taṁ chaṭak-âṇḍa-rasê[na cha ।]
12 ~ yuktyâ cha lavaṇan=dêyaṁ ghṛitê śashk[u]likâṁ pachêt [॥ 839 ॥] tataḥ pâṇi- 840
(ta)[la]ṁ p[r]â(śya) gach[chh]êta prama(dâ-śa)[tam ॥]

Twenty-sixth Leaf: Obverse.

1 [× × × × ◡ — —] □ dh □ [× ×]ta (ma)dhu-sa[r]p[i]shâ [॥ 840 ॥] dugdh-ânu- 841
p[â]n[ê] (grîshmê cha daśa ga)[ch]chh[êta maith]u[nam ॥] [× × × × ◡ — —
× × × × × ◡ — ◡ — ॥ 841 ॥ × × × × ◡ — — ×] 842
2 visagranthi-ras-âshṭamaḥ [।] âjêna payasâ pishṭvâ ghṛitê śashkulikâṁ pachêt [॥ 842 ॥]
aṁgushṭha-parvva-mâtrêṇa vêg-ârddha[× ◡ □ û◡ — । × × × × ◡ — — 843
× × × × × ◡ — — ◡ ॥ 843 ॥]
3 anupîtvâ surâ-maṇḍaṁ naras=têna vṛishâyati ॥ T[ṛi]p[t]aḥ kukkuṭa-mâṁsânâṁ ga- 844
tvâ yô'nupivêt=payaḥ [॥ 844 ॥] na tasya limga-ś[ai]th[i]lya[ṁ] na cha (śukkra)- 845
[k]shay[ô bhavêt ॥]
4 Yô mâsha-yûshṇâ bhuktvâ tu ghṛit-âḍhyaṁ shashṭik-ôdanam [॥ 845 ॥] payaḥ pivêta 846
râtriṁ yaḥ kṛitsnâṁ jâgartti vêgavân [॥] Śarkkarâ-madhu-dugdhañ=cha ghṛi-
taṁ tri-
5 kaṭukaṁ saraḥ [॥ 846 ॥] śritam=êkadhyam=êtad=vai pivêd=Indra-priyaṁ payaḥ 847
[॥ 847*a* ॥] ⊙ **Auśanasô yôgaḥ Indra-priyaḥ** ⊙
Nâvanîtakê siddha-saṁkarshê nân-âchârya-matê
6 **vṛisha-yôgâḥ samâptâḥ** ⊛

Ninth Adhyâya.

Śaṁkhasya bhâgâś=chatvâras=tatô 'rdhêna manaḥśilâ [।] manaḥśil-ârdhê maricham 848
marich-ârdhê cha saindhavam [॥ 848 ॥] êshâ vaidêhi- 849
7 kâ varttir=barddha ttî nâśayêd=gadân [।] âlûnaṁ (paṭala)ṁ (k)â[cha]ṁ (m)alaṁ lô-
hita-râjitâm ॥ [849 ॥] Śaṁkhaṁ pîshêd=gavâṁ kshîrê aja-kshîrê manaḥśilâm [।] 850
avî-kshîrê cha maricham mânushê-
8 ṇa cha saindhavam [॥ 850 ॥] [201]Êka-marichâ dv[i]-katakâ tri-śarkkarâ [chatu-]sa- 851
mudraphêna-yutâ [।] pushpâṁjana-paṁcha-yutâ varttiḥ sarvv-âkshi-rôgêshu ॥
[851 ॥] [202]Śarkkarâ-gairika-kshaudraṁ pushpâñjanam=ath=âpi cha [।] êshâ rasa- 852
9 kriyâ mukhyâ sarvva-nêtra-ruj-âpahâ ॥ [852 ॥] Dadhnâ lavaṇa-miśrêṇa mṛidnîyât= 853
pâtram=âyasam [।] śûl-ârttam=añjayên=nêtram=âśu svastham bhavishyati ॥ [853 ॥]
Saindhavaṁ vṛihatî tâmraṁ kaṭukâṁ śaṁkha- 854
10 pippalîm [।] śushk-âkshi-rôgaṁ śuklañ=cha haṁti pailyañ=cha kôkilâ ॥ [854 ॥]
Pippalîbhir=haridrâbhir=mṛidnîyâd=darppaṇaṁ muhuḥ [।] śûl-ârttam=aṁjayên= 855
nêtram=âśu svastham bhavishyati ॥ [855 ॥] Chîḍâyâḥ 856
11 s[n]êhavat=kâsh(ṭh)aṁ sûkshma-chûrṇṇâni kârayêt [।] tach=chûrṇaṁ vasta-mûtrêṇa
tri-râtraṁ paribhâvayêt [॥ 856 ॥] êtach=chûrṇ-âṁjanaṁ śrêshṭhaṁ pailya-k-kri- 857

[201] Metre of verse 851 : Âryâ.

[202] Metre of verses 852-857*a* : Ślôka.

mi-vinâśanam [॥ 857*a* ॥] [203]Kuṅkuma-rasêna timiraṁ nihaṁti 858
12 śushk-âkshi-rôgam=udakêna [।] âsannâni cha madhunâ sady-ôtpatitâni payasâ cha
॥ [858 ॥]

Twenty-sixth Leaf: Reverse.

1 [204][× × × × ∪ — — ×] (timi)rasya cha nâśanam ॥ kṛishṇa-sarppasya mêdaḥ syâd= 859
dhâtrî-phala-rasas=tathâ [॥ 859 ॥] êtâbhyâṁ kshaudra-yuktâbhyâ[ṁ] try-ahâd= 860
andhaḥ prapaśyat(i) ॥ Uś(î)raṁ tagara[ṁ] ch=[ai]va s(ai)ndhavaṁ
2 paripêlavam [॥ 860 ॥] tvachaṁ cha gairikañ=ch=aiva pishṭâni syur=v=vidâlakam 861
॥ Manôhvâ saha tailêna chhâga-kshirêṇa ch=âṁjanaṁ [॥ 861 ॥] gairikaṁ vasta- 862
mûtrêṇa vṛisha-mûtrêṇa pippalîm [।] sama-
3 bhâgâni pishṭâni tatô varttiṁ prakalpayêt [॥ 862 ॥] êshâ pillêshu yôktavyâ yasya 863
ch=âsru na tishṭhati ॥ Manaḥśilâm=aṁjanaṁ cha śvêtâni marichâni cha [॥ 863 ॥]
sarvvâṇy=êka-pramâṇâni chûrṇṇaṁ 864
4 timira-nâśanam ॥ Triphalâṁ sa-haridrâṁ cha sam-âṁśân=salilê pachêt [॥ 864 ॥]
sârasê kshîra-saṁsṛishṭê sa-sêkô vêdan-âpahaḥ [॥] imaṁ yôg-ôttamaṁ siddhaṁ 865
prayuṁjîn=matimân=bhishak [॥ 865 ॥]
5 sarvvêshu nêtra-rôgêshu śûlavatsu viśêsha(taḥ) [॥] Punarnnavâyâḥ patrâṇi vṛihatîṁ 866
kaṇṭakârikâm [॥ 866 ॥] śvadaṁṣṭrâṁ varddhamânaṁ cha kshîrêṇ=âjêna kvâtha- 867
yêt [।] êtad=âśchyôta-
6 naṁ śrêshṭhaṁ payô-madhu-sukh-ôdakaiḥ [॥ 867 ॥] Tâṁra-pâtraṁ ghṛit-âbhyaktaṁ 868
chhâga=śṛiṁgêna dhûpitam [।] nârî-kshîrêṇa mṛiditaṁ śûla-ghnaṁ parishêchanam
॥ [868 ॥] Prapauṇḍarîkaṁ madhukaṁ 869
7 śailêyaṁ kshaudram=êva cha [।] yathâvaj=jarjarî-kṛitvâ badhnîyân=nâttakê[205] śuchau
[॥ 869 ॥] jalêna bahuśaḥ siktaṁ pîḍitaṁ cha muhur=muhuḥ [।] âśchyôtanam= 870
udâraṁ syân=nêtra-
8 yôr=bhṛiśa-śûlayôḥ ∽ [॥ 839 ॥] Dvayôr=vṛihatyôr=mûla-tvak[3]=pippalî viśvabhêshajam 871
[।] saindhavaṁ tâmra-saṁyuktaṁ kshîrêṇa saha pîshayêt [॥ 871 ॥] ślakshṇa- 872
pishṭâ-
9 n=tu tâṁ kṛitvâ lêpayêt=tâmra-bhâjanam [।] sapta-râtram=ath=âshṭ-âhaṁ pishṭvâ
pishṭvâ pralêpayêt [॥ 872 ॥] aṁjanîta tataś=chakshur-v-vêdan-ârtta-(ni)[va]r- 873
[haṇam ।]
10 śvayathuṁ tâmra-râjiñ=cha prasahya vinivarttayêt [॥ 873 ॥] âlûnaṁ paṭalaṁ kâchaṁ 874
timiraṁ ch=âpakarshati ॥ Rasâñjanasya dha[— × mana](ḥ)śi(lâ) ∪ — ∪ —
॥ 874 ॥ × × × × ∪ — — ×] 875
11 kuśa-m(û)laṁ cha dâpayêt [।] kshaudra-yuktaṁ bhavêd=êtat=sṛâva-kaṇḍû-vinâśanam
[॥ 875 ॥] âlûnaṁ timiraṁ ch=aiva sarv[v-âkshi-rôga-nâśanam ॥ × × × 876
× ∪ — — ×]

Twenty-seventh Leaf: Obverse.

1 [× × × ×] cha shôḍaśa [॥ 876 ॥] madhuyashṭ[i]kâ śarkkarâ cha[5] varttiḥ sady-ôt- 877
thitê 'kshiṇi ॥ Sauva(r)chchala(ṁ) haridrê dvê triphalâ kaṭuka-trikam [॥ 877 ॥]ma- 878
dhukêna samâyukta[ṁ] śrêshṭha[ṁ] (timira-nâśanam ॥) [878*a* ॥ [206](Jât)[î] śaṁ- 879

[203] Metre of verse 858: Âryâ.
[204] Metre of verses 859-878*a*: Ślôka.
[205] Probably read *narttakê*.
[206] Metre of verse 879: Śârdûlavikrîḍita.

[kha-]manaḥ-]
2 śilâ sa-madhukâ phênaṁ samudrât=tathâ maṁjishṭhâ marich-âṁjanaṁ sama-dhṛi-
taṁ prâchînikâ pippalî [।] dadyâch=ch=aiva sam-âṁśikâ dvi-guṇitaṁ yat=tach
=chhubhaṁ gairikam sarvva-vyâdhi-v[i-]
3 nâśanî hitatamâ varttiḥ smṛit=âkshy-âmay=êti[207] [॥ 879 ॥] ⊙ Prâchînikâ pâṭhâ[208]
⊙ [209]Prapauṇḍarîkaṁ madhukaṁ śarkkarâ sa-manaḥśilâ [।] śaṁkhaṁ pippalî- 880
vîjâni rasâṁjanam=ath=âñjanam [॥ 880 ॥] rîtîpushpaṁ phalaṁ ch=aiva 881
4 katakasya sa-saindhavam [।] samudraphênaṁ maricham sama-bhâgâni mâkshikam
[॥ 881 ॥] chhâyâsu śushkâ guḍikâḥ su-niguptâ nidhâpayêt [।] pillânâṁ rôma- 882
jananî varttiḥ sarvv-âkshi-rôgiṇâm ॥ [882 ॥] [210]Srôtô- 883
5 'ñjanasya bhâgô bhâgaś=cha bhavêt=samudraphênasya [।] śvêta-marichasya bhâgô
bhâgo 'py=atha pippalînâṁ cha [॥ 883 ॥] lavaṇ-âksha-bhâga-yuktaṁ Niminâ 884
param-ârchchitaṁ hitam=udâram [।]
6 timir-âpahaṁ su-sukshmaṁ chûrṇṇaṁ syâd=ârya-jana-yôgyam ॥ 884 ॥ ⊙ [211]Gai- 885
rikaṁ śarkkarâ ch=aiva pushpâṁjanam=ath=âpi cha [।] madhunâ saṁprayukt-
=aishâ nêtr-âmaya-
7 rasa-k-kriyâ ॥ [885 ॥] Abhayâyâs=trayô bhâgâ bhâgaḥ syâd=viśvabhêshajât [।] varttir 886
=apsu=m=iyaṁ pishṭâ sarvva-nêtr-âmayê hitâ ॥ [886 ॥]
8 [212]S(i)ta-maricha-samudraphênaṁ sitâ-śarkkarâṁ śaṁkhanâbhî rajas=tâmra-jaḥ kata- 887
ka-phalam=ayô-rajô garmuḍî-mûlam=êlâṁ tathâ saindhavam [।]
9 [a]pi cha kaṭukarôhiṇî pippalînâṁ kaṇâḥ pishya varty=aṁbhasâ kârayêt timira-paṭa-
la-kaṇḍu-kâch-âpahâ râtri-m-andh-âpahâ varttir=êshâ śivâ ॥ [887 ॥]
10 [213][Agu]ruṁ chandanaṁ patraṁ kuṅkumaṁ cha sa-kêsaram [।] vṛihatî śvêta-ma- 888
richaṁ bhadramustâm=ath=ôtpalam [॥ 888 ॥] êtâni sama-bhâgâni nârî-kshîrê- 889
ṇa pîshayêt [।] nârî-
11 [kshîrasy=âl]âbhê tu chhâgî-kshîrêṇa pîshayêt [॥ 889 ॥] kaṇḍû-timiram=âsrâvaṁ 890
tathâ lôhita-râjayaḥ [।] nakta-m-andhaṁ tath=aiv=ânyân=nêtra-rôgân=niyach-
[chh]a(ti)[॥ 890 ॥]

Twenty-seventh Leaf: Reverse.

Tenth Adhyáya.

1 [× × × kara]v[î]rakâ[ṁ] tila-tailêna pâchayêt [।] nâsy-âbhyaṁjana-yôgô 'ya[ṁ] 891
siddhaḥ palita-nâ(śana)ḥ [॥ 891 ॥] Pra[pau]ṇḍ[arîka — — × × × × × ◡ — ◡ 892
— । × × × × ◡ — — × × × × × ◡ — ◡ — ॥ 892 ॥ × × 893
2 ××◡]p[i]shṭô 'yaṁ lêpaḥ palita-nâsanaḥ ॥ Rôchanâ kâchamâchî cha śatapushpâ ti-
lâs=tathâ[॥ 892 ॥] anêna mrakshitâḥ kêśâ bhavaṁty=aṁjana-sannibhâḥ ॥ Nîlîkâ sai- 894
3 [ndhavaṁ] ch=[ai]va jala-pishṭâ cha pippalî [॥ 894 ॥] anêna mrakshitâḥ kêśâ bha- 895
vaṁty=aṁjana-sannibhâḥ ॥ Abhay-âmalakâbhyâñ=cha pûrvvaṁ prakshâlayêch
=chhiraḥ [॥ 895 ॥]. alaṁ- 896
4 busañ=cha saṁgṛihya pîshên=nîlikayâ saha [।] tên=ôshṇêna śirô limpêt=palitaṁ na
bhavishyati ॥ [896 ॥] Tuttha-mustaṁ sa-kâsîsaṁ kurmma[214]-pittam=ayô- 897

[207] Anomalous sandhi for *âmaya iti* (=*amayé iti*.)
[208] This is an explanatory gloss.
[209] Metre of verses 880-882: Ślôka.
[210] Metre of verses 883 and 884: Âryâ.
[211] Metre of verses 885 and 886: Ślôka.
[212] Metre of verse 887: Saṁkṛiti. But the second pâda is short by one foot or three instants.
[213] Metre of verses 888-898: Ślôka.
[214] Read *kûrmma*.

5 rajaḥ [I] daṁtî cha sahadêvâ cha bhâgô bhṛiṁgarajasya cha [॥ 897 ॥] vibhîtakânâṁ
tailêna[3] siddhaṁ palita-nâśanam [I] abhyaṁgaṁ satataṁ kuryât 898
6 palitaṁ na bhavishyati ॥ [898 ॥] [215]Bhṛiṁgaraja-rasa-prastharn tad-vat=payasaḥ pa- 899
laṁ cha madhukasya [I] taila-kuḍavê vipakvaṁ kuryât
7 kṛishṇâm=api balâkâm [॥ 899 ॥] nâśayati valî-palitaṁ dvâdaśa varshâṇi sapta- 900
râtrêṇa [I] mâsêna cha varsha-śataṁ nastaḥ-karmma-
8 prayôgêna ॥ [900 ॥] Râmataruṇyâ dvê mûla-palê palaṁ cha madhukasya[216] [I] śâba- 901
rakasy=ârdha-palan=daśa cha palân=aksha-tailasya [॥ 901 ॥] âdityêna vipakvaṁ pâ- 902
9 trê kârshṇ-âyasê daś-âhâni [I] kuryân=nastaḥ-karma bhramara-sa-varṇṇâni palitâni
॥ [902 ॥] Âmalaka-rasa-prasthaḥ sarppiḥ-prasthaḥ palaṁ cha madhukasya [I] 903
saṁbhṛitya sarvvam=êtad=vaidyô mṛidv=a-
10 gninâ vipachêt [॥ 903 ॥] andham=an-andhaṁ kuryât=palitam=a-palitaṁ tath=aiva 904
dṛiḍha-dattam [I] êtan=nastaḥ-karaṇaṁ gatâm=api nivarttayati dṛishṭim [॥ 904 ॥]
[217]Triphalâṁ cha samâṁ kuryân=nîlîṁ nîlôtpalâni (cha) [I] 905
11 aksha-mâtrân=pṛithag=bhâgân=phalaṁ piṇḍârakasya cha [॥ 905 ॥] aṁjanaṁ pip- 906
palî-mûlaṁ patraṁ sahacharasya cha [I] jaṁbû-kashâya(ḥ ka)rttavyaḥ jaṁb-
[û]-m[û]lâch=cha m(ṛi)[tt]i[kâm ॥ 906 ॥]

Twenty-eighth Leaf : Obverse.

1 kakubhasya phalaṁ kuryâd=dvau taila-kuḍavau ta(thâ)[I] (ê)tad=vaibhîtak[ê] (tai)lê 907
śanair=mṛidv-agninâ pachêt [॥ 907 ॥] ma[× × ×]sar-âhâ[ni] (n)asta(ḥ)-ka[r]mma 908
sa[mâcha]rêt [I] tata(ḥ) sh[ô](ḍaśamê hy=ahni niśvêtaḥ)
2 kṛishṇa-mûrdha-jaḥ [॥ 908 ॥] su-vaktra-nayanaḥ śrî-mân=bhavên=nîla-śirô-ruhaḥ [I] 909
ity=uvâch=êha bhagavân=Agastyô vadatâṁ varaḥ [॥ 909 ॥] [218]Triphalâ sahachara- 910
kusumaṁ jaṁbû-kârshmarya-kakubha-kusumañ=cha [I] chûta-phala-
3 sya cha madhyaṁ tath=aiva piṇḍâraka-phalañ=cha [॥ 910 ॥] kâsîsam=asana-kusu- 911
maṁ nîlî nîlôtpalaṁ visagranthî [I] aṁjanam=añjana-varṇṇaś=cha karddamô lôha-
chûrṇañ=cha [॥ 911 ॥] dvê kaṇṭakârikê dvê cha śârivê dâpa- 912
4 yêch=cha madayaṁtîm [I] bhṛiṁgaraja-rasaṁ ch=âthô tath=aiva vaibhîtakaṁ tailam
[॥ 912 ॥] asana-kashây-âluḍitaṁ pâtrê kârshṇ-âyasê daś-âhâni [I] sthitam=êtad= 913
an-abhidagdhaṁ samyaṅ=mṛidv-agninâ vipa-
5 chêt [॥ 913 ॥] mudgêshv=atha mâshêshu cha suktaṁ saṁsthâpyam=arddham= 914
â(dâpya) [I] pûrṇṇê tatô 'rdha-mâsê kṛita-rakshan=tat=prayôktavyam [॥ 914 ॥]
triphalâ-bhâvita-kâyaḥ kṛisar-âśî śuktim=asya tailasya [I] êk-ântaraṁ 915
6 su-niyataḥ su-nivâtê nastatô dadyât [॥ 915 ॥] taila-prastharn tv=êtad=yaḥ samyañ=nâ- 916
mayêta nâsikayâ [I] upayuktê śvêta-śirâ sa kṛishṇa-kêśaḥ punar=bhavati [॥ 916 ॥]

◎ Kêśa-râgâḥ ◎

Eleventh Adhyâya.

7 [160]Ath=âtô harîtakî-kalpaṁ vyâkhyâsyâmaḥ ~ [॥] [219]Sukh-ôpavishṭaṁ Brahmâṇam= 917

[215] Metre of 899-904 : Âryâ.
[216] This pâda is short by one foot.
[217] Metre of verses 905-909 : Ślôka.
[218] Metre of verses 910-916 : Âryâ.
[219] Metre of verses 917-946 : Ślôka.

Aśvi(nau vâ)kyam=ûchatuḥ [|] kutô harîtakî jâtâ kati-yônîś=cha kîrtyatê [‖ 917 ‖] rasâś=cha kati saṁkhyâtâḥ kati 918

8 ch=ôparasâḥ smṛitâḥ [|] kati nâmâni varṇâ vâ nâmni nâmni cha (lakshaṇam) [‖ 918 ‖] kâṁ ś=cha rôgâñ=ch=chhamayatê varṇṇa-rûpâṇi kâni cha [|] kêna drav- 919
yêna saṁyuktâ kân=rôgân=sanniyachchhati [‖ 919 ‖]

9 [ê]taṁ praśnaṁ yathâ-pṛishṭaṁ bhagavan=vaktum=arhasi [|] Aśvinôr=v=vachanaṁ 920
śrutvâ Brahmâ vachanam=abravît [‖ 920 ‖] bhavadbhyâṁ yad=idaṁ pṛishṭam= 921
asya vyâkaraṇaṁ pṛithak [|] pravakshyâmy=anupûrvvêṇa buddhi-rûpa-karaṁ

10 [⏑ — ‖ 921 ‖] papâta vind(u)r=m=mêdinyâṁ Śakkrasya pivatô 'mṛitam [|] aush- 922
dhînâṁ tataḥ śrêshṭhâ prâdur-bhûtâ harîtakî [‖ 922 ‖] vijayâ trivṛitâ ch=aiva
rôhiṇî pûtan=âmṛitâ [|] 923

Twenty-eighth Leaf: Reverse.

1 [jîvanty=a](bha)yâ ch=aiva sapta-yônir=harîtakî [‖ 923 ‖] alâbu-vṛittâ vijayâ yâ vṛit- 924
tâ sâ tu rôhiṇî [|] pûtan=âsthimayî sûkshmâ sthûla-mâṁsa-phal=âmṛitâ [‖ 924 ‖]
suvarṇṇa-varṇṇâ jîvantî paṁch-âśrî trivṛittâ 925

2 [tathâ |] abhayâ kâlikâ lôkê nirddishṭâ Brahmaṇâ purâ [‖ 925 ‖] êtâsâm saṁprava- 926
kshyâmi rasa-vîryaṁ samâsataḥ [|] harîtakîṁ pañcha-rasâm=ushṇâm=alavaṇâṁ
śivâm [‖ 926 ‖] guṇô lavaṇa-varjjô yaḥ 927

3 [ha](rî)takyâ niratyayaḥ [|] nirharaṁti malaṁ yasmâd=ârôgy-âyushya-saṁmatâḥ
[‖ 927 ‖] śivâ kshipra-samutthâ cha s-ûpachârâ sad-âbhayâ [|] sukhâ pushṭi- 928
karî ch=aiva daridrâṇâṁ chikitsa ti[220] ‖ [928 ‖] tath=aiva su-kumârâṇâṁ 929

4 pr[â]ya-klêśâś=cha yê narâḥ [|] abhayâ hi nṛiṇâṁ dhanyâ chikits-ârthê sadâ hitâ
[‖ 929 ‖] Sa-saindhavâṁ tu yaḥ khâdêd=abhayâṁ sa-mahaushadhâm [|] vyat- 930
yâsêna cha pippalyô na vyâdhir=v=vi-

5 shahêta tam [‖ 930 ‖] guḍa-miśra-dvitîyâṁ tu dvê dvê khâdêta [— ×] □ î [|] saha- 931
sraṁ sa samâḥ prâpya naraḥ sarvv-âmayâñ=jayêt ‖ [931 ‖] Abhayâṁ saha mud- 932
gair=v=vâ bhuṁjânô laghu-bhôjanam [|] saṁvatsa-

6 ra-śataṁ jîvêt=praṇudya vividhân=gadân [‖ 932 ‖] a-rôgô bala-saṁpannô balî-palita- 933
varjjitaḥ [|] ôjas-karî śarîrê cha bhavên=nityaṁ nishêvitâ [‖ 933 ‖] Abhayâñ= 934
cha haridrâñ=cha

7 pippalyaḥ saindhavan=tathâ [|] kusṭhaṁ ch=êti samâyu(kt)aṁ gô-mûtréṇa virê- 935
chanam [‖ 934 ‖] Guḍaṁ drâkshâ-rasaṁ kshaudraṁ tath=aiva cha harîtakî [|]
êtat=Kâṅkâyana-prôktaṁ paittikânâṁ virêchanam [‖ 935 ‖]

8 Pippalyaḥ saindhavaṁ ch=aiva biḍaṁgâni harîtakî [|] êtad=gô-mûtra-saṁyuktaṁ 936
sa-haridraṁ virêchanaṁ [‖ 936 ‖] Harîtakîṁ sama-guḍâṁ madhunâ saha saṁyu- 937
tâm [|] yuktô vairêchanô yôgaḥ siddhaṁ syâch=cha

9 rasâyanam [‖ 937 ‖] Sarvva-rôgân=nihanty=êshâ pûrvv-ôktâ hi harîtakî [|] vyâkhyâ- 938
taṁ tat=samâsêna vistarêṇ=âpi mê śṛiṇu ⌒ [‖ 938 ‖] vishamaṁ cha surâṇâñ 939
=cha vishaṁ hanyâd=dharîtakî [|] pâvakaṁ vardhayaty=êshâ gulmaṁ

10 ch=âśu niyachchhati [‖ 939 ‖] harîtakî-prayôgas=tu jaṭarâny=api nâśayêt [|] âyush- 940
yâ sâdhayaty=êshâ kapha-dvârâṇi śôshiṇâm [‖ 940 ‖] kâsaṁ śvâsañ=cha hikkâṁ 941
cha tamô mûrchchhâṁ pratânakam [|] abhayâṁ n-âti-

[220] Apparently for *chikitsa-tti* (=*chikitsâ iti*).

11 (varttatê) chamûm=aindrîm=iv=âsurâ(ḥ) [॥ 941 ॥] kâmalâṁ ch=aiva (kushṭhâ)ñ=cha 942
nâśayêta harîtakî [।] arśasâṁ śamanî ch=aiva sarv[v]a-(mê)ha-vinâśanî [॥ 942 ॥]

Twenty-ninth Leaf: Obverse.

1 (ha)r(î)takî-prayôgâch=cha śvayathuḥ pravidîryatê [।] uddhatâ marutê(n=aiva) tôya- 943
mu[×pravâ]hikâh [॥ 943 ॥] ślêshma-pitta-rakta-pitt[ê][6] pâṇḍu-rôgaṁ (halîma- 944
kam) [।] (abhayâ) [p]r[a ⏑ — — × × × × vyâdha-]
2 yas=tathâ [॥ 944 ॥] ślêshma-prasêkaṁ vaivarṇyaṁ svara-bhêdam=arôchakam [।] 945
hṛid-rôgaṁ ch=aiva mûrchchhâñ=cha hanyâd=dhy=êshâ harîtakî [॥ 945 ॥] yathâ 946
vaiśvânarô yuktô balavân=vâyunâ bhavêt [।] tathâ vîrya-samâ-
3 pannâ guḍêna syâd=dharîtakî [॥ 946 ॥] Tatra ślôkâḥ ⌒ [॥] [221]Yathâ-kathaṁ-chid= 947
guḍa-miśrit=aishâ pîtâ bhishag=v=âpy=athav-âpi lîḍhâ [।] dur-âsadâṁ ś=ch=aiva
chira-sthitâṁ ś=cha gadân=narâṇâm=a-gadân-karôti [॥ 947 ॥] na sô 'sti rô- 948
4 gô bhuvi mânavânâṁ harîtak=îyaṁ na jayêt=prasahya [।] yaśasvinîn=tâm=amṛita- 949
prasûtâṁ prayôjayêt=sarvvata êva dhîraḥ [॥ 948 ॥] hitaṁ hayânâṁ lavaṇaṁ
praśastaṁ jalaṁ gajânâṁ jvalanaṁ ga-
5 vâñ=cha [।] harîtakî śrêshṭhatamâ narâṇâṁ chikitsa tê[220] paṅkaja-yônir=âha iti ⊙
[॥ 949 ॥]

Harîtakî-kalpaḥ Âśvinaḥ ⊛

Twelfth Adhyáya.

[100]Ath=âtaḥ śilâjatu-kalpaṁ vyâkhyâsyâmaḥ [॥] [222]N-âty-ushṇaś[223]=cha kashâ- 950
6 yaś=cha kaṭuḥ pâkê śilâjatuḥ [।] n-âty-ushṇa-sî(tô) dhâtubhyaś=chaturbhyas=tasya
nirddiśêt[224] [॥ 950 ॥] hêmâ târâḥ[223] sa rajatâ tataḥ kṛishṇ-âyasâd=api [।] rasâyanaṁ 951
sa vidhibhiḥ sa vṛishyaḥ
7 sa cha rôga-nut [॥ 951 ॥] vâta-pitta-kapha-ghnas[223]=tu niryûhai[ḥ] sa su-bhâvitaḥ [।] 952
vîry-ôtkarshaṁ paraṁ yâti sarvvair=êk-aikaśô 'pi vâ [॥ 952 ॥] prakshipt-ôddha- 953
tam=âdhânaṁ tatas=taṁ prakshipêd=rasê [।] ushṇê sapt-â-
8 ham=êtêna vidhinâ tasya bhâvanâ [॥ 953 ॥] pûrvv-ôktêna vidhânêna lôhaiś=chûrṇṇî- 954
kṛitais=saha [।] sa pîtaḥ payasâ dadyâd=dîrgham=âyuḥ sukh-ânvitam [॥ 954 ॥]
jar-ânuvyâdhi-śamanô dêha-dârḍhya-karaḥ 955
9 [pa]ram [।] mêdhâ-smṛiti-karô balyaḥ kshîr-âśî taṁ prayôjayêt [॥ 955 ॥] prayôgaḥ 956
sapta sapt-âhaṁ try-ahaś[223]=ch=aikaś=cha saptakaḥ [।] nirddishṭas=tri-vidhas=tasya
parô maddhyô 'varas=tathâ [॥ 956 ॥] mâtrâ palañ=ch=â- 957
10 [rddha-pa](la)ṁ kanyasîñ=ch=ârdha-kârshikîm [।] jâtî[223]-viśêshaṁ sa-vidhiṁ tasya
vakshyâmy=ataḥ param [॥ 957 ॥] hêm-âdyâḥ sûrya-saṁtaptâḥ sva-malaṁ giri- 958
dhâtavaḥ [।] snigdh-âbhaṁ guru mṛitsn-âchchhaṁ vamaṁti ⌒
11 [sa śilâjatuḥ[97] ॥ 958 ॥]

Twenty-ninth Leaf: Reverse.

1 [[97]madhuraś=cha sa-ti]ktaś=cha jap(â)-pushpa-nibhaś=cha yaḥ [।] vipâkê kaṭu-śîtaś= 959

[221] Metre of verses 947-949: Indravajrâ and Upêndravajrâ mixed.

[222] Metre of verses 950-964: Śloka.

[223] Read *amblaś; tâmrât; ghnaiś; trayaś; jâti.*

[224] Read *sambhavaḥ* for *nirddiśêt.* See note to Translation.

cha sa su(var)ṇṇasya nisravaḥ [॥ 959 ॥] tâmrô varh[i]ṇa-kaṇṭh-âbhas=t[î]kshṇ- 960
[ô sh]ṇ[aḥ pachyatê kaṭuḥ । râjataḥ kaṭukaḥ śvêtaḥ śîtaḥ svâdur=vipachya-
2 tê[97] ॥ 960 ॥ vi]p[â]kê kaṭu-śîtaś=cha sarvva-śrêshṭhaḥ sa ch=âyasaḥ [॥ 961*b* ॥] gô- 961
mûtra-gandhaḥ sarvvêshâṁ sarvvê yujyaṁti karmmaṇi [।] rasâyana-prayôgêshu 962
paśchimas=tu vi[śishyatê ॥ 962 ॥ yathâ-kramaṁ vâta-pitta- 963
3 ślêshma]-p[i]ttê kaphê trishu [।] viśêshataḥ praśaṁsaṁti malô[225] hêma-mal-âdayaḥ
[॥ 963 ॥] śilâjatu-prayôgêshu vidâhîni gurûṇi cha [।] varjjayêt=sarvva-kâ[lan=tu 964
kulatthân=parivarjayêt ॥ 964 ॥]
4 [226](Pa)yâṁsi śuktâni rasâḥ sa-yûshâs=tôyê[227] sa-mûtraṁ vividhâḥ kashâyâḥ [।] âlô- 965
ḍan-ârthaṁ girijasya siddhâs=tê tê pradêhâḥ[228] prasamîkshya kâryâḥ [॥ 965 ॥]
na sô ['sti rôgô] bhuvi sâdhya-rûpaḥ 966
5 śilâjatur=yaṁ na jayêt=prasahya [।] tasmât=prayôgai[r=v]i[v]i[dh]ai[ḥ] prayuktaḥ
[॥ 966 ॥] svasthasya ch=ôrjjâṁ vividhâṁ dadâti [॥ 967*a* ॥] ◎ 967

Thirteenth Adhyâya.

[160]Ath=âtaś=chitraka-kalpaṁ vyâkhyâmaḥ ॥ [229]Dhânvantariṁ mahâ-prajñaṁ 968
6 Kêśavaḥ paryapṛichchhata [।] asty=aushadhaṁ kiñ-chid=ê(va)ṁ sarvva-vyâdhi-ni-
barhaṇam [॥ 968 ॥] Kêśavasya vachaḥ śrutvâ Dhanvantarir=abhâshata [।] chitra- 969
kât=sadṛiśaṁ kiñ-chin=n=âsty=aushadham=ih=ôchyatê [॥ 969 ॥]
7 tri-vidhaḥ sa cha vijñêyaḥ kṛishṇaḥ śvêtô 'tha [pîta]kaḥ [।] pravar-âvara-madhya- 970
tvam=ânupûrvyâ vinirddiśêt [॥ 970 ॥] tvag-dôshiṇâṁ pramêhînâṁ tath=aiv=ôda- 971
riṇâm=api [।] kṛishṇaṁ hitaṁ
8 vijânîyâch=chhvitriṇâṁ cha viśêshataḥ [॥ 971 ॥] grahaṇy-arśô-vikâra-ghnam=atîsâ- 972
ra-vinâśanam [।] vayasaḥ sthâpanaṁ mêdhyaṁ śvêta-puṣhpaṁ vinirddiśêt [॥ 972 ॥]
• mêdhâ-têjô-'gni-jananaḥ kapha-hâ pîtakaḥ 973
9 smṛitaḥ [।] vâta-pitta-kapha-ghnas=tu nirddiśêd=anupûrvvaśaḥ [॥ 973 ॥] samâdâya 974
yathâ-lâbhaṁ sarvvân=êv=ôpayôjayêt [।] kârttikê mârggaśîrshê vâ âshâḍhê v=â-
py=ath=ôddharêt [॥ 974 ॥] kârt[t]i[kê t=û]- 975
10 d[dh]arêt=kṛishṇaṁ mârggaśîrshê tu śvêtakaṁ [।] âshâḍhê pîtakaṁ v=âpi sa-kâlas=
tasya saṁgrahê [॥ 975 ॥] dêvân=saṁpûjya vidhivad=brâhmaṇân=svasti-vâchya 976
cha [।] śmaśân-ôshara-valmîka-chait(yañ=ch=â)[tha]
11 ⌒ vivarjitê ⌒ [॥ 976 ॥]

Thirtieth Leaf deest.[230]

Fourteenth Adhyâya.

Thirty-first Leaf: Obverse.

1 [231][m]u[h]us=tu guḍikâm=êkâṁ kumârâya pradâpayêt [॥] Atîsârêshu bâlânâṁ guḍikâṁ 1011
dâpayêd=bhishak [॥ 1011 ॥] taṇḍul-ôdaka-saṁyuktâ[ṁ] kshaudrêṇa saha dâpa- 1012
y[ê]t [।]

[225] Read *malâ*.

[226] Metre of verses 965-967*a*: Indravajrâ and Upêndravajrâ mixed.

[227] Read *tôyaṁ*.

[228] Read *pradêśâḥ*. See note to Translation.

[229] Metre of verses 968-976: Ślôka.

[230] The 30th leaf is wanting. It must have contained about thirty-five verses, including the end of the 13th and the beginning of the 14th Adhyâya.

[231] Metre of verses 1011-1078*a*: Ślôka.

2 parûshaka-rasair=yuktâṁ śarkkarâ-kshaudra-saṁyutâm [॥ 1012 ॥] Chharddayânasya 1013
bâlasya guḍikâṁ dâpayêd=bhishak [।] guḍûchi-rasa-saṁyuktâṁ śarkkarâ-kshau-
dra-saṁyutâm [॥ 1013 ॥] athavâ pakva-lôshṭhasya prasâ- 1014
3 dêna pradâpayêt [।] śarkkarâ-kshaudra-saṁyuktâṁ tathâ saṁpadyatê sukhî [॥ 1014 ॥]
Rakt-âtisârê bâlânâṁ guḍikâṁ dâpayêd=bhishak [।] pañcha-valka-kashâyêṇa 1015
taṇḍulânâṁ rasêna vâ [॥ 1015 ॥] śarkkarâ- 1016
4 kshaudra-saṁyuktâṁ śaśasya rudhirêṇa vâ [।] aiṇêya-hariṇâbhyâṁ vâ raktair=
madhu-miśritaiḥ [॥ 1016 ॥] Udâvarttêshu vâlânâṁ guḍikâṁ dâpayêd=bhishak [।] 1017
guḍ-ôdakêna saṁyuktâṁ triphalâyâ rasêna
5 vâ [॥ 1017 ॥] Âm-âtisârê bâlânâṁ guḍikâṁ dâpayêd=bhisha[k । da]dhi-maṇḍêna saṁ- 1018
yuktâṁ tintiḍîka-rasêna vâ [॥ 1018 ॥] Śarkkarâ ch=âśmarî ch=aiva mûtra-grâhê 1019
pramêhishu [।] guḍikâṁ dâpayêd=vaidyô
6 madhun=âtha prasannayâ [॥ 1019 ॥] âsa(vê)[na] su-jâtêna bâlânâm=dâpayêd=bhishak 1020
[।] sukhaṁ bhavati tên=âsya Kâśyapasya vachô yathâ [॥ 1020 ॥] têna kôshṭha- 1021
gatô jaṁtuḥ kshipram=êva
7 pramuchyatê [।] śirô-r(ô)gêshu śamanaṁ vamanaṁ ch=aiva śâmyati [॥ 1021 ॥] krimir= 1022
guda-gatô yasya guḍikâyâḥ pralêpayêt [।] tên=âsya saukhyaṁ bhavati Kâśyapasya
8 [va]chô yathâ [॥ 1022 ॥] Avijñâtêshu rôgêshu guḍikâṁ dâpayêd=bhishak [।] sukh- 1023
ôdakêna saṁyuktâṁ sarvva-rôga-vinâśanîm [॥ 1023 ॥] samîkshya kuśalô vaidyaḥ 1024
kurvvîta vividhâḥ k=kriyâḥ [।] bal-âbala-
9 [ñ=cha] bâlânâm=ṛituṁ kâlaṁ samîkshya cha [॥ 1024 ॥] kriyâṁ paṁcha-vidhâṁ 1025
vaidyô dhâtrîṇâm=upapâdayêt [।] virêkaṁ vamanaṁ ch=aiva tath=aiv=âpy=anu-
vâsanam [॥ 1025 ॥] Parikarttikâsu bâlânâṁ guḍikâṁ dâpayêd=bhishak [।] 1026
10 ~ varâha-vishṭhâ-saṁyuktân=tathâ taṇḍula-dhâvanaiḥ [॥ 1026 ॥] śarkkarâ-kshau- 1027
dra-saṁyuktâṁ pâyayîta.chikitsakaḥ [।]

Thirty-first Leaf: Reverse.

1 ~ sukhî bhavati tâṁ pîtvâ Kâśyapasya vachô yathâ [॥ 1027 ॥] Hikkâ-(śvâsêshu 1028
kâsêshu guḍikâṁ dâpayêd=bhishak) [।] [m]âtulu[ṁg]ê[na saṁ]yuktâ[ṁ] gandha-
2 s(au)varchchalêna vâ [॥ 1028 ॥] Jantubhir=bâdhyamânasya guḍikâṁ dâpayêd=bhi- 1029
shak [।] dâḍim-ôdaka-saṁyuktâṁ madhun=âtha prasannayâ [॥ 1029 ॥] tathâ śirô- 1030
virêkâṁ ś=cha lêhân=pravyaṁjanâni cha [। bhuj][y]atâṁ bhôjanaṁ ch=aishâ
yavâgû-
3 r=l=laghu-bhôjanam [॥ 1030 ॥] Kâmalâ-pâṇḍu-rôgêshu śvayathûnâṁ tath=aiva cha 1031
[।] yuktâṁ pîlu-kashâyêṇa guḍikâṁ dâpayêd=bhishak [॥ 1031 ॥] Rôhiṇyâṁ tâlu- 1032
śôshê vâ galagaṇḍ-ôpajihvikê [।] chûrṇitâṁ gu-
4 ḍikâṁ dadyâd=danta-mâṁsa[ṁ] cha pîḍayêt [॥ 1032 ॥] sukhêna dantâ jâyaṁtê 1033
śvayathuś=ch=ôpaśâmyati [।] tên=âsya rôgâḥ śâmyaṁtê ârôgyañ=ch=âdhigach-
chhati [॥ 1033 ॥] Dadru-kushṭha-kilâsânâṁ pâmâsv=atha vicharchchikê [।] 1034
5 tvag-gatêshu cha rôgêshu guḍikâṁ dâpayêd=bhishak [॥ 1034 ॥] kaṁpilyakasya 1035
chûrṇâni chûrṇâni guḍikâya[232] cha [।] pishṭvâ sarshapa-tailêna tên=ainam=anulê-
payêt [॥ 1035 ॥] gô-mûtrê- 1036
6 na sukh-ôshṇêna khâdirêṇa rasêna vâ [।] sêchyô nim(b)a-kashâyeṇa têna saṁpadyatê

[232] Metri causa for *guḍikâyâ* (*guḍikâyâś=cha*), cf. fl. 3*a*[9].

śukhî [॥ 1036 ॥] Chhâyâ vâ pûtanâ v=âpi yaś=cha[233] v=âpy=upari-grahaḥ [।] vasta- 1037
mûtrêṇa saṁyôjya guḍi-
7 kâṁ tasya dâpayêt [॥ 1037 ॥] athavâ kalka-pishṭâyâṁ guḍikâyâṁ pralêpayêt [।] ta- 1038
thâ sarvva-grahâs=tasya praśâmyaṁti su-dâruṇâḥ [॥ 1038 ॥] Pârśva-śûlêshu vâlâ- 1039
nâṁ
8 (gu)ḍikâṁ dâpayêd=bhishak [।] kulattha-rasa-saṁyuktâṁ yuktâṁ mâṁsa-rasêna vâ
[॥ 1039 ॥] dhâtryâḥ śuddha-śarîrâyâḥ dôshâḥ śâmyaṁti dâruṇâḥ [।] balam var- 1040
ṇṇañ=cha vâlânâṁ kshipraṁ samupajâyatê [॥ 1040 ॥] ⊙
9 (K)âśyapîyâ guḍikâ ॥ ◎ Atha bitrasatê[234] vâlô rôdatê 'bhîkshṇam=êva vâ [।] 1041
triphalâṁ saha pippalyô lêhayêṇ=madhu-sarpishâ [॥ 1041 ॥] Maṇḍalâni vivar- 1042
ṇṇâni gâtrê lakshyaṁti yasya tu ⌢ [।]
10 [da](śa)-mûlaiḥ su-pishṭais=taṁ ghṛita-miśraiḥ pralêpayêt [॥ 1042 ॥] kalkaiḥ pu- 1043
narnnavâyâś=cha tath=aiva madhukasya cha [।] sukh-ôdakêna sêkaś=cha[235] sata-
taṁ tasya kârayêt [॥ 1043 ॥] Rôdatô yadi vâtasya[236] 1044
11 ⌢ kâsaḥ śvâsô 'pi vâ bhavêt [।] aṁtar-daś-âha-jâtasya yûshaṁ karkkaṭakasya cha 1045
[॥ 1044 ॥] lavaṇaṁ pippalî-yuktaṁ tathâ śaṁbûka-śuktikâ [।]

Thirty-second Leaf: Obverse.

1 vâla-yûshê su-siddhaṁ vâ tasmai bâlâya dâpayêt [॥ 1045 ॥] Jvaritasy=âtha vâlasya 1046
mâtuḥ ksh[î]ra[ṁ] (viśô)dhay[ê]t [। × × × × ◡ — s](ya) [cha]
2 kashâyam=upakalpayêt [॥ 1046 ॥] uśîraṁ bhadramustâñ=cha trâyamâṇâm=ath=âpi 1047
cha [।] tathâ chandana-kalkêna madhukaṁ cha sa-śarkkaram [॥ 1047 ॥] jîvanîy- 1048
ôpasiddhañ=cha ghṛitam=a(bhya)[ṁ]-
3 janaṁ hitam [॥] Kṛiśasya śushyatô v=âpi kumârasy=aṅga-vardhanam [॥ 1048 ॥]
pravakshyâmi vidhiṁ siddhaṁ bala-varṇṇa-karaṁ paraṁ [।] kuśa-kâśam=uśî- 1049
râṇi drâkshâ padmasya kêsaram [॥ 1049 ॥]
4 siddham=êtat=payô dêyaṁ kṛiśâya saha-śarkkaram [।] êtaiḥ siddhaṁ ghṛitaṁ v= 1050
âpi jîvanîyaiś=cha lêpayêt [॥ 1050 ॥] madhuparṇyâ vipakvaṁ tu kshîram=asmai 1051
pradâpayêt [।] tarkkârîm=utpalaṁ
5 ch=aiva saindhavaṁ vikasâṁ tilân [॥ 1051 ॥] apâmârgga-phalaṁ kushṭhaṁ chûr- 1052
ṇṇam=âmalakasya cha [।] aśvagandhâṁ chavâṁ ch=aiva priyaṁguṁ gaura-sar-
shapân [॥ 1052 ॥] sama-bhâgâni sarvvâṇi dadhnâ 1053
6 saha vimiśrayêt [।] êtad=unmarddanaṁ śrêshṭhaṁ hîna-mâṁsê prayôjayêt [॥ 1053 ॥]
kshîra-drôṇyâṁ su-śîtâyâṁ sv-abhyaktam=avagâhayêt [।] Atha śvasiti yô vâlaḥ kâ- 1054
7 satê kvathatê 'pi cha [॥ 1054 ॥] tasmai lêhân=imân=dadyât=pratipânam=ath=âpi cha 1055
[।] kaṭphalaṁ śṛiṁgavêrañ=cha pippalyô 'tha harîtakî [॥ 1055 ॥] sauvarchchalañ 1056
=cha chûrṇṇâni
8 lêhayêṇ=madhu-sarpishâ [।] harêṇukâṁ pippalîñ=cha[6] sûkshmêlâṁ sa-durâlabhâm
[॥ 1056 ॥] drâkshâṁ ch=êti su-pishṭâni lêhayêṇ=madhu-sarppishâ [।] kushṭhaṁ 1057
pushkara-mû-
9 lañ=cha śṛiṁgavêraṁ harîtakî [॥ 1057 ॥] kalka-pêshyâṇi sarvâṇi jalêṇ=ôshṇêna pâ- 1058
yayêt [।] bhadramustâm=athô hiṁguṁ tagaraṁ saha-chôrakam [॥ 1058 ॥] sukh- 1059
ôdakêna pishṭâni pivêt=kâ-

[233] Read *yasya* for *yaś=cha*. [234] Read *vitrasatê*. [235] Read *sêkâṁ ś=cha*. [236] Read *vâlasya*.

10 sa-nivâraṇam [॥] Lâkshâṁ haridrâṁ maṁjishṭhâṁ pippalîṁ dêvadâru cha [॥ 1059 ॥] êbhiś=chûrṇṇî-kṛitaiḥ sarpir-yuktaṁ kâsa-nivâraṇam [॥] Tṛish-ârttasya cha vâla- 1060
sya dîna-vaktrasya śushyataḥ [॥ 1060 ॥] gavâdanîṁ 1061

11 dâḍimañ=cha jala-yuktaṁ prayôjayêt [।] kalkaṁ pishṭvâ priyaṁgûnâṁ bhadramu-
stasya ch=aiva ha [॥ 1061 ॥] taṇḍul-ôdaka-saṁyuktaṁ dadyân=madhu-vimiśri- 1062
tam [।] taṇḍulân=paritaptâṁ s=tu bhadramustâ

12 [□i —]sunêt [॥ 1062 ॥] chatvârô jarjarî-kṛitvâ navê mṛittika-bhâjanê [।] madhu- 1063
yuktaṁ prasaṁnaṁ taṁ tṛishṇâ-ch-chhardy=ârdditaḥ pivêt [॥ 1063 ॥]madh-ûda- 1064
kaṁ ch=âpi pivêt[3]

Thirty-second Leaf : Reverse.

1 [× × × ×]□m=[ê]va vâ [॥] Aśvagandhâṁ sarja-rasaṁ yava-chûrṇam=athô dadhi
[॥ 1064 ॥] madhu-sarpir-bimiśrêṇa[237] sa śiraskaṁ pralê(payê)t [।] dâha[ṁ] tṛish- 1065
ṇ[â]ñ=cha chharddiñ=cha sa[r](vva)-[rôga]-(vi)nâśa[nam ॥ 1065 ॥]

2 [× ×]d=êsha prayôktavyaḥ prayôgô hima-śîtalaḥ [॥] Yasya bisphôṭakâ gâtrê[237] pari- 1066
dâhaś=cha lakshyatê [॥ 1066 ॥] taṁ tikta-madhuraiḥ śîtaiḥ kashâyaiḥ samupakkra- 1067
mêt [॥] Atha pa[r](ppaṭa)ka-

3 [chû]rṇṇam=uśîram gaura-mṛittikâm [॥ 1067 ॥] samaṁ-uddhṛitya sarvvâṇi pish- 1068
ṭair=âlêpanaṁ hitam [॥] Saugandhikaṁ śarkkarâñ=cha kumudasya cha kêsaram
[॥ 1068 ॥] chandanañ=cha sa-mâṁjishṭhaṁ kuryâd=âlê- 1069

4 panaṁ śiśôḥ [॥] Śarkkar-ôdam=athô śuktiṁ śaṁkhaṁ śâdvala-vêtasam [॥ 1069 ॥] êtad- 1070
âlêpanaṁ kuryâd=visphôṭaka-vinâśanam [॥] Mukha-pâkêshu mṛidvîkâṁ kshaudra-

5 yuktâṁ pralêpayêt [॥ 1070 ॥] rasâṁjana-madhubhyâṁ cha mukham=asya viśô- 1071
dhayêt [।] mâtuṁ[238] stanaṁ hi yô n=êchchhên=mukha-pâkêna vâlakaḥ [॥ 1071 ॥]
sumanâyâḥ pravâḍais=taṁ (sa-) 1072

6 kshaudraiḥ pratisârayêt [।] śaraishîkâṁ mashiṁ ch=aiva kalkên=aitêna kârayêt
[॥ 1072 ॥] vaktraṁ viśuddhaṁ vijñâya sarpishâ pratisârayêt [।] Tataḥ puṣpâ- 1073
ṇi dhâtakyâḥ

7 sallakyâ jiṁgaṇîm=api [॥ 1073 ॥] samaṁgâṁ rôhiṇîñ=ch=aiva pishṭvâ, tailaṁ vipâ- 1074
chayêt [।] karṇṇa-srâvê karṇa-tailaṁ[239] śôdhayitvâ punaḥ punaḥ [॥ 1074 ॥] vilva- 1075
chandana-

8 siddhañ=cha tailaṁ syât=pûraṇê hitam [॥] Bilva-kalkaṁ vipakvañ=cha kapitthasya
rasêna cha [॥ 1075 ॥] kshîraṁ karṇṇê prayôktavyaṁ tailaṁ srôtô-viśôdhanam [।] 1076
sarvva-gandha-vipa-

9 kvañ=cha pûti-karṇṇê praśasyatê [॥ 1076 ॥] aksha-guggulunâ ch=aiva saṁśuddhê pa- 1077
ridhûpanam [॥] Karṇṇau ruj-ârttau matimâṅ=gandha-tailasya pûrayêt [॥ 1077 ॥]
mûlakasya rasaś=ch=âpi 1078

10 sukh-ôshṇaḥ karṇṇa-pûraṇam [॥ 1078*a* ॥] [240]Kulîra-śṛiṁgî marichâni lâjâ madhûlikâṁ 1079
mâgadhik-âṁjanaṁ cha [।] navê kapâlê ṁadhukaṁ madhuñ=cha ch=chharddy=
ârdditê tailam=udâharaṁti [॥ 1079 ॥]

11 [241]Pippalyaḥ śarkkarâ lâkshâ madhukaṁ marîchâni cha [।] tukâkshîrêṇa sa-kshau- 1080
drô lêhaś=chharddi-vinâśanaḥ ॥ [1080 ॥] Bhârggî sa-pippalî pâṭhâ payasyâ 1081

[237] Read *vimiśrêṇa*, and *visphôṭakâ*.
[238] Read *mâtuḥ*.
[239] This pâda is corrupt both in sense and metre; perhaps read *prayôktavyaṁ* for *karṇa-tailaṁ*.
[240] Metre of verse 1079 : Indravajrâ and Upêndravajrâ.
[241] Metre of verses 1080-1105*a* : Ślôka.

Thirty-third Leaf: Obverse.

madhunâ saha | ślêsh]m[i]k(âyâ) lihêch=chhardyâ iti h=ôvâcha Jîvakaḥ ‿ [॥ 1081 ॥]
Bhadradârum̐ cha kushṭham̐ cha harîtakyaḥ sa-saindhavam [|] ghṛitêna lihyâ- 1082
ny=êt[âny=ê]vam=athô mârut-â[tmakê ॥ 1082 ॥ × × × × ◡ — — × × × 1083
× × ◡ —
◡ — |] (sa-pi)ppalîkô lêhaḥ syât=kshipram̐ chharddim̐ nigṛihṇati ॥ [1083 ॥] Gôma- 1084
yasya rasan=dadyâch=châtur-j-jâtaka-sam̐yutam [|] vilihya madhunâ jam̐tus=tê-
na ch=chhardyâ vimuchyatê [॥ 1084 ॥] Pippal[î]-mar[i]chânâ[m̐] cha chû[rṇṇam̐ 1085
madhu-śarkaram | ra-
sêna] mâtulum̐gasya yôjayêch=chharddi-nâśanam [॥ 1085 ॥] Âmra-jambû-pravâ- 1086
ḍâm̐ ś=cha kshîriṇâm̐ cha samâvapêt [|] payasyâ śârivâ-mûlam̐ gaṇḍîram̐ cha
sa-chitrakam [॥ 1086] êtat=kvâthya pivêd=vâlô madhu-śarkkarayâ yutam [|] 1087
[tri]-gandhika-yutam̐ hṛidyam̐ chhardy-atîsâra-nâśanam [॥ 1087 ॥] Vilva-mûlasya 1088
nikvâthô lâjâ-chûrṇṇaiḥ su-sam̐skṛitaḥ [|] krimi-ch-chhardyâm lihêd=bâlaḥ śar-
kkarâ-madhu-yôjitam [॥ 1088 ॥] Êlâm him̐gum̐ cha bhârggîñ=cha śṛiṅga- 1089
v[ê]ram̐ sa-saindhavam [|] ghṛitêna pâyayêt=kshipram̐ vâta-śûla-[vinâśanam ॥ 1089 ॥]
Śvêtâm̐ s=tilân=sa-madhukâñ=ch=chharkkarâ-taila-mâkshikaiḥ [|] lêhaḥ pravâ- 1090
hikâm̐ hanyâl=lôhitam̐ yaś=cha[233] sâryatê ॥ [1090 ॥] Madhukam̐ tila-ka- 1091
lkaś=cha śarkkarâ madhv=ath=âpi cha [|] taṇḍul-ôdaka-sam̐yuktam̐ [dadyât=sa-]ma-
dhu-śarkkaram [॥ 1091 ॥] rakt-âtisârê vâlânâm̐ tathâ sam̐padyatê sukhî ॥ Vaṭa-śum̐- 1092
gâś=cha rôdhram̐ cha kârshmaryâṇy=atha śarkkarâ [॥ 1092 ॥] madhukam̐ vilva-mû- 1093
lam̐ cha samam̐g-âm̐śumatîm valâm [|] kṛitvâ sa-śâlmalêḥ pushpa[m̐] pṛiśniparṇṇîm̐
sa-dhâtakîm [॥ 1093 ॥] êtaiḥ siddham̐ ghṛitam̐ hanyât=kshipram=êva pravâhi- 1094
[kâm] ॥ Varâm̐gam=atha rôdhrañ=cha mukhyâny=âma-
lakâni cha [॥ 1094 ॥] samâni kshaudra-yuktâni chûrṇâni mukha-(dhâ)[vanam ॥] Haridrâ 1095
nimba-patrâṇi madhukam̐ madhu s-ôtpalam [॥ 1095 ॥] tailam=êtad=vipaktavyam̐ 1096
mukha-pâkê sa-mârkkavam [॥] Sa-kshaudr[â]-
[ṇi] kashâyâṇi triphalâ-chûrṇam=êva cha [॥ 1096 ॥] mukha-pâkê[242] [praśa]stâni 1097
dhâvanam̐ ch=chhardanâni cha ॥ Dvê vṛihatyau rubûgaka-śvadam̐shṭrâ vâśakâv=
ubhau [॥ 1097 ॥] śṛim̐gavêram̐ yavâm̐ ś=ch=aiva darbbhî vṛikshâda- 1098
[nam̐ tath]â [|] kshîram=utkvâthayêd=êbhiḥ pippalî-ghṛita-sam̐yutam [॥ 1098 ॥] ur- 1099
ôdghâtêshu dâtavyam̐=iti bhâshati Jîvakaḥ ॥ Khuḍḍâkam̐ pañcha-mûlañ=cha
kulatthâ vadarâṇi cha [॥ 1099 ॥] sa-saindhav-ô- 1100
[◡ — — ×] (patra-grâha)-ghṛit-âyutaḥ [|] dvau karam̐jau darbhañ=cha[243] karpâsî
madhuśigru cha [॥ 1100 ॥] śvadam̐shṭrâ vasukaś=ch=aiva mṛinâlyaś=ch=ôtpalaiḥ 1101
saha [|] êtaiḥ siddhâm̐ pivêd=(y)â[vat × ×]

Thirty-third Leaf: Reverse.

[× × ◡ — ◡ — ॥ 1101 ॥ × × × × ◡ — — ×] (śarkkarâ cha) [◡ —] bhavêt [|] 1102
pippalî saindhava[m̐] ch=[ai]va sûkshmêlâ marichâni cha [॥ 1102 ॥] śarkkarâ- 1103
madhu-sa[m̐]yuktô l[êha ×

[242] The akshara *mu* is almost washed out. — [243] This pâda is short by one syllable.

2 × ◡ — ◡ — । × × × × ◡ — — ×] pachêt=kâla-yavaiḥ[244] saha [॥ 1103 ॥] kulatthân=madhuśigruñ=cha kalpitas=tittiris=tatha [।] alpa-snêhô rasas=têshâṁ 1104 sauvarchcha[la ◡

3 — ◡ — ॥ 1104 ॥ × × × × ◡ — — ×] śarkkarâsu praśasyatê [॥ 1105*a* ॥] 1105 [245]Jambû-pravâlâs=taruṇâḥ kapitthâḥ baṭa-pravâḍâni tathâ praśuṁgâḥ [।] êtair 1106 =v=vipakvaṁ hitam=âha tailaṁ karṇṇa-(sra)[vê

4 — ◡ ◡ — ◡ — × ॥ 1106 ॥ × — ◡ — — ◡ ◡ — ◡ — × ×] valgu-jaḥ pippali- 1107 chûrṇṇa-miśram [।] phalaṁ bṛihatyâ maricham viḍaṁgâ tath=âśvamâraṁ cha k=krimi[246]-ghnam=âhuḥ ॥ [1107 ॥] Kusṭhaṁ ha(ri)[drâṁ 1108

5 ◡ ◡ — ◡ — × × — ◡ — — ◡ ◡]jât=pha(la)[ṁ cha । × — ◡] pishṭaṁ hitam= êtad=âhur=unmarddanaṁ kachchhu-vinâśanâya [॥ 1108 ॥] ⊙ Sidhmâni dadru-[246] 1109 kiṭibhâni pâmâ sarvvâṁ ś=cha tvag-dôsha-

6 [◡ — ◡ — × । × — ◡ — — ◡ ni]shêvyamâ(nâ)ṁ [— —] sadâ śaṣtam=idaṁ (śiśû- nâ)m [॥ 1109 ॥] ⊙ [247]Nîlôtpalânâṁ nâḍâni śâlûkâni visâni cha [।] kshîriṇâṁ 1110 cha pravâḍâni yashṭîmadhu-

7 [kam=êva cha ॥ 1110 ॥ darbha-mûl-ôśîra-chukraṁ kvâ]thayêd=vima[l-â]mbhasi [।] 1111 śarkkarâ-madhu-saṁyuktas=tṛishṇâ-śamanam=uttamam [॥ 1111 ॥] Nîlôtpalâny- 1112 âmalakaṁ priyaṁguṁ śârivâ tathâ [।] pishṭair=êtaiḥ ku(m)[â-

8 râṇâṁ × × × × ◡ — ◡ — ॥ 1112 ॥ Dâḍi]masya cha vî(j)[âni] chandanaṁ padma- 1113 kêsaram [।] pippalyaḥ śarkkarâ kshaudraṁ lêhas=tṛishṇâ-vinâśanaḥ ∽ [॥ 1113 ॥] [248]Tvacha-pravâḍâni samânayitvâ kshîra-drumânâ[ṁ 1114

9 ◡ ◡ — ◡ — × । × — ◡ — —] □ya (navê) vidaddhyât=kuṁ [bhê ◡ —] □y=âbhyava- kâśa-dêśê [॥ 1114 ॥] sa-śâriv-ôśîra-sa-nâgapushpaṁ sa-chandanaṁ padmaka- 1115 kâla-miśram [।] âlôḍya nîlôtpala-patra-yukta-

10 [× — ◡ — — ◡ ◡ — ◡ —] cha [॥ 1115 ॥] êtaiḥ kashâyaiḥ parishikta-gâtraḥ 1116 pivêta lâvêna rasêna yuktam [।] sa-śarkkaras=tâṁ[249] vidhivat=su-śîtaṁ vâlasya nityaṁ lavaṇ-âṁbla-varjyam [॥ 1116 ॥] śîtâḥ pradêhâḥ 1117

11 [◡ ◡ — ◡ — × × — ◡] śîtâni gṛihâṇi ch=aiva [।] dhâtryaś=cha śît-ârdra-paṭ- ôttarîyâ rasâś=cha śîtâḥ śamayaṁti tṛishṇâm ॥ [1117 ॥] tṛishṇ-âpahaś=ch- 1118 aisha vidhiḥ pradishṭas=tath=aiva pitta-jvara-dâha-hantâ [।] mûrvâ [◡

12 — — ◡ ◡ — ◡ — × × — ◡ — —] □r □[am-]i(ha) prayôjyaḥ ॥ [1118 ॥] [250]Him- 1119 guḥ karkkaṭa-śṛiṁgî gairika-marichâni nâgarakam=êlâ [।] êsha madhu-saṁpra- yuk[t]aḥ kâsê (h)ik[k]â [◡ ◡ ◡ — × ॥ 1119 ॥]

[244] Read *kôla-yavaiḥ*. See note to Translation.

[245] Metre of verses 1106-1109: Indravajrâ and Upêndravajrâ mixed.

[246] Read *kṛimi* and *dadrû*, metri causâ.

[247] Metre of verses 1110-1113: Ślôka.

[248] Metre of verses 1114-1118: Indravajrâ and Upêndravajrâ mixed.

[249] Read *taṁ*.

[250] Metre of verse 1119: Âryâ.

THE BOWER MANUSCRIPT.

Plate VI.

Part II.—Leaf I.

Obverse.

1. □मस्तथागतेभ्यः प्राक्प्रणीतैर्महर्षीणांयोगमुख्यैस्समन्वितम् वक्ष्येहं सिद्धसंकष्पनाम्नावैनावनीतकम् ॥ नानाव्याधिपरीतानां नृणां स्त्रीणाञ्चयद्धितम्
2. कुमाराणांहितंयच्चतत्सर्व्वमिहवक्ष्यते ॥ समासरतबुद्धीनांभिषजां प्रीतिवर्द्धनम् योगवाहुल्यतश्चापिविस्तरज्ञं मनोनुगम् ॥ अध्यायंचूर्णयोगा नांप्रथमंचात्र
3. ~ वक्ष्यते द्वितीयंघृतपानानांतृतीयं तैलसंज्ञितम् चतुर्थंमिश्रकंनामनानाव्याधिचिकित्सितम् पञ्चमंवस्तियो गानांरसाय न विधानतः~
4. सप्तमंचयवागूनांवृष्यमष्टममुच्यते नेत्रां जना नां नवमंदशमंकेशरञ्जनम् अभयाकल्पनामाख्य मत्रैकादशमुच्यते द्वादशंस्याच्छैलजतोश्चित्र
5. कस्यत्रयोदशम् कुमारभृत्यमप्यत्रस्याच्चतुमिष्यते वन्ध्याचिकित्सिताख्यंचज्ञेयंप ञ्चदशंबुधैः सुभगा चिकित्सिताख्यञ्चतथाषो डशकंमतम् इत्येतेषोड
6. शाद्यायाविज्ञेयानावनीतकम् नेदं दद्यादपु त्रायनचा भ्रा त्रेक थञ्चन अशिष्येप्रस्तवोन स्यात्कर्त्तव्यइतिमेमतिः ~॥◎
7. ता लीसपत्रंमरिचंनागरंपिप्पलीतथा यथोत्तरंभा गवृ द्धा स्त्वगेले चार्द्धभागिके पि प्पल्यष्टगुणाचात्रप्रदेया
8. सितशर्क्करा कासश्वासारुचिहरंतच्चूर्णंभक्तारोचनम् हृत्पाण्डुग्रहणीशोषका सप्लीहज्वरापहम् छर्द्य तीसारगु ल्मघ्नंमूढवातानुलोमनमिति ◎ तालीस
9. कंनामचूर्णम् ◎ यवानीं तिन्तिडीकांचनागरं सांल्लवेतसम् दाडिमं वदरञ्चाम्लंकार्षिकान्युपकल्पयेत् धान्यसौव र्च्चलाजा जीवरांगंचार्द्धकार्षिकाःपिप्प
10. □ी□ शतं त्वेकंद्वेशतेमरिचस्यच शर्क्करायाश्चचत्वारिपलान्येकत्रचूर्ण येत् जिह्वाविशोधनंहृद्यं तच्चूर्णंभक्तरोचनम् हृत्प्ली हपार्श्वशूलघ्नंविवन्धानाहना
11. ~ शनम् कासश्वासहरंग्राहिग्रहण्यर्शोविकारनुदिति ◎ षाडवंनामचूर्णम् ◎ ॥ ◎

Reverse.

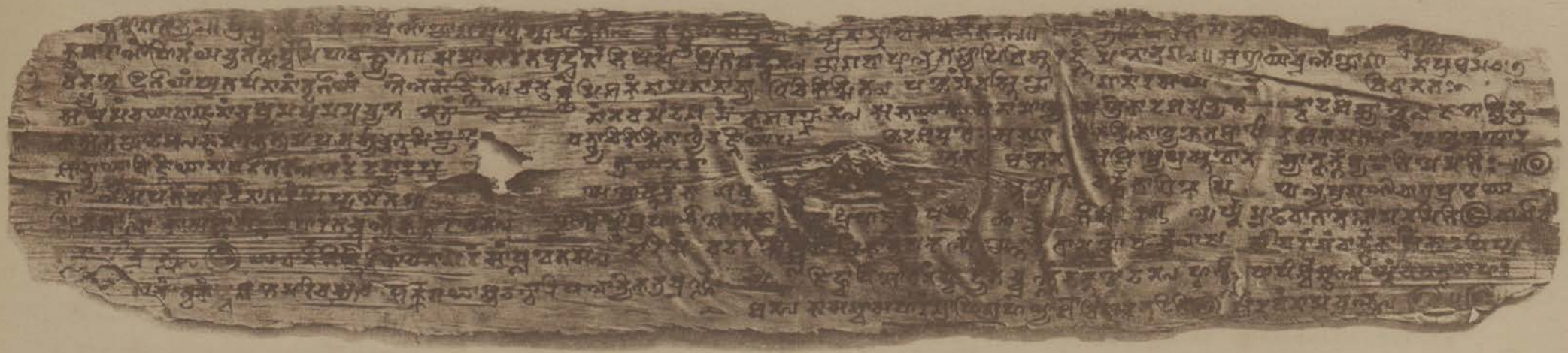
1. □□□□□□□□कापिप्पलीविश्वभेषजम् मातुलुंगरसक्षौद्रलीढःश्वासनिवर्हणम् ~ लाजा पा ट□□□नश्चांजनंपिप्पलीकणाः शिरीषपुष्पस्व
2. रस□क्तःश्वासहरःपरःमधुकंमरिचंभार्ग्गीमृद्वीकापुष्करागुरु मधुसर्पियु तोलेहो हिक्काश्वासनिवारणः ॥ शिखिनाडंरुरोःशृंगमृष्यस्कन्धघृता
3. प्लुतंदग्धमन्तःपुटेश्वासीलिह्यात्तन्मधुसर्पिषा ~ प्रवाडशंखत्रिफला चूर्णंमधुघृताप्लुतम् पिप्पलीगैरिकञ्चैवलेह्यंहिक्कानिवारणम् शण
4. वीजंप्रवाडांश्चगैरिकञ्चैवलेहयेत् हिक्कायांमधुसर्पिभ्यांखरोष्ट्राश्वास्थिभस्म च पिवेदेरण्ड तैलंवा वारुणीमण्डमिश्रितम् हिक्काश्वास
5. निवृत्त्यर्थंस्निग्धःसंशोधनंपिवेदिति ◎

The Bower Manuscript.

Part II. Leaf 1.

Plate VI.

Obverse.



Reverse.

Photo-etching.

ORIGINAL SIZE.

Survey of India Offices, Calcutta, January 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 2.

Plate VII.

Obverse.

1. □□□□ंतुकाक्षीरींपिप्पलींबहुलांत्वचम् अंत्यादूर्ध्वंद्विगुणितंलेहयेन्मधुसर्पिषा चूर्णितान्प्राशयेद्वातश्वासकासकफानुदः पार्श्वशूलिनमल्पाग्निंसुप्तजिह्व
2. म रोचकिम् ◎ वर्द्धमानकंनामचूर्णम् ◎ षडीपुष्करजीवन्तीचोर कागुरुनागरैःपिप्पली मुस्तसुरसत्वगेलोदीच्य भागिकैः तामलक्यास्तु चूर्णन्त
3. च्छर्क्कराष्टगुणाभवेत् श्वासकासज्वरहरं पार्श्वहृच्छूलनाशनमिति‡◎ षड्यादिकं नाम चूर्णम् ◎ हिंगुं त्रिकटु कं पाठांह वुषामभयांषडीम् अजमोदा
4. जगन्धेचतिन्तिडीकांबुवेतसम् दाडिमंपुष्करंधान्यम जाजींचित्रकंवचाम् द्वौक्षारौलवणेद्वेचचव्य श्चैक त्रचूर्णं येत् चूर्णमेतत्प्रयोक्तव्यमन्नपानेष्व
5. नत्ययम् प्राग्भक्तमथवापेयंभक्तेनोष्णोद केन वा पार्श्वहृ द्व स्तिशू लेषुगुल्मेवात कफोल्बणे ग्रहण्यर्शोविका
6. रेषुप्लीहेपाण्ड्वामयेरुचौ आनाहेमूत्रकृ च्छ्रेचयोनीगुद रु जा सुच उ रोविवन्धेकासेच हिक्काश्वासेगलग्रहे भावितं
7. मातुलुंगस्यचूर्णमेतद्रसेनवाबहुशोगुडिकाःकार्याःकार्षिकास्स्युस्ततोधिकम् ◎ मातुलुंगगुडिकाना म ◎ कटुत्रिकं तिक्तकरो हिणीं यवं चिराततिक्तोथश
8. तक्रतोर्यवाः समाःस्युरेतेद्विगुणंतुचित्रकाद्विरष्टभागंःकुटज त्वचंतथा सुसूक्ष्मपिण्डंशिशिरांबु संयुतं पिवेन्मनुष्योर्द्धपलं गुडान्वितम् ज्वरंप्रमे
9. हंश्वयथूनरोचकंह्यसद्रजोगुल्ममथापि पाण्डुताम् अन्येपियेपित्तकफानुब न्धा रोगानरा णांसुभृशा तुराणाम् सर्व्वा ञ्जयेच्चूर्णमिदं प्रयुक्तम्
10. आत्रेयजुष्टंलगुडाख्यमग्र्यमिति ॥ ◎ लगुडचू र्णंनाम ◎ त्रिफलायास्त्रयोभागा भागा स्त्रिकटुकात्त्रयः चित्रमुस्ताविडंगानांभागाःस्युर्न्नवचायसात् ◎

Reverse.

1. न□यसमिदंचूर्णंपाण्डुश्वयथुरोगनुत् ◎ रास्नांससौवर्च्चलभद्रमुस्तामगारधूमंकटुकत्रिकंच क्षारोयवानांषडिचेत्समांशाभागाःसमाश्चूर्णकृताविधेयाइति ◎
2. □□रोगप्रशमनः ◎ रसाञ्जनंदारुहरिद्रिकात्वचन्तथाभवेत्तेजवतीसपिप्पलीसमानिकुर्यात्तुलिता निबुद्धिमा ञ्जलेनपिष्ट्वागुडिकानिधा पयेत् शमेति रक्तं
3. मुखपाकमेवचगलग्रहंकण्ठविडालिकांतथेति ◎ मुखरोगघ्नागुडिका ◎ त्रिफलायास्तुकु डवंपि प्पल्याः कुडवंतथा विडंगमरिचाभ्या ञ्चकुडवेद्वे
4. ८ समावपेत् पलंपलंच कुर्व्वीतदंतीचित्रकयोरपि ग्रन्थिकात्पिप्पलीमूलात्पलं कुष्ठपल न्तथा शृंगवेरपलेद्वे च••• व्यफलानिच पेष्यान्यर्धपलीनानियानितानि
5. निबोधत~रास्नांवलांगोक्षुरकंमधुकंदेवदारुच वचांप्रतिविषां पा ठांमु स्तांकटु करोहि णीम्कट्फलंशारिवे द्वेचश्यामाभल्लातकानिच पुनर्न्न
6. वांतेजवतीं त्वचंपत्रंश तावरीम् निचुलंत्रि वृतांभार्ग्गींकु ट ज स्यफ लंत्वचम् एतदौ षधसंभारंसूक्ष्मचूर्णंतुकारयेत्
7. यावदेतद्भवेच्चूर्णंद्वि स्तावत्स्यादयोर जः तदेकत्र कृतं युक्त्या लेह येतमधुद्र वम् क्षीरं चानु पिवे द्युक्त्यानिरन्नक्षीरसेविता अयो
8. रजीयमित्ये तत्ख्या तंसिद्धंरसायनम् संवत्सरप्रयोगेनशतंवर्षा णि जीवति मासद्व येनमनुजो जीवेतशरदांशतम् निहन्याच्छ्वयथुंचोग्रंवृक्षमिन्द्राश
9. निर्यथा पाण्डुरो ग मथार्शांसिमन्दमग्निंक्रिमीनपिभगन्द लांकामलांचकुष्ठाणिज ठराणिच प्लिहं गुल्मानप स्मारं शूलानिपरिकर्त्तिकाम्
10. य स्मिन्यस्मिन्विकारेतुयुज्य तेयमयोरजी तांस्तान्निहंतिवैसद्यो देवारीन्कुलिशोयथा अनु प्रयोगोलाजानांस क्तवोमधुसंयुताः

The Bower Manuscript.

Part II. Leaf 2. Plate VII.

Obverse.

Reverse.

THE BOWER MANUSCRIPT.

Part I.—Leaf 3.

Plate VIII.

Obverse.

1. ▭रानुपनालेहा:स्यु:सप्ताष्टौदिवसानितु ॥ ◎ अयोरजीयन्नामचूर्णम् ◎ मुस्तैलाचन्दनोशरयवानीव्योषवत्सकौ फलंत्रिकटुकादारुदार्व्वीत्वक्कर्प्पटत्वच:पटोलनिम्ब
2. षद्वन्यामूर्व्वाभूनिम्ब शिग्रुका:चूर्णा स्नायन्तिसौरा ष्ट्रसूक्ष्माप्रतिविषा:समा: तिक्तकोनामहृद्गुल्मशूलहासान्निपातनुदिति ◎ तिक्तकंनामचूर्णम् ◎ पिप्पल्यति
3. वि षाहिंगुनागरेन्द्रयवावचा पाठाजमोदाक टुका वृ षसौवर्च्चलाभया:वृषद्वादशकंचूर्णमजी र्णानाहशूलनुदिति ◎ वृषद्वादशकंनामचूर्णम् ◎
4. मागध्या कुडव:स्यान्मरिचा दपिचकुडवस्तथा देय: नागरपलानिषड्ड: पंचचतालीसपत्रस्य सूक्ष्मेलाया:कर्षोगुडस्यदद्याद्भिषक्तथार्द्धतुलाम् एतच्चूर्णंकृत्वा
5. गुडिका:पलसंमिता:कुर्यात् कासंश्लेष्मो▭ कंभक्तस्यारोचकंविषममग्निम् शमयत्यजीर्णमेवच गुडिकासिद्धार्थिकानाम ◎ सिद्धार्थिकागुडिका ◎ सूक्ष्मेला
6. त्वचनागपुष्पमरिचंस्यात्पिप्पली नागरम् एलाभागविवर्द्धितै: समधृतैश्चूर्णै: समाशर्क्करा एतच्चूर्णमजीर्णगुल्मजठरेष्वर्शस्सु हृद्रोगिणाम् हिक्का
7. श्वासिषुपार्श्वशूलिषुहितंकण्ठेविकाराश्चये ◎ वर्द्धमानकंनामचूर्णम् ◎ सूक्ष्मे लासुरसं हिंगूं तिन्तिडीकाम्लवेतसे एलांतामलकींजीवांषडींपुष्क
8. रमेवच भिषक्पुष्करमूलञ्चकासश्वासिषुयोजयेत् हिक्कासु पार्श्वशूलेषुवातेचकफसंवृ ते ◎ सूक्ष्मेलावर्द्धमानकं ◎ श्लो॰॥ सौवर्च्चलाम्लवेतसपिप्पल्योनागरंवचां
9. हिङ्गुम् हृज्जठरशूलनाशनमौषधमुष्णाम्बुनापेयम् ◎ सौवर्च्चलाद्यचूर्णम् ◎ कुटजयवपिप्पलीनां द्वेकर्षेमधुरसायसार्द्धप लम् पाठापलञ्चदद्यात्
10. द्वेचपलेशृङ्गवेरस्यसौवर्च्चलस्यकर्षंकर्षंक्षारस्ययावशूकस्य ⌒

Reverse.

1. ▭▭स्तथार्द्धकर्षंतच्चूर्णंकारयेत्सूक्ष्मम् अस्यतुमार्ज्जारपदंपिवेन्नर:सर्प्पिषायवाग्वावा मद्यं वा शीलयतामद्येनालोड्यपातव्यम् एतन्निहंत्यजीर्णं प्लीं▭
2. मेहञ्चपाण्डुरोगञ्च सभगन्दरार्शांसिचपीत्वारिष्टंप्रयोगेन ॥ ◎ चूर्णारिष्टंनाम ◎ हिंगुभागोभवेदेकोवचायाद्विगुणोभवेत् विडंत्रिगुणितन्दद्याच्छृंगवेरंचतु
3. र्गुणम् यवानिकापञ्चगुणाषड्गुणाचाभयाभवेत् चित्रक:सप्तगुणित:सूक्ष्मचूर्णानिकारयेत् एतच्चूर्णंकृतंसूक्ष्मंपाययीतप्रसन्नया मद्येनवातथान्येनदद्यादुष्णो
4. दकेनवा गुल्मघ्नंदीपनीयञ्च अर्शोघ्नंशूलनाशनम् कासश्वासहरञ्चैवचूर्णमानाहनाशनम् आत्रेयविहितंमुख्यंनाम्नाशार्दूलमुच्यते ⊙ शार्दूलंचूर्णंश्लो५॥⊙॥
5. ३ सौवर्च्चलस्यचपलंद्विगुणंचाम्लवेतसम् चतुर्गुणमजाजीनांमरिचञ्चाष्टमंभवेत् मातुलुंगरसेनैतद्गुडिकांकारयेद्भिषक् प्रशान्तमग्निञ्जनयेद्वातशू
6. लञ्चनाशयेत् ◎ आश्विनीमातुलुंगगुडिका ◎ स्यान्मातुलुं गस्यरसंसशुक्तंत्रीण्यूषणान्यम्बिलवेतस ञ्चविडंयवानीं लवणोत्तमाख्यंसौवर्च्चलंस्या
7. द्गुडिकाथकार्या: अर्शांसिता:संशमयन्ति पी ता: शूलानिहन्युर्हृदिपार्श्वयोश्च आनाहयोगानपिचातिसारमरोचकंवातकृतञ्च गुल्मम् ◎ आम्लिकामातुलुंगगु
8. डिका ◎ ॥ स्याच्चित्रकंत्रिकटुकंसहपुष्करेणहि ङ्ग्वम्लवेतसयुतांसविडाश्वगन्धाम् कुस्तुम्बुरूणिवच यासहदाडिमञ्चसौवर्च्चलंयवम यंतुनवञ्च
9. क्षारम् दद्यात्तुलाधृतसमांशनवांयवानीम् कृष्णाज गन्धपिशुनामरजामजाजीम् तद्भास्करांशुपरिशु ष्कसमाहितांशंचूर्णंभिषक्समरसंतनुयोजयीत
10. तद्बीजपूरकरसैर्न्निचितंप्रपिष्य कुर्याद्विमृद्यगुडि कावदरप्रमाणा: एकामरिष्टमधुमाधवशार्क्करेण काल्यंपिवेतसुरया

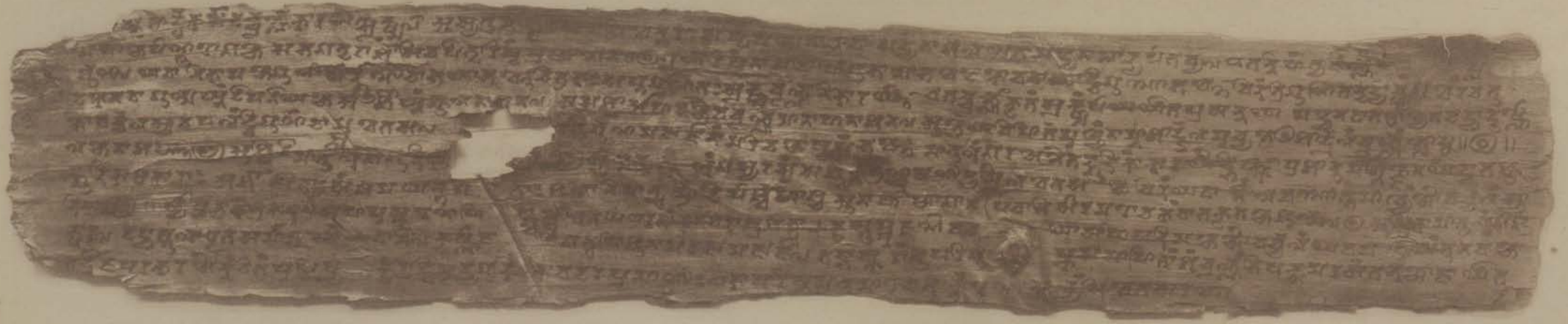
Part II. Leaf 3.

The Bower Manuscript.

Plate VIII.

Obverse.

Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, February, 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 4.

Plate IX.

Obverse.

1. दधिमस्तुनावा कासंश्वासंपाण्डुरोगञ्चिरज्वंप्लीहञ्चोग्रंशूलमानाहमुग्रम् हिक्कांहृद्रोगंजाञ्चतां छीवनत्वमामा तिसारञ्चसशूलगुल्मम्विषूचिकामलसकमग्निमार्दवम्
2. प्रवाहिकांगुदपरितापमर्शसाम् श्र मेन्तिताविधिवदिहोत्तमंतमः प्रयोजिताह्यपिखलु घर्मवारिणा ◎ आखिनीमातुलुंगगुडिका श्लो ६ ◎ पाठाकलिंगयव
3. मुस्तकरोहिणीनांभागाःसहातिविषयाधरणानिकुर्यात् कुर्याच्चतुर्थधरणेनसमांहरिद्रां मूत्रेणगोः सहपिवेदथचूर्णमेतत् कुष्ठाणिषट्टि ▫▫▫▫
4. निहंतिदेहे स्थानानिनाशयतिसप्तमहाक्षयस्य गुल्मांश्चनाशयतिमासकृतःप्रयोगः सर्व्वाक्षिकस्य घृतमांसपरस्यजंतोरिति ◎ गुल्मचूर्णमाखिनम् ◎
5. पिप्पलीसविडक्षारास्तथैवचसुवर्चिका शृंगवेरंसमरिचंसैन्धवंलवणंतथा यवानीमथदन्तीञ्च तृहतावत्सकंतथा सौवर्चलमजाजींचत्रिफलाञ्चाचदा
6. पयेत् समभागानिसर्व्वाणिसूक्ष्मचूर्णानिकार येत् चूर्णयोगो भवेत्क्षेष्ठोगोमूत्रेणसुभावितः एतत्स्निग्धशरीरस्य स्निग्धाहारस्यदेहिनः
7. विडालपदमात्रंतुदद्यादुष्णेनवारिणा परिजी र्णे ततस्तस्मिन्यदातृ षितोभवेत् घृतगन्धामवत्तारीन्दाडिमस्यरसेनवै पाययीत भिषक्श्रेष्ठस्तदासंप
8. द्यतेसुखी तस्यांतुपरिजीर्णायामाहारार्थीयदाभवेत् तदालोहितशालीनांसुस्निग्धंमृदुचोदनम्भोजयेज्जांगलरसैर्व्यक्ताम्ललवणीकृतैःविषूचिकाया अर्शस्सुविकारा
9. विविधाश्च ये दुर्भुक्ते चाप्यजीर्णे च तथा पाण्डामयेषु च वातगुल्मेषु च तथा ग्रहणीदोषिणश्च ये एतद्योगं प्रयुञ्जानः सुखमाप्नोति मानवः◎ मागधंचूर्णम्◎
10. उभेहरिद्रेमरिचंपञ्चकुष्ठंसपिप्पली कर्प्पासमूलंमांसीचखर्ज्यःक्षारमथाष्टमम् एतानिसमभागानि दृषदायां प्रपीषयेत् कोलास्थिमात्रांगु▫▫▫▫यां
11. ∽ परिशोषयेत् ततस्तु गुडिकामे कांदद्या दुष्णेन वारिणा ∽

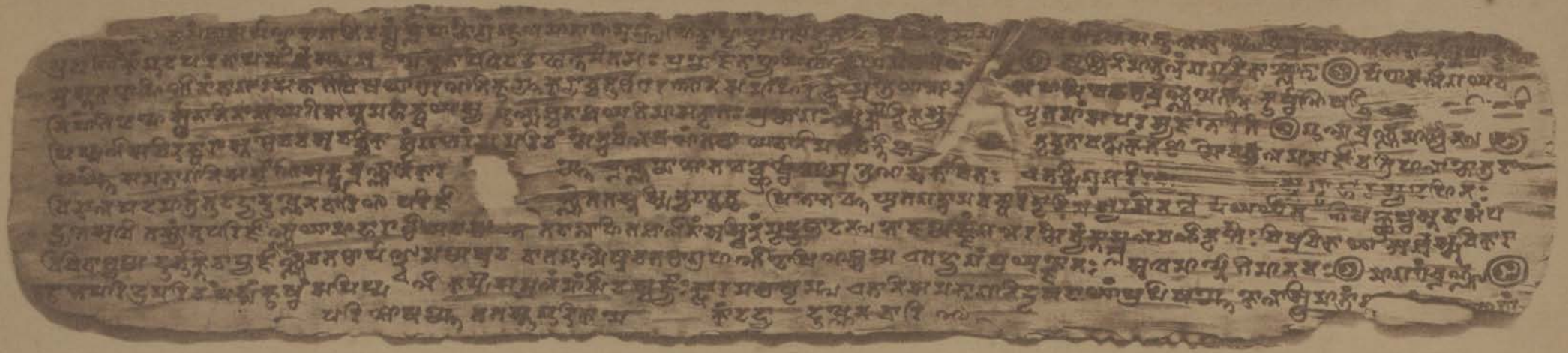
Reverse.

1. ▫▫▫▫▫▫▫तेरोगजातानिताञ्छृणु अजीर्णकमुदावर्त्तंमूत्रकृच्छ्रंगलग्रहम् आनाहंवातगुल्मञ्चयच्चलूताविषंभवेत् सर्व्वंदूषीविषहत▫▫▫श्वकदष्टकम्
2. मूढवातमपस्मारंशाण्ड्यंशाण्ड्यपुमांश्चयः भूतग्रहमथोन्मादंमूढगर्भाश्चयास्त्रियः दंष्ट्रामूलंविषार्थेषुपानालेपनंतथा◎हरिद्राचूर्णमाखिनं श्लो५◎षडीवचा
3. तामलकीपिप्पलीविश्व भेषजम्गुडंघृतेनभर्ज्जित्वाकारयेद्गुडिकांभिषक् उरो घातंप्रतिश्यायंपार्श्वहृत्कुक्षिवेदनाम् शुष्ककासञ्चबलवत्सर्व्वमेतेनसाधयेदिति◎
4. गुडिकागौडिका श्लो८◎हेमरिचशतेकार्ये मागध्यापिप्पलीशतञ्चैकम् पलमपिचशर्क्करायाःस्याद्वागरक स्तथामुख्यःस्यात्तिन्तिडीकवर्षो दाडिमवर्षःशुचिर्व्वदरवर्षः
5. ५ देयोवरांगवर्षस्तथार्द्धवर्षस्त्वजाजीनाम् अम्ला तकस्यवर्षःवर्षार्द्धन्यान्यवस्यविचितस्य सौवर्चलक र्षयुतचूर्णारिष्टःपरमसिद्धः एषसमूलानर्शांस्क
6. मयेद्ग्रहणीञ्चदीपयतिशा न्ताम् हृद्रोग पाण्डुरोगेनिहंतिकासंसहश्वासमिति◎चूर्णारिष्टः∽नावनीतके चूर्ण योगास्समासाः◎॥
7. प्रथमोध्यायस्समाप्तः ◎ इदममृतरसप्र ख्यंरसायनंबलविवर्द्धनंनृणाम् अमृतप्रा शंनामान्नासर्प्पिरुदारंप्रवक्ष्यामि∽आमलकरसप्रस्थः
8. क्षीरवि दार्यास्तथाभवेत्प्रस्थःप्रस्थश्चेक्षुरसस्यहि गृष्टीक्षीरस्यतद्वच प्रस्थंप्रस्थंसुधृतंघृत स्यदद्याच्छारदस्यान्न औष ध्य श्चसुपिष्टाः
9. इमाःप्रदेयाःप्रमाणेन ऋषभक मृद्विंमधुकंविदारिगन्धांतथापय स्या श्च सह दे वां सानन्तांमधूलिकां •• विश्वदेवाश्च हेमेदेर्थप्रोक्तां
10. शतावरींमुद्गमाषपर्ण्यौच श्रावण्यथात्मगुप्तांवीराश्चपलार्द्धिकान्भागान् मृद्वीकांकर्जूरंवदराण्यपिकु डवसंमितांकुर्यात् अक्षोडतिन्दुकानांनिकोचकानाञ्च
11. ▫गार्ठम् ◎

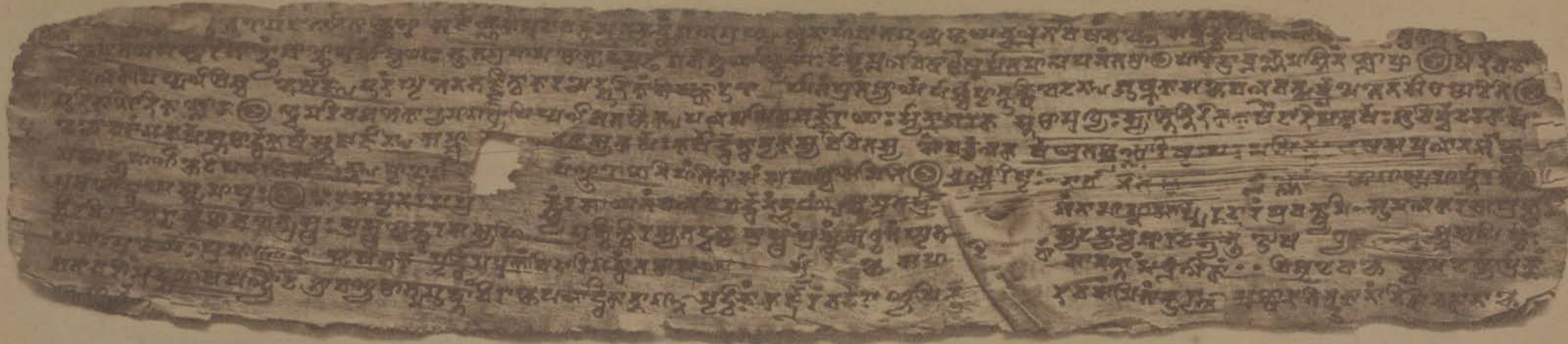
The Bower Manuscript.

Part II. Leaf 4. Plate IX.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching. Survey of India Offices, Calcutta, February, 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 5.

Plate X.

Obverse.

1. एतल्लङ्घ्नात्वा परिपूतंस्थापयेच्छुभेभाण्ड शीतीभूतेदद्यान्मधुनःप्रस्थसुपूतस्य षोडशपलानिदद्याद्दृतानिसितशक्कराचूर्णस्य मरचाधपलन्दद्यात्पलञ्चसूक्ष्मेल□
2. देयम् सूक्ष्मैरेतैश्चूर्णैरवचूर्ण्य खजेनमन्ययेत्प्रात्रः तस्यतुमात्रांमतिमानग्निबलंप्रेक्ष्ययुंजीत जीर्णेचजाङ्गलरसैर्भिषजाशाल्योदनंप्रदातव्यम् अ मृत
3. प्राश्यंमुख्यंबलवर्णविवर्द्धनंपुंसाम् क्षीणक्षतेप्रयोज्यंवृद्धेष्वथकर्शितेषुबालेषु ताम्यत्सु तथाश्वसतांप्रयोज्य मेतच्चहिक्कायाम् अमृतंनामविख्यातंसर्पिराचेय
4. निर्मितमिति ◎ अमृतप्राश्यंनामघृतम् श्लो५ पा ◎ प्रियङ्गुंतगरंकुष्ठंदाडिमंसैलवालुकम् तालीसमेदा त्रिफलांकेसरंवृह तीद्वयम् नीलोत्पलं देवदा
5. रुंचन्दनंद्वेचशारिवे द्वेहरिद्रेविडङ्गाचसुमना कुसुमानिच दन्तीमंशुमतीञ्चैवमांजिष्ठासालपर्ण्यपि अक्षमात्रैर्घृतप्रस्थंपचेत्तोयेचतुर्गुणे एतत्कल्या
6. णकनाम पानीयेस र्पिषांवरम् कासंश्वासं प्रतिश्यायं तृतीयकचतुर्थकौ उन्मादक्षतवैस र्प्पं प्र मेहान्वातशोणितम् हिक्कांक्षर्द्दिपाण्डुरोगंश्वयथून्
7. मूत्रनिग्रहम् रेतोदोषाश्चयेपुंसांयोनीदोषां श्चयोषिताम् वन्ध्याचलभते गर्भंगरानपिचशातयेत् चूर्णयोगाधिकारेषुविषसन्दूषितेषु च ग्लीहेष्वर्शस्सु
8. गुल्मेषुघृतमेतद्यथामृतम् बलवर्णकरञ्चैवदीपनीयंप्र चारकम् अलक्ष्मीमपिनिर्हन्यात्तिष्ठत्येतद्दृतंगृहे ◎ घृतंक ल्याणकंनाम श्लो ५ ◎
9. जीवकर्षभकौवीराकाकनासामृणाल्यपि मुद्गपर्णीं माषपर्णींमृद्विमेदाञ्चसंहरेत् महासहांक्षुद्रसहांतथा काकोडिमेवच अभीरुपर्णीं हंसपदीं षडीम्
10. □□फलानिच फलंखर्जूरमृद्वीकामाम्रमामलकानिच पिप्पलीं शुङ्गवेरञ्चतथैवगुडशर्क्करां एतेषां गर्भ्मादद्यात्क्षीरञ्चसहसर्पिषा ~

Reverse.

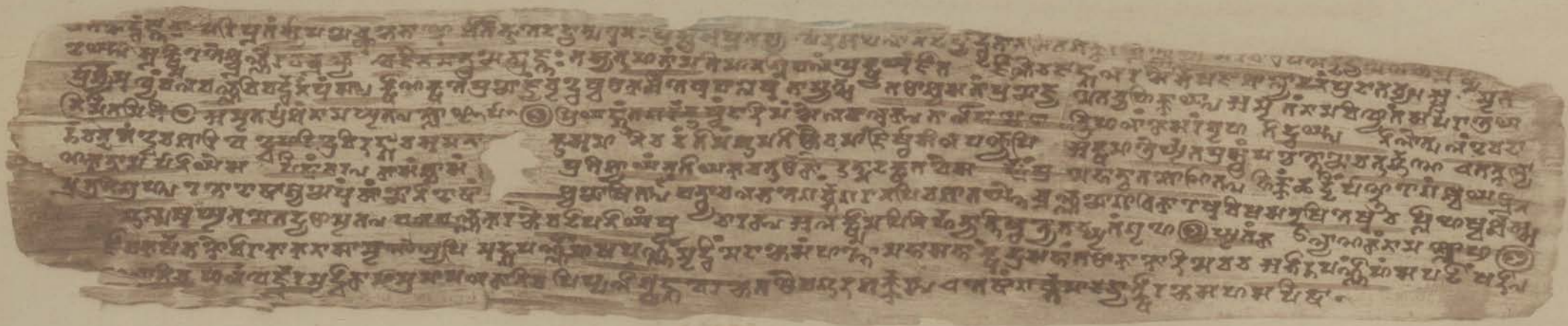
1. □□□□□□□□पवेद्याधिविनाशनम्
2. एतद्वातञ्चपित्तञ्चक्षतका संचनाशयेत् महाकल्याणकंसर्प्पिर्बहुरोगविनाशनम् सिद्धमात्रेयनिर्द्दिष्टमगस्त्यायमहात्मनेति ◎
3. महाकल्याणकंघृतंश्लोकृपा ~ ◎ निम्बंपटोलंदार्व्वीन्दुरालभांतिक्तरोहिणीन्त्रिफलाम् कुर्यादर्द्धपलांशांपर्पटकंचायमाणांच सलिलाटकसिद्धानांरसेष्टभागाव
4. शेषितेदद्यात् चन्दनकिराततिक्तकपिप्पल्यस्त्रायमाणाञ्च मुस्तावत्सकबीजंकल्कीकृत्वार्द्धकार्षिकान्भागान् नव सर्पिषश्चषट्पलमेतत्सिद्धंघृतंपेयम् कुष्ठज्वरगुल्मार्शो
5. ग्रहणीपाण्डामयक्षयथुहन्तृ वैसर्प्पकिटिभ□मकण्डूपदगण्डनुत्सिद्धमिति◎तिक्तकंघृतम् श्लो५ ⊙ सप्तच्छदंप्रतिविषांशम्याकंतिक्तरोहिणीम् पाठांमुस्तोशीरं
6. ञ्च त्रिफलांप टोलपित्तुमुन्दपर्पटकौ धन्व यवाषकचन्दनमुपकुल्यांपद्मकंद्विरजनीञ्च षड्न्यांसविशालांशतावरींशारिवेचोभेवत्सकबीजंवाशांमूर्व्वाम
7. मृतांकिराततिक्तञ्चकल्कंकुर्यान्मतिमान्यष्टिक्षाम् त्रायमाणाञ्चकल्कस्यचतुर्भागंजलमष्टगुणं रसो मृतफलानाम् द्विगुणोघृतात्रदेयस्तत्सर्पिःपाय
8. येत्सिद्धम् कुष्ठानिवातपित्तप्रवलान्यर्शांसिरक्तवाहीनि वैसर्परक्तपित्तंवातासृक्काण्डुरोगञ्चविस्फोटकान्सपामा मुन्मादंकामलांक्रिमिंकण्डूम् हृद्रोगगण्डपिडकानस
9. द्रजो गण्डमालांच हन्यादेतत्सद्यः पीतंकालेयथाबलंसर्पिः योगशतैरप्यजितं महाधिकाराम्महासर्पिः ◎महातिक्तकं श्लोगु ◎ उ मेहरिद्रेमा ञ्जिष्ठापाठाक
10. टुकरोहिणी • चित्रको • थ विडंगाचपिप्पली तृवृतावचा शारिवाकुष्ठमुस्तैलामधुकंचाक्षसंमिताः दापयेच्छंखपुष्पीञ्चगव्यप्रस्थेषुपञ्चसु सिद्धमेतद्दृतं
11. पीत्वाबलवा न्मादनामयःप्रसन्नवर्णोमेधावीद्युतिमान्स्त्रीषुचाक्षयःऐतेनवाग्विशुद्धतिब्रह्माधीतंननश्यतिचभूयःस्वरवर्णयोश्चजननंगर्भ्मेचाधत्तिबन्धानाम्पंचगव्रं□

Part II. Leaf 5.

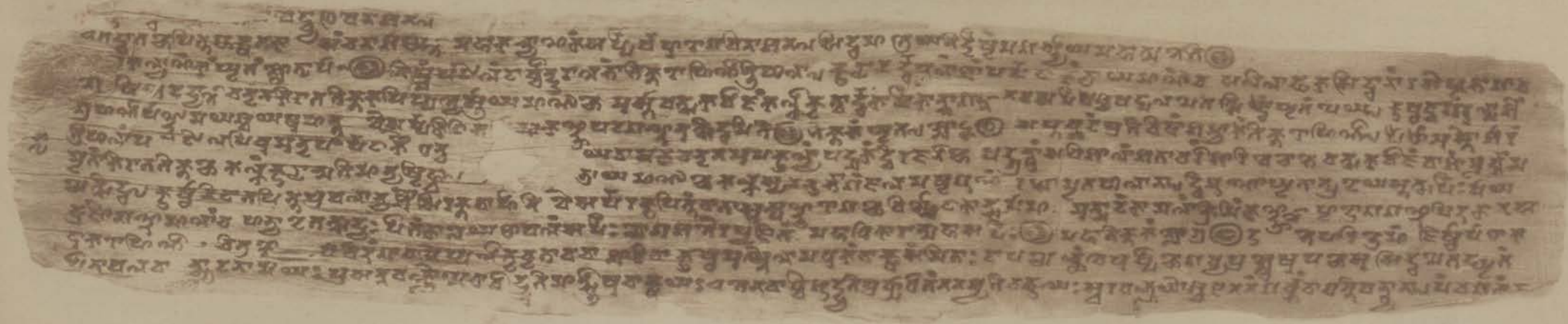
The Bower Manuscript.

Plate X.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching

Survey of India Offices, Calcutta, February 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 6.

Plate XI.

Obverse.

1. विडगाचित्रकादतव्योषवरिणपि ▭ल अश्वमूत्रीत्रिवृत्क्षीरन लीकासैन्धव वचाम् घृतप्रस्थंपचेदेभिर्द्दध्नातुद्विगुणीकृतम् त▭
2. द्धंपाययेद्युक्त्याश्वासार्शोगुल्मनाशनम् ॥ पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः पलिकैः सयवक्षारैर्घृतप्रस्थंविपाचयेत् क्षीरप्रस्थेनतत्सर्प्पि
3. र्हन्तिगुल्मं कफात्मकम् ग्रहणीपाण्डुरोगघ्नंप्लीहकासज्वरापहम् ◎ षट्पलंनाम घृतम् ◎ श्लो ५ ॥ त्र्यूषणंत्रि फला
4. मुस्ताविडंगाचव्यचित्रकैः कल्कैरेतैर्घृतं सिद्धंसक्षीरंवातगुल्मनुत् ⊙ त्र्यूषणं ◎ वृशंसशाखंसंकु ट्य पचेदष्टगुणेजलेशिष्टे ष्टभागेतस्यैवपुष्पंकल्कंच
5. दापयेत् तेनसिद्धंघृतं क्षौद्रसंयुक्तंपित्तगुल्मनुत् रक्तपित्तज्वरश्वासकासहृद्रोगनाशनम् ⊙ वाशा घृतम् श्लो ८ ◎ नागरंपिप्पलीमूलंचित्रकोहस्तिपिप्पली
6. श्वदंष्ट्रापिप्पलीधान्यंविल्वंपाठांयवानिकाम्चांगे रीस्वरसे सर्पिरेतैःकल्कैर्व्विपाचयेत् चतुर्गुणेनदध्नाचतद्घृतं कफवा तनुत् अर्शांसिग्रहणी
7. दोषंमूत्रकृच्छ्रंप्रवाहिकाम् गुदभ्रंशार्त्तिमानाहं घृतमेतद्व्यपोहति ◎ चांगेरीघृतम् ◎ श्लो ५ ॥ चतुर्गु णंरसंकृत्वाचाङ्गेर्याःसु परिस्रतम्तस्यै
8. वकल्केनालोड्यविल्वमात्रेणबुद्धिमान् घृतप्रस्थं▭▭देतच्छनैर्मृद्वग्नि नाभिषक् अर्शोव्याधिर्भवेद्यस्यपीत्वैवससुखीभवेत्⊙चांगेरीघृतमपरम्⊙श्लो८॥निदिग्धिकायाः
9. स्वरसंग्राहयेद्यन्त्रपीडितम् चतुर्गुणेरसेतस्मिन्घृतप्रस्थंविपाचयेत् गर्ब्भंदद्यात्त्रिकटकंरास्नांगोक्षुरकंबलाम् पंचकासानिदंसर्पिःपीतंसद्योव्यपोहति ⊙ कण्टकारिका
10. घृतंनाम श्लो ८ ◎ मधुकस्यपलान्यष्टौद्राक्षायाः प्रस्थमेवच सारसेतुजलद्रोणेशनैर्मृद्वग्निनापचेत् अष्टभागावशेषेतुघृतप्रस्थंविपाचयेत् तस्मिन्सिद्धेचपूतेच
11. ⌒ शीतीभूतेचदापयेत् शर्क्करायाःपलान्यष्टौप्रस्थार्द्धं माक्षिकस्यच एतच्छोणितपित्तीनांकासिनामल्परेतसाम्

Reverse.

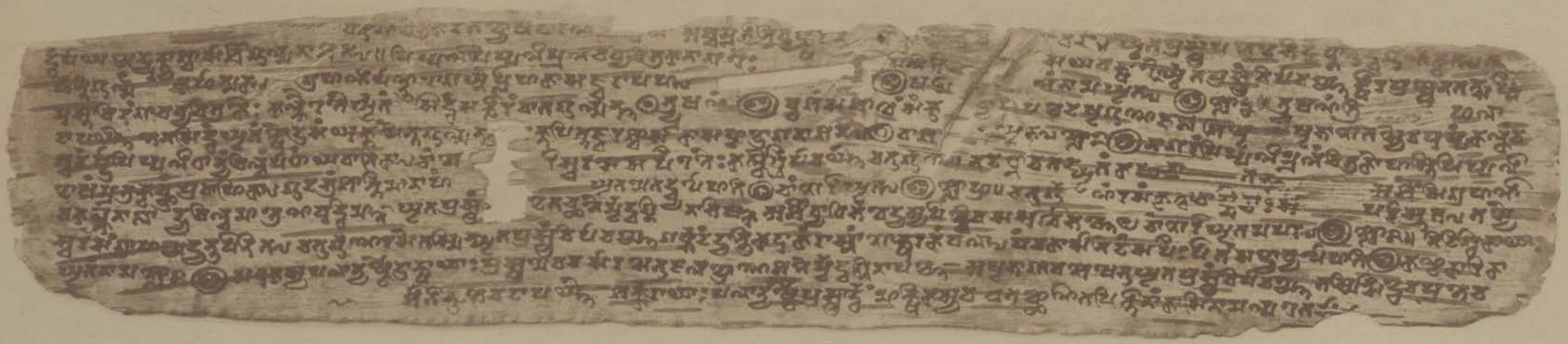
1. ▭▭नाचक्षतानांचप्रयोज्यंसमसक्तुकम् ◎ मृद्वीकाघृतं श्लो ८ पा ⌒ ◎ पंचमूलमथोह्रस्वंगुलूचंमधुकंबलाम् पलिकानिजलद्रोणेचतुभगावशे▭▭तत्कषा▭▭▭
2. ▭ह्यघृतप्रस्थंविपाचयेत् गर्ब्भंचजीवनीयानांदद्यात्क्षीरंचतुर्गुणम् विदार्यामलकानांचतथैवेक्षुरसस्यचदत्वाघृतसमान्भागान्पचेतमृदुनाग्निना रासायनिकमित्येतत्पेयंस
3. र्पिःक्षयावहम्हृद्रोगक्षतकासानांज्वरानांचविनाशनमिति◎रसायनिकंनामघृतंश्लो५◎शरमूलेक्षुमुलानिकाण्डेक्षूनिक्षुवालिकाम्शतावरींपयस्याञ्चविदारीङ्कण्टकारिकाम्
4. जीवन्तींजीवकंमेदांवीरामृषभकंबलाम् ऋद्धिंगोक्षुरकंरास्नामात्मगुप्तांपुनर्न्नवाम् एषां त्रिपलिकाभागामाषाणामाढकन्नवम् जलद्रोणेविपक्तव्यमाढकञ्चाव शेषयेत्
5. ५ तत्रपेष्याणिमधुकंद्राक्षाफल्गूनिपिप्पलीम् आत्मगु▭▭▭▭निकर्जूराणिशतावरीम् विदार्यामलकेक्षूणांरसाःस्युश्चपृथक्पृथक् सर्प्पिषश्चाढकंदद्यात्क्षीरद्रोणंचतद्भिषक्
6. साधयेद्घृतशेषञ्चसुपू तंयोजयेत्पुनः शर्क्करायास्तुकाक्षीर्याश्चूर्णैःप्रस्थोन्मितैः पृथक् पलिकागुडिकाः कार्यास्तायथाग्निं प्र यो जयेत्
7. एष वृष्यः परंयोगो वृङ्गणोबलवर्द्धनः अनेनाश्वइवोदीर्णोलिंगमर्प्पयतेबली ◎ शरमूलीयंनामघृतम् श्लो गु पा ⌒ ◎ मायूरं वेशवारंतु
8. कुट्य तोयार्पणेपचेत् रास्नायादशमूलेनबलायामधुकेनच चतुर्भागावशेषेणघृतप्रस्थंविपा चयेत् चतुर्गुणेनपयसाजीवनीयैश्चपेष्यकैः ⌒
9. मायूरमेतच्छंसन्तिनास्येपानेचमूर्द्धनि नाशनंशीर्षरोगाणामार्द्दितस्यार्व्वुद स्यच कर्णशूला निवाधिर्यंमन्यास्तंभंहनुग्रहम् पूत्यास्यां कर्ण
10. नादत्वंतालुशोषोपजिह्विकाम् रात्र्यन्धंपिंगलाक्षञ्च तिमिरंजलकाचताम् अभि ष्यन्दमधी मन्थंनेत्रयोश्चापकर्षतीति ◎ मायूरंघृतं श्लो गु पा◎

The Bower Manuscript.

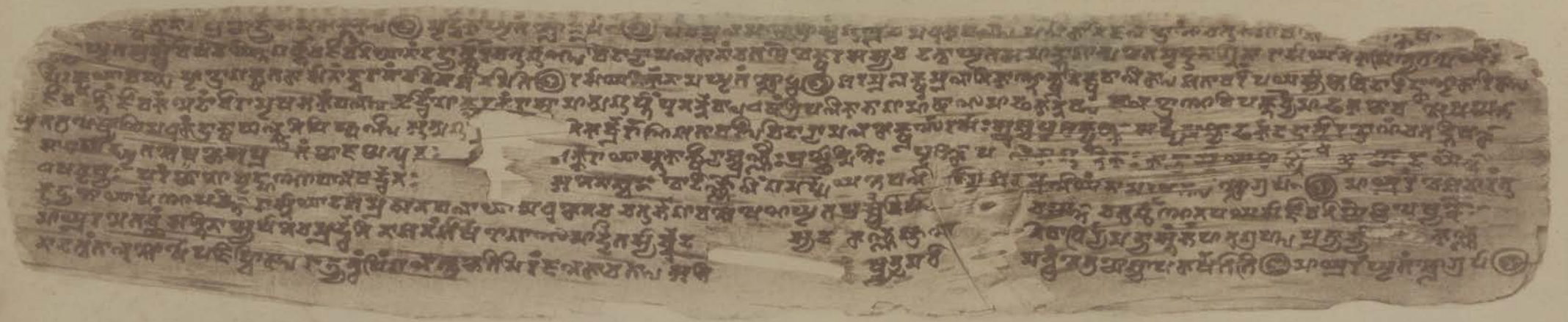
Part II. Leaf 6

Plate XI

Obverse.



Reverse.



ORIGINAL SIZE

Photo-etching

Survey of India Offices, Calcutta, February 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 7.

Plate XII.

Obverse.

1. □त्र्यूषणत्रिफलंसपाठांसचव्यकंस्यादथदेवदारु रास्नाषडीग्रन्थामलकींविदारीत्रिदिग्धिकांगोक्षुरकंखिरांच स्यादात्मगुप्तामथशारिवाश्चमेदाश्चदद्याद्विशतावरीश्च
2. ए तानिसर्व्वाणिसमानिकृत्वाघृतंपचेत्क्षीरचतुर्गुणेन कासज्वरार्शांसिशिरोभितापंतथैवभग्ना नभिनन्दनश्चहृद्रोगवातष्ठिलवातगुल्मे क्षीरे च क्षी
3. णचतयोश्च दद्यात् अर्शान्सिशुष्कान्सुभितंच वातंनिहंति सर्व्वान्विधिवत्प्रयुक्त इति ◎ महाश्यूषणनामघृ ८ पा ∽ ◎ मुद्गपर्णीं माषपर्णीमृद्धिंमेदाश्चसङ्करेत्
4. महासहांक्षुद्र सहांतथाकाकोलिमेव च अभीतपर्णीं हंसपदीं षडीं कच्छुफलानि च फल्गुकर्ज्जर मृद्वीकामात्रमामलकानिचविल्वाग्निमन्थस्त्रीनाकंकार्षंयं
5. पाटलांबलाम् पर्ण्यश्वतस्र पिप्पल्य: ऋषभंद्वां द्वेहतीद्वयम् शृंगींतामलकींद्वा क्षांजीवन्तींपु ष्करागुरुम् अभयामृतामृद्धिम्
6. जीवकर्षभकौषडीम् मुस्तां पुनर्नवां मेदा मेलांचन्दनमुत्पलम्विदारींवृषमूलानि काकोलींकाकनासिकाम् एषांपलोन्मितान्भागाञ्छृता
7. न्यामलकस्यच पञ्चदद्यात्तदैकध्यंजलद्रोणे विपाचयेत् ज्ञात्वागतरसा नेतानौषधानथतद्रस: तदामलकमुद्धृत्य निष्कुलं
8. तैलसर्पिषो: पलद्वादशकेभृ ष्टादेयामल्यष्टिकापला: पञ्चाशत्परिपूताया लिह्यवल्लाधु साधयेत् षड्वलंमधुनश्चा त्र
9. सिद्धशीतेप्र दापयेत्चतुष्प लंतुकाक्षी र्यां:पिप्पल्या हि पलंत था पलमेकंविदध्याच्चत्वगेलापत्र केसरान् इत्ययंच्यवनप्राश:परमुत्तरसाय
10. नम् कासश्वासहरश्चैवविशेषेणोपदिश्यते क्षीणक्षतानांहृद्यानांवालानांचाङ्गवर्द्धनम् स्वरक्षयमुरोरोगंहृद्रोगंवातशोणितम्
11. पिपासांमूत्रशुक्रस्थान्दोषाश्चाप्यपकर्षति अस्यमात्रांप्रयुंजीतयोपरुद्धान्नभोजनम् ∽

Reverse.

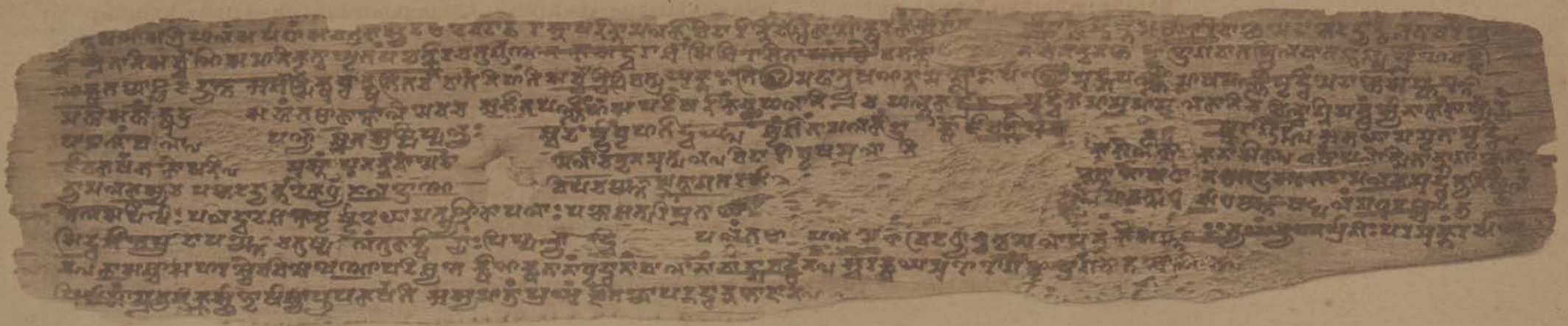
1. □स्यप्रयोगाच्च्यवन:सुवृद्धो भूत्पुनर्युवा मेधांस्मृतिंकान्तिमनामयत्वमायुष्कषबलमन्द्रयाणम् स्वप्रकर्षं • • मग्निवृद्धिम्
2. वर्णप्रसादं पवनानुलोम्यम् रसायनस्यास्य नर:प्रयोगाल्लभेतजीर्णोपिकुटिप्रवे शात् जराक्षतंरूपमथास्यपूर्व्वम् बिभर्त्तिरूपनवयौवनानामिति ◎
3. च्यवनप्राशंघृतंश्लो ५८ ◎ हरीतकींचिकटुकंवचांकटुकरोहि णीम् सौवर्च्चलंयवक्षारोविडंगाचित्रकंतथा अ क्षप्रमाणैरेतैस्तुघृतप्रस्थंविपा
4. गु चयेत् तस्मि न्स्रावयित्वाथपाययीतयथाबलम् वातगु ल्मंश्लिहंकासंस हिक्कां सक्लिमीनपि दशांगोनाशय त्येतान्रोगान्व
5. ऋद्वासुरानिति ◎ दशांगंनामघृतंश्लो २ ◎ चित्रकंत्रिफलांचैववृहतींक ण्टकारिकाम् सुहाच्चीरंविडङ्गानिघृतंनवमसु
6. क्षते एकैकस्यतुकर्ष्णेण घृतस्यकुडवंपचेत् चतुर्गुणेनतोयेनपाचयेन्मृदुनाग्निना अस्यकाले पिवेन्मात्रामग्निकर्षसमन्विताम् उष्णोदकञ्चा
7. नुपिवेदल्पत्वात्त स्यसर्पिष:विरिक्तं तुयवागूंस्यात्सर्पिषापरिभर्द्दिताम् रसेनजाङ्गलानांवाभोजनन्दापयेन्निषक् वातगुल्मसुदावर्त्तंवर्त्म
8. मर्श:श्लिहन्तथा ग्रहणीन्दीपयेन्मन्दांकुष्ठदोषांश्चनाशयेत् नाराचकमितिख्यातंसर्पिर्नाराचसन्निभम् भिषजासन्नियोक्तव्यं नाराचमिवशत्रवेइति ◎
9. नाराचकघृतंश्लो ५७ ◎ मूलकानांपुराणानांपलान्यष्टौसमानयेत् तानिस्थाल्याञ्जलद्रोणेग्रनैर्मृद्वग्निनापचेत् विल्वमात्रप्रमाणेनपिष्टाचैनं
10. निधापयेत् पञ्चदाडिमसाराणांपलान्यत्रप्रपीषयेत् पिप्पलीशृंगवेराभ्यांदद्यादत्रपलंपलम् पलं चित्रकमूलस्यसुपिष्टस्यात्रदापयेत्
11. घृतस्यचपलान्यष्टौनवस्यात्रप्रदापयेत् दध्नश्चात्रसुजातस्यसमा मात्राविधीयतेएतत्सर्व्वसमानी य

The Bower Manuscript.

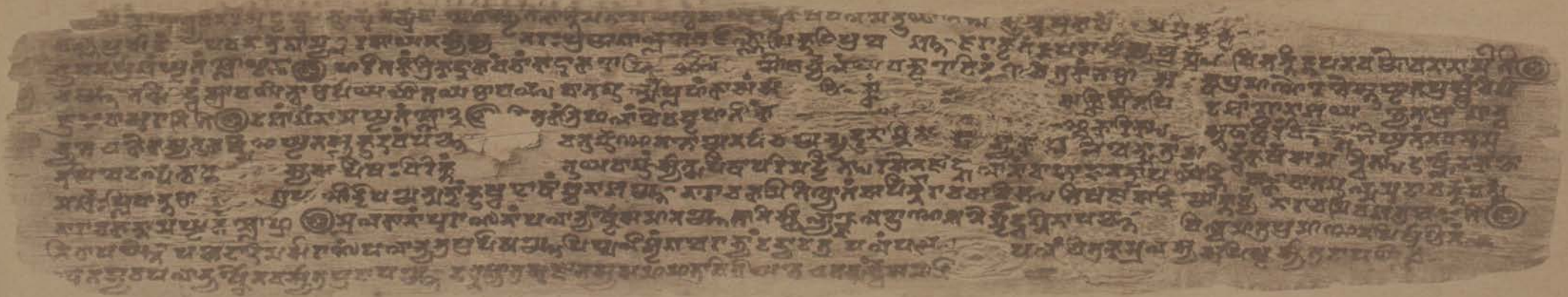
Part II. Leaf 7

Plate XII.

Obverse.



Reverse.



ORIGINAL SIZE

Photo-etching

Survey of India Offices Calcutta February 1913

THE BOWER MANUSCRIPT.

Part II.—Leaf 8.

Plate XIII.

Obverse.

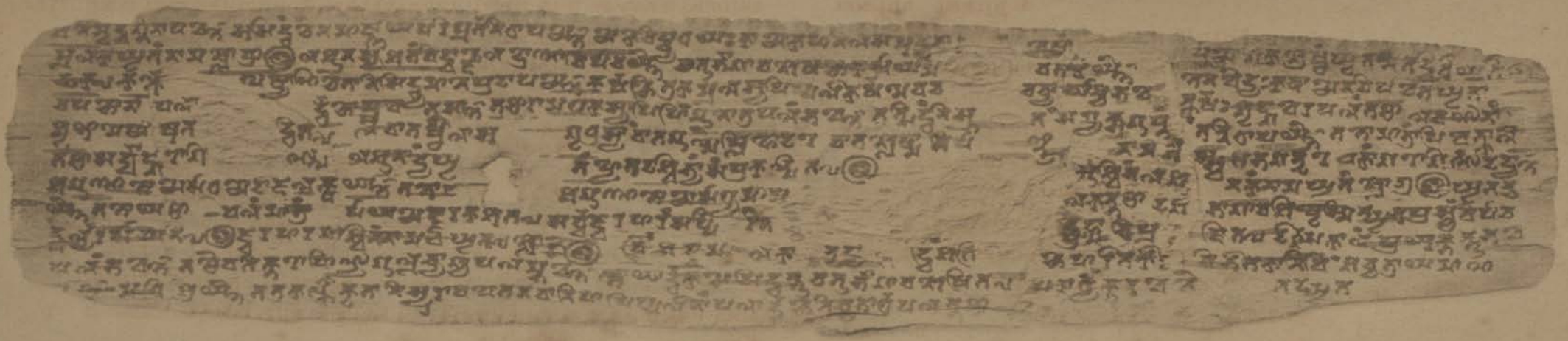
1. शनैमृद्वग्निनापचेत् सुसिद्धंचैनमाज्ञायपरिपूतंनिधापयेत् येकेचिद्व्याधयःकाये कफानिलसमुद्भवाः तेषां प्रायोगिकंश्रेष्ठंघृतमेतद्विधीयते ◎
2. मूलकघृतंनामश्लो ५ ◎ लशुनस्यशतंविद्वाञ्जलद्रोणेविपाचयेत् चतुर्भागावशेषञ्चकषायम वतारयेत् तेनवैद्यःकषायेनविपचेतघृता
3. ढकम् कल्क पेष्याणिचैतानिसिद्ध्यमानेप्रदापयेत् कर्षञ्चित्रकमूलस्यपिप्पलीकर्षमेवच चव्यायाश्चभवे त्कर्षःशृङ्गवेरपलंतथालवणानां
4. चपञ्चानां पला र्द्धञ्चाम्लवेतसात् तथारामठकस्यापिहिंगुनोत्रपलंभवेत् तत्सिद्धंनिस्रु तंसम्यक्सुगुप्तं तन्निधापयेत् ततोमात्रांपिवेत्काले
5. शृणुमेये षुत द्धितम् वातष्ठीलासु गृध्रस्यांवातगुल्मेप्लिहोदरे वातश्लेष्मातिपा ण्डू नामर्शस्स्वथभगन्दरे एकांगरोगिणांदद्यात्
6. तथासर्व्वाङ्गरोगि णाम् लशुनाद्यंघृ तंह्येतदश्विभ्यांसंप्रकल्पितम् ◎ आश्विनंलशु नकंनामघृतंश्लो गु ◎ घृतन्द
7. शगुणेतोयेसाधयेदाजलक्षयात् ततोद शगुणेतोयेसाध्यमाम लकन्तथा दश भागावशिष्टेस्मिन्घृतप्रस्थंविपाच
8. येत् ततोयथा बलंमात्रां पाययेज्ज्वरकाशितम् सर्व्वज्वरहरंसर्प्पि रेत द्ब्रह्माभिपू जितम् दीर्घकालंप्रयुक्तन्तुभवे
9. द्बल्यंरसायनम् ◎ ज्वरहरमाश्विनंनाम घृतम्श्लो ६ ◎ विं श दा म लका न्दद्या द्विंशति ञ्च हरीतकीः विभीतकानि विंशच्च त्रायमाण
10. पलंभवेत् तथैवतिक्तरोहिण्यागुलूच्याश्चपलम्भवेत् तोयार्द्धकंसेसिद्धन्तु च तु र्भा गावशेषितम् परार्ध्यंकुडवेनै तद्घृत
11. मण्ड मधि श्रयेत् तत्रकल्कीकृतानिस्युरावपेतनवानिहपिप्पलीनांपलार्द्धञ्चत्रिवृतार्धपलन्तथा

Reverse.

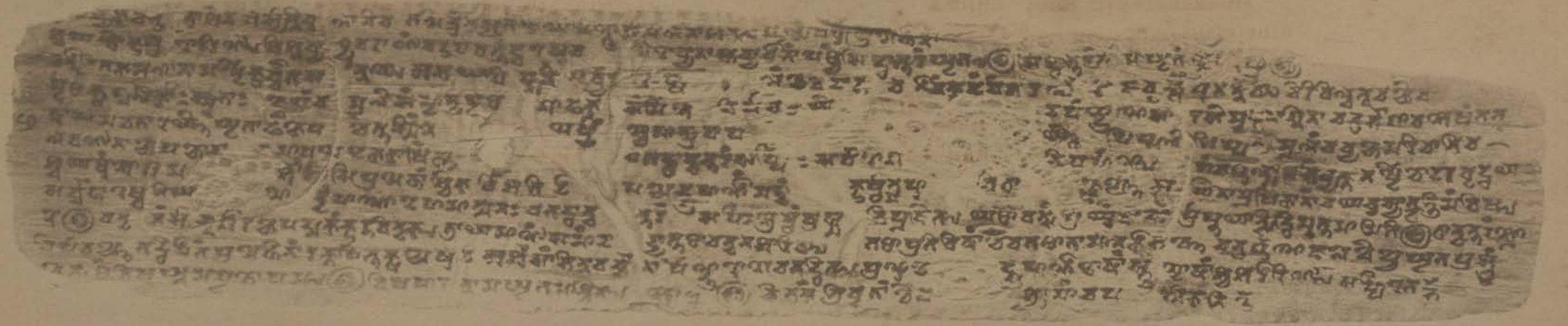
1. □□ल्यकचतुर्थांशंदश स्यान्नि चुलानिच तत्सिद्धंनिस्रुतंपेयं पाण्डुकामलनाशनम् गुल्मवर्ध्मप्रमेहीनां
2. श्वयथौकुष्ठ रोगिणाम् शिश्नव्या ध्युदराणांचउदावर्त्तज्वरेषुच वैरोध्यानाञ्चव्याधीनांपथ्यंसिद्धोत्तरंघृतम् ◎ सिद्धोत्तरंनामघृतंश्लो ५ ◎
3. दन्तीचित्रकमूलानामष्टौकुर्व्वीतस न्नखाम् अभयाविङ्गतिं गुर्व्यः ष ट्व लंदेवदारु च नींवकदंबंवरणंराजवृक्षंपुनर्न्नवाम् चिरिविल्वत्वचञ्चैव
4. पृथक्कट्वलिकाःस्मृताः द्वेपञ्च मूलेसंहृत्यपृथ गाढक संमिते विपाचये दपान्द्रोणेसारसेमृदुनाग्निना चतुर्भागावेशेषंतत्क
5. ५षायमवतारयेत् घृताढकेप चेत्तस्मिंन पेष्यां श्चेमान्प्रदाप येत् पिप्पली पिप्पलीमूलंचव्यञ्चमरिचानिच ~
6. लवणानाञ्चपञ्चाना माबपेदेककार्षिकान् एतद्धान्वन्तरंसर्प्पिः सर्वरोग निवर्हणनम् पञ्चगुल्मानभिव्यक्तानष्टौचोदरवृद्धयः
7. श्वयथुंशोषम र्शांसिप्रमेहांश्चैकविंशति दी पयेद्ग्रहणींमन्दां कुष्ठान्बहु विधा ञ्जयेत् अहीनांमूषिकानांचयच्चस्यात्कृत्रिमंविषम्
8. सर्व्वाहारेष्वनिय मो वृंहणोदेहमात्मनः एतद्धान्व न्तरं सर्पिःश्रेष्ठं ब्रह्मा भिपूजितम् यथावत्संप्रयुंजानः प्राप्नुयात्सिद्धिमुत्तमामिति ◎ धान्वन्तरंश्लो
9. ५ ◎ चन्द नंस्यादुशीरञ्चपद्मकंकुरुविन्दकम् त्रायमाणांसमांद द्यात्तथाचन्दनशारिवाम् तथाप्रतिविषांचैवतथातामलकीभवेत् चतुर्गुणेजलेवैद्योघृतप्रस्थं
10. विपाचयेत् तद्विपीतंप्रमेहीनांरक्तपित्तक्षयेषु च अर्शसांभिन्नवर्च्चानां पाण्डुरोगेचतद्धितम् प्रणुदे द्ग्रहणीदोषांस्त्वग्दोषांश्चशरीरिणाम् सर्प्पिरेतद्भ
11. वेत्पथ्यं विषघ्नममृतोपमम् ◎ विषहरन्नामघृतमाश्विनम् श्लो ५ ◎ चित्रकं त्रिवृतांचैव श्यामांचप लिकानि तु

The Bower Manuscript.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, February 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 9.

Plate XIV.

Obverse.

1. □□शच्चहरीतक्योद्रोणांर्द्धसलिलस्यच चतुर्भागावशेषन्तत्कषायमवतारयेत् ततस्तेनकषयणघृतप्रस्थविपाचये□नलकायाधकुडव त□□□□□□□□□□□□
2. □क्षीरंगर्भंदत्वाविपाचयेत् एतद्विन्दुघृतंनामनैकरोगविनाशनम् यावन्त:पिवतेविन्दूंस्तावद्वेगान्विरिच्यतेउदराणिप्लिहान्गुल्मान्कुष्ठाणिचगराणिच
3. □□गुल्मे चनारीणांगण्डमालाभग न्दरेपित्तार्शस्सूर्ध्ववातेषुरोगायेसान्निपातिका:गदि तेगरदत्तेचमधुमेहेचशस्यते ◎ विन्दुघृतन्नाम ◎ श्लो ५ ॥सुधा
4. क्षीरपलेनेहद्वेपलेसर्पिष:पचेत् कंपिल्यकपलंचैकंशाणार्धंसैन्धवस्यच तृवृताया:पलञ्चैकंकुडवोमलकीरसात् तोयकंसे नविपचेच्छनैर्मृद्वग्निनाभिषक् एतद्विन्दु
5. घृतंनाम अश्विनोनुमतंशुभम् विन्दव:पिवतेयावत्ता□द्वेगान्विरिच्यते कर्षप्रमाणन्दातव्यंजठरीसोपगुल्मयो: तथाकच्छपरोगीणांयुञ्जी□ मतिमान्भिषक् उष्णंवानुपिवे
6. त्तोयमल्पत्वात्तस्यसर्प्पिष: एषगुल्मान्सनिच यान्सशूलान्सपरिग्रहान् भिनत्त्येकप्रयोगेनवायुर्ज्जलधरानिव पञ्चगुल्मवधार्थंहिसर्पिरेतत्प्रवर्त्तितम्
7. सर्व्वासुरवधार्थाययथावज्रंस्वयंभुवा एतद्वि न्दुघृतंप्रोक्तंसिद्धंसिद्धानुमानितमिति◎ विन्दुघृत माश्विनम् श्लो ८◎ आजंपय: शृंगवेरंवचाशिग्रुर्हरीतकी
8. पिप्पल्योमरिचंपाठासैन्धवन्दशमंघृतम् शृंगवेरा□□ोभा गालवणांता: पलीनका: चतुर्गुणेनपयसाघृतप्रस्थंविपाचयेत् अस्योपयोगाद्विन्येतस्मृतिं मेधांच
9. मानव:जडगद्गदमूकत्वंपानादेवास्यशाम्यतीति◎सारस्वतंघृतंश्लो ३ द्वितीयोध्याय:◎ बलातैलंप्रवक्ष्यामिवातरोग निबर्हणम् आत्रेयानुमतंसिद्धं बन्ध्यानांगर्भदंशुभम्
10. □□या:खलुमूलानांशुष्कंपलशतं □□□□□ा: पञ्चविंशच्चरास्नादशपलंभवेत् प्रक्षाल्यजर्जरी कृत्वापचेद्दिव्येनवारिणा जलाढकशतेसिद्धमा ढकंचावशे
11. □येत् कषायेण□□□□□□□□□□□ चयेत् दधिमस्तुचशु क्तञ्चतथैवेक्षुरसोभवेत् अजक्षीरार्द्धभागञ्चशनैर्मृद्व□नापचेत्

Reverse.

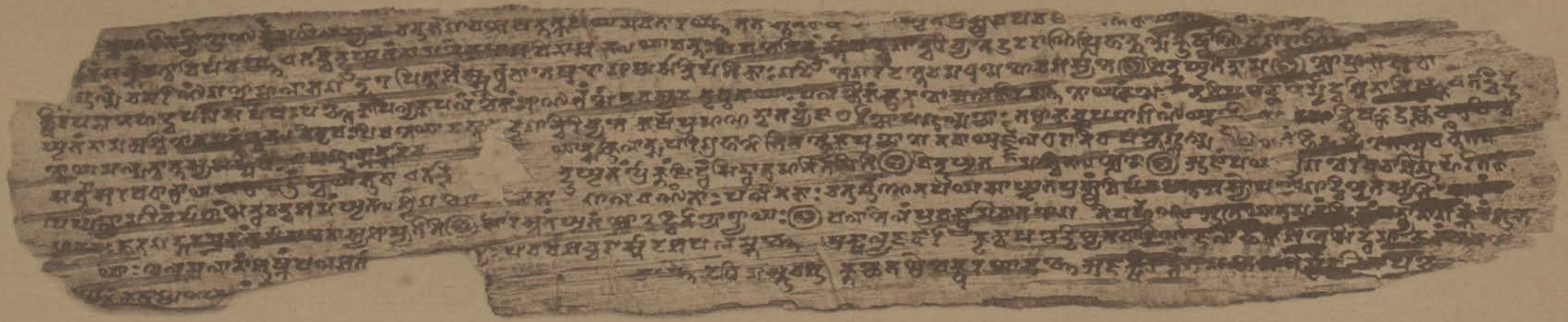
1. □□□□□□□□□न□ □□□□□येत् बलातिबलयोर्मूलं सरलंदेवदारुच मुस्तंमधुकमंजिष्ठातगरंपद्मकागुरुम् हरे□□□□
2. □खंकेसरंसुरसंषडीम् सु□□□□□□ र्णीञ्जीवकर्ष भकावुभौ जानीयात्तद्यदासिद्धमथैनमवतारयेत् पत्रकल्कंचभिषज:प्रदद्याद
3. वतारिते तत्प्रसन्नंपरिस्राव्यनिदध्याद्भाजनेशुचौतत: प्रयुंज्यान्मतिमान्यथाव्याधियथबलम् प्रयोज्यमेतदभ्यंगेनस्त:पानानुवासने आहारेकर्णयोश्चैववस्तिषू
4. त्तरवस्तिषु क्षयोवायदिवाकास:श्वासोवायदिवाज्वर: मूर्च्छावायदिवाच्छर्द्दिर्द्दौर्बल्यंभिन्नवर्णताश्वयथुंशुक्रदोषांश्चगुल्मंवाप्यथवाप्लिहम्वर्ध्मानिग्रहणीदोषंशोषशोर्षो
5. भितापिताम् अपस्मारंधनुष्कंभंतैलमेतच्चिकित्सति त्वग्गताश्चैव ये वातायेचमज्जानमाश्रिता: सिरागता:स्नायुगतास्तथासर्व्वगताश्चयेसर्व्वाञ्छमयतेवातानितिनास्त्व
6. त्रसंशय: ऋतुकालेचनारीणांशिर: स्नातासु दापयेत् बन्ध्यापिलभतेगर्भंप्रयोगेनसमाचरन् वर्णभेदप्रशमनमलक्ष्मीशमनंशिवम् बलातैलंभिषग्दद्या
7. द्बलेन्द्रियविवर्द्धनमिति◎ बलातैलं श्लो ५ ५ ◎ बलाशतकषायेणतैलस्यार्द्धाढकंपचेत् कल्कैर्मधुकमांजिष्ठाचन्दनोत्पलपद्मकै:गन्धैश्चजीवनीयैश्चदुग्धद्वि
8. द्रोणसाधितम् बलातैलन्नरेन्द्रार्हमेतद्वातविकारनुत् कल्पेनानेनरास्नायागुदूच्यामधुकस्यच स्वनामाख्यंपचेत्तैलंतद्वत्सहचरस्यच ◎ बलातैलंश्लो ८ पा ८ ◎ शतं
9. सुतुलितंकुर्याद्बलामूलस्यपण्डित:साधयेच्चज्जलद्रोणेचतुर्भागावशेषितम् पलानिदशचान्यानिबलायादुग्धपेषिमम् लुचितानांतिलानान्तुकुर्यात्तैलाढकद्वयम् चतु
10. □णेनपयस:पचेन्मृद्वग्निनातुतम् अनेनविधिनातैलंदशकृ त्वोविपाचयेत् सिद्धमेतद्बलातैलंनैकरोगविनाशनम् पानाभ्यंगेभोजनेचनास्येवस्तौचशा स्यते
11. □□□ाधिषुसर्व्वेषुरक्तपित्ताश्रयेषुच व्यापन्नानांचयोनीनांनृणां नष्टेचरेतसि तालुशोषंतृषांदाहंपार्श्वशूलमसद्रज:शोषंक्षयमथोन्मादंवैसर्पं□□□□□

The Bower Manuscript.

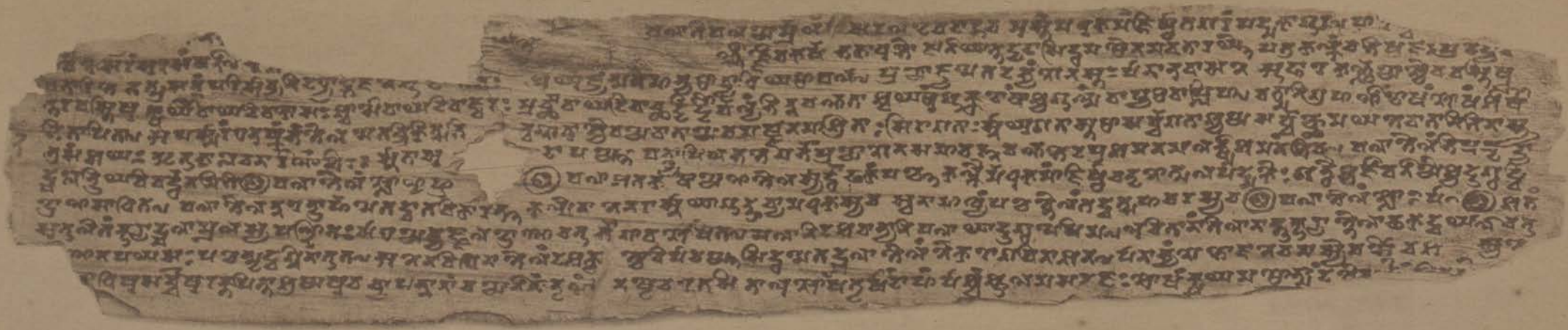
Part II. Leaf 9.

Plate XIV

Obverse.



Reverse.



ORIGINAL SIZE

Photo-etching

Survey of India Offices, Calcutta, July 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 10.

Plate XV.

Obverse.

1. □□र्वृद्धिकरंबल्यंकासश्वासविनाशनम् सर्व्वरोगहरंचैतद्बलातैलप्रयोजयेदिति◎बलातैलंश्लो गु ◎ सत्यवागश्विनौदेवौभिषजौदेवपूजतौ□□□परमे
2. □□तैलंपुष्टिविवर्द्धनम् सर्व्वव्याधिप्रशमनंराजार्हममृतोपमम् अमृतन्नाम विख्यातंतैलंवलकरंनृणाम् सुभूमौमधुकंजातमुद्धरेत्कृतमङ्गल: पुष्येण
3. □यतो विप्रान्स्वस्तिवाच्यसमासत:ग्राहयेत्स्वरसंतस्यचतुष्पात्रंविचक्षण: प्रपौण्डरीकममृतांविसग्रन्थींशतावरीम् शृंगाटकान्यामलकानुदुम्बरकशेरुका:
4. क्षरिणांचैवव्र क्षाणांत्वचानिस्यु:पृथक्पृथक् कुशकाशेक्षुमूलानिशरवीरणयोस्तथा गुन्दानांनडिकानांच मूलंक्रोञ्चानदानिच वदरीञ्चविदारीञ्चवेतसं
5. साडुरूषकम् निम्बशाल्मलिखर्जूरनाडिकेरप्रियं□व: पटोलंकुटजंद्राक्षांसमृणालंचचन्दनम् ककुभंचाश्वकर्णञ्चलामज्जकधनञ्जयौकषायम धुराणांच
6. शी तान्यपिच लाभत:भागांश्चतुष्पलान्कृ त्वाद्विद्रोणेपांविपाचयेत् रसेष्टभागशेषेतुक ल्कैरेभिर्विपाचयेत् बलांनागबलांजीवा
7. मात्मगुप्तांकशेरुकाम् नतंरसंचस्पृक्कांचसूक्ष्मेलां त्वचमेवच जीवकर्षभकौमेदौमधुकंनीलमुत्पलम् कुङ्कुमंवर्णकरणमगुरुंपत्रमेवच
8. विदारींक्षीरकाकोलींवीरामपिचशारिवाम् शताव रींप्रियंगुंचगुडूचींपद्मकेसरम् लामज्जकंचन्दनानिराजादनफ लानिच मुक्ताविद्रुमशंखानांचन्द्रकांतेन्द्र
9. नीलयो:स्फटिकंरजतंहेमंमणिमौक्तिकमेवच यष्टीमधुकमांजिष्ठामंशुमत्य:पलोन्मितान् श्लक्ष्णपिष्टानिमान्कृत्वाशनैर्मृद्वग्निनापचेत् तैलपात्राणिचत्वारितैला
10. □□गुणंपय:पयोर्धभागेनभिषक्प्रदद्यादाम्लकांचिकम् शतशोथविपक्तव्यंसहस्रगुणमेववा सम्यक्सिद्ध स्यचाप्यस्य एतद्भवतिलक्षणम् आलोड्यतेकरेणैव
11. □□□लउपस्थिते स्वस्तिवाच्यद्विजातींस्तुप्रयत:कृतमंगल: प्रयोज येत्तैलमिदममृतंदेवपूजितम् वस्त्यास्थापनपानैश्चनास्यैरभ्यंजनैस्तथा

Reverse.

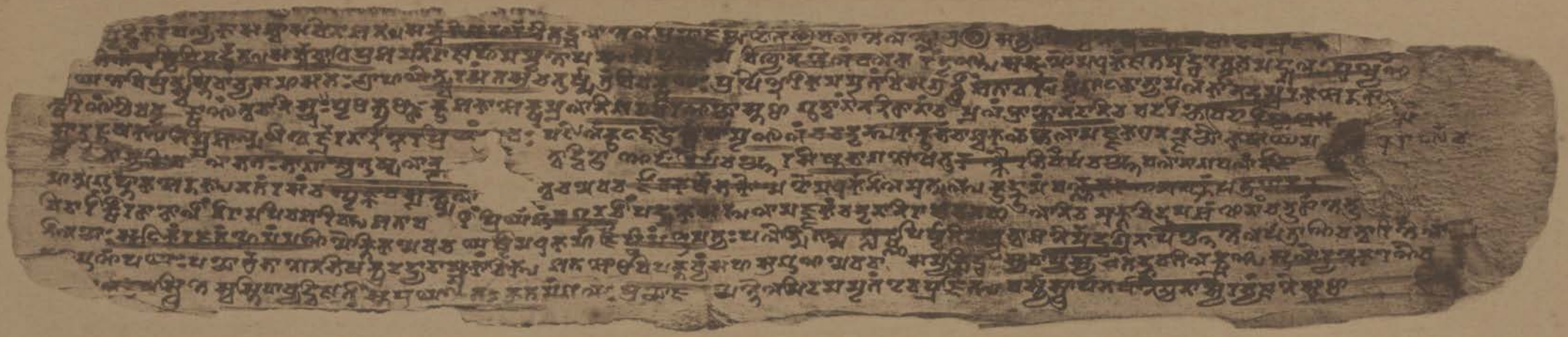
1. □□□□प्रशमनमन्द्रयाणाबलावहम् दा□तृष्णपरीतानांश्रेष्ठमभ्यंजनंशिवम् वृद्धानांबालजनन बालानामगवर्धनम् कान्तत्वस्त्रषुसौभाग्यप्रजाश्चबहुवि
2. स्तरा:स्त्रियश्चगर्भंगृह्णन्तिप्रयोगादमृतस्यहिअशीतिंवातजान्रोगान्रक्तजान्पित्तजांस्तथाश्लेष्मिकान्सन्निपातोत्थान्सर्वानेवचिकित्सतिसुपर्णचक्षुर्नास्येनतथाभ्यंगाद
3. जायते पाप्महरमलक्ष्मीघ्नंश्रीमेवाभिविवर्द्धनम् अस्यप्रयोगात्तैलस्यमहर्षिश्च्यवन:किल पुनर्युवत्वमापन्नोजरारोगविवर्जित: आयुष्कामश्चभगवान्
4. मार्क्कण्डेयोमहानृषि:तैलमेतत्प्रयुंजानोदीर्घमायुरवाप्तवानिति ◎ अमृ ततैलंनामश्लो θ ϟ◎निष्पत्राणांमृदूनाञ्चमूलकानांरसाढकम् दध्यम्ल
5. कांचिकानांचपयसश्चाढकाढकम् तैलाढकसमायुक्तंविपचेन्मृदुनाग्निना रास्नांबलांगोक्षुरकंसैन्धवंशिग्रुकंवचाम् चित्रकंशृंगवेरञ्चपिप्पल्योगजपिप्पली
6. भल्लातकंप्रतिविषांगर्भेनानेनपाचयेत् तैल मेतत्प्रशंसन्तिमूलकानांहितंनृ णाम् ऊरूष्कंभेकटिग्राहेगृध्रस्यामपतन्त्रके वन्ध्याचलभते
7. गर्भंपाप्मानञ्चापकर्षति वर्ध्मकुण्डलपर्व्व ञ्चस्तम्भनंस्रंसनंतथा पानंमूलकतैलस्यरोगानेतान्नियच्छति प्रभिन्नमिवमां तगम
8. ङ्कुश:कुशलोद्यतइति ◎ मूलकतैलंश्लो ५ ◎ दध्यारनालमाषोदकेक्षुरसमूलकरसानाम् तैलवदरोदका नांप्रस्थान्प्र त्येकशोदद्यात्
9. ~ रास्नाबलाश्वगन्धांमधुकंसमहौषधंससुरदारुम् स्योनाकसप्तमानांभागान्प्र त्येकशोदद्यात् एतत्तदमृतकल्पंगवांपुरीषाग्निनाशनै:साद्यम् अप
10. हत्य सन्निधेयंयथानुकूलंतथा सेव्यम् एतद्भोज्यंप्राहुर्न्नस्त:कार्यञ्चवस्तिषुचदेयम् दोषोदरेषुदेयंशाखावातेषुचाभ्यङ्गम् गृध्रस्य वातगुल्मे
11. □□दोषेप्यधोगतेवाते एतच्छूलेपथ्यंप्लि हेपिचैतद्विधेवोक्तम्रसा यनंवाङ्बलिनाप्रणीतंनाम्नात्विदंमूलकतैलमाहु: पुंसाञ्चदुष्टेन्द्रियपीडितानाम्

The Bower Manuscript.

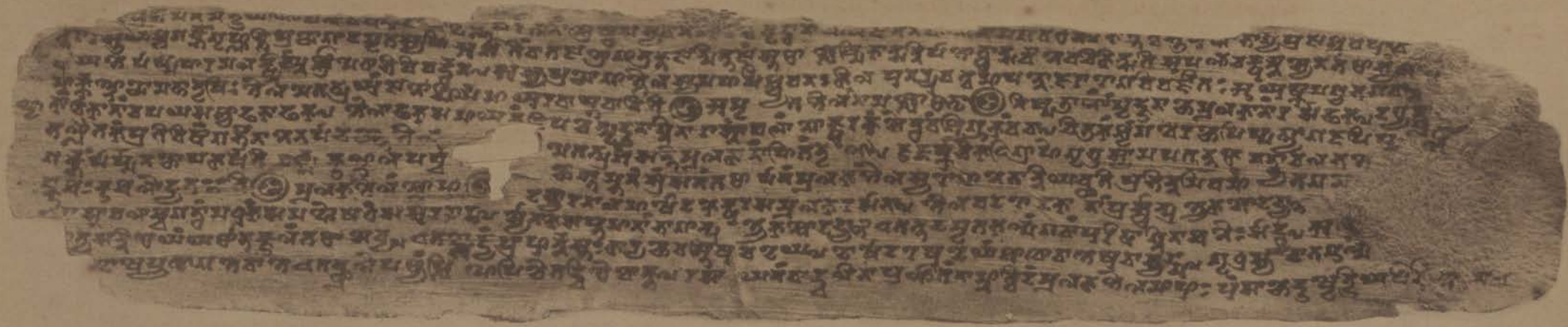
Part II, Leaf 10

Plate XV.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching

Survey of India Offices, Calcutta, July 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf II.

Plate XVI.

Obverse.

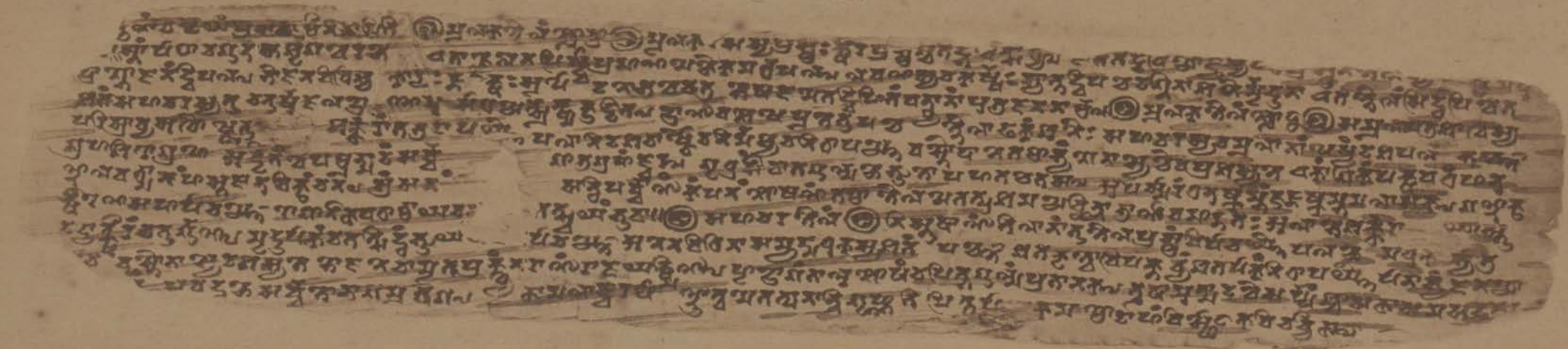
1. स्त्रणांचदेयंप्रसवार्थिनीनामिति ◎ मूलकतैलंश्लो ५ ◎ मूलकरसस्यप्रस्थःक्षीरप्रस्थश्चतद्भवेत्साध्यम् जाततद्दधियोज्यस्यदथप्रस्थनतैलस्य□ष्टमधु
2. □रास्नांपाठाचगुडञ्च शृंगवेरञ्च एताञ्जलेनपिष्ट्वाप्रमाणमेकैकमर्धपलम् लवणस्य च कर्ष्षःस्यात्तद्विपचेदग्निना शनैर्मृदुना एतत्तैलंसिद्धंपिवेत
3. प्राग्भोजनंद्विपलम् भोजनविधिश्च कार्यः रू क्षःसूपो दनोभवेदत्र भेषजमेतद्विहितंबन्ध्यानांपुत्रजननार्थम् ◎ मूलकतैलंश्लो५ ◎ समूलपत्रशाखस्य
4. शतंसहचरस्यतु चतुर्षुजलद्रो णेषु साधयेत्सूक्ष्मकुट्टितम् द्रोणावषेशेपूतेतु पचे त्तैलाढकंशनैः सहचरस्यचमूलानांपेष्यं दशपलं भवेत्
5. परिस्राव्यसुखोष्णेतु शर्क्करांतत्रदापयेत् पलानिदशचाष्टौचनिर्मथ्यचनिधापयेत् वस्तौपानेतथाभ्यंगेनास्येचैव प्रशस्यते एकांगिकंपक्षबधंहनु
6. ग्रहशिरोग्रहे अर्द्दितं वेपथून्मादंसर्व्व गात्रग्रहंज्वरम् गृध्रसींवातगुल्मञ्चभूतोपहतचेतसम् अपस्मारंधनुष्कम्भंऊरूष्कम्भमलासकम् गण्डकु
7. ण्डलवर्ध्मानंहस्तजानुविकुंचनम् स्रंसनं सन्धिपर्व्वाणांकंपनंशोषणंतथा तैलमेतत्प्रशमयेच्छित्वाभ्राणीवमारुतः अलाभे शर्क्करा यास्तु
8. क्षीरेणसहपाचयेत् रोगानीकबधार्थायसु□□तत्स्वयंभुवा ॥◎ सहचरतैलं ◎ निस्तुषाणांतिलानांतुतैलप्रस्थंविपाचयेत् पलञ्च मधुकस्यात्र
9. दद्यात्क्षीरंचतुर्गुणम् मृदुपाकंचतत्सिद्धंभूय□□□पाचयेत् अनेनविधिनासम्यङ्मधुकस्यशतं पचेत् शतकृत्वोविपक्तव्यं शतपाकंनिधापयेत् पानाभ्यंजनयो
10. □व वस्तौनास्येच शस्यते भोजनेचामृतप्रक्ख्यंनराणांराजयक्ष्मिणां हृद्रोगंतालुशोषंचपित्तगुल्मंप्रतानकम् तृषामुन्मादवैसर्प्पश्वासकासमसद्रजः
11. □□□□पवद्धञ्चसर्व्वतोभागमूर्ध्वगम् कामलाज्वरपा ण्डुत्वमेतत्पानान्निगृह्णति पित्तपा कमथोदाहंविस्फोटकविचर्च्चिकाम्

Reverse.

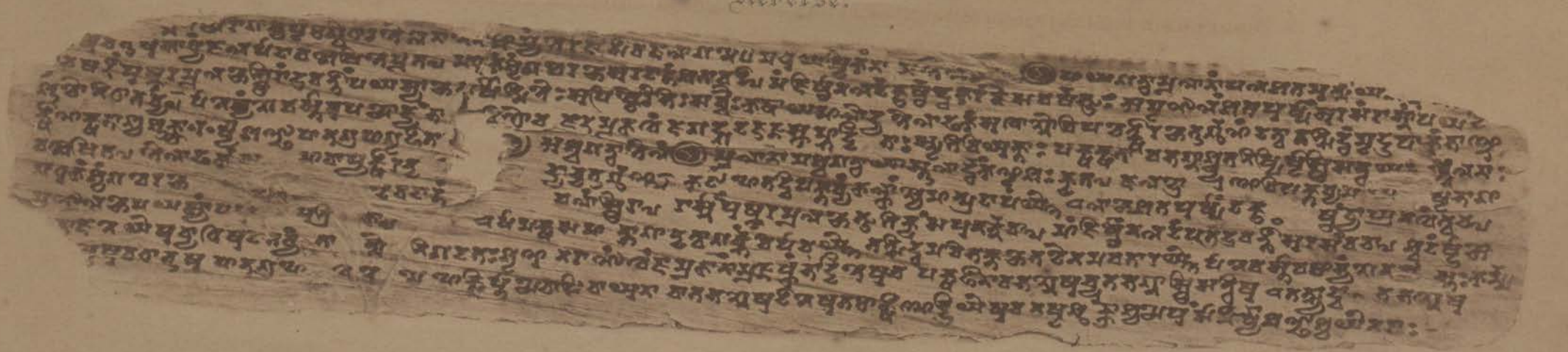
1. □□□□□□□□येरोगाश्चपृथग्विधाःतैलेनानेनशाम्यंतेरजांसीवजलागमे ॥ मधुयष्टिकंनाम तैलम् ◎ हयगन्धामूलानांपलशतमुन्मीयभ□□□□
2. □□षुचतुषुसाध्यंजलपादावशेषितेपूतम् मधुकंशृंगवेरञ्चसुरदारुंशतावरीम् मंजिष्ठानलदंकुष्ठंद्वेकरंजेसवर्षभूः अमृणालंशतापुष्पांसुरसंरास्नांपय
3. □चषडीं पुष्करमूलञ्चस्थिरांद्रवन्तींपयस्याञ्चकर्षोन्मितैः सुपिष्टैरेभिःसर्व्वैःकषायमालोड्यतैलाढकंसुखाग्नौविपचेत्क्षीरञ्चतुर्गुणंदत्वातत्सिद्धंमृदुपाकंभाण्डे
4. शुचौनिधातव्यम् पानेभ्यंगेवस्तावुपयोज्यंभा□□विधौच जडमूकखंजगद्गदऊरूस्कम्भार्द्दि ताःस्मृतिवियुक्ताः पक्षक्षता वभग्नाश्च्युतनिष्पिष्टास्थिसन्धयः स्खलनाः
5. क्षीणक्षताश्चशुक्का ईर्ष्याशण्ढाहनुग्रहगृहीता ◎ अश्वगन्धातैलं◎ मूलानामश्वगन्धायास्तुलार्द्धंकण्डशःकृतम् जलद्रो णेविपक्तव्यम ष्टभागा
6. वशेषितम् तैलाढकंस मावाप्यक्षीरन्द द्याच्चतुर्गुणम् कटाहेतद्विपक्तव्यंकल्कांश्चेमान्प्रदापयेत् एलाञ्चशतपुष्पांचकु ष्ठंव्याघ्रनखंत्वचम्
7. मधुकंशृंगवेरञ्च देवदारुं बलां स्थिराम् रास्नांपुष्करमूलञ्चभूतिक्यंसपुनर्न्नवाम् मांजिष्ठांनलदं पत्रंद्रवन्तींसुरसंवचाम् श्वदंष्ट्राञ्च
8. मृणालञ्चपयस्यांबहु पुत्रि काम् एषामक्षसमान्भागान्दत्वागर्भंविपाचयेत् तत्सिद्धमविभक्तञ्चतदैनमवतारयेत् पानेवस्तावथाभ्यंगेनस्तःकर्म्म
9. □भोजने येषुव्याधिषुदातव्यं ता न्मे निगदतःशृणु नराणांखंजमूकानामूरूष्कंभार्द्दितेषुच पक्षहीनावभग्नेषुच्युतभग्नास्थिसन्धिषु एतत्स्याद्वा~तभग्नेषु
10. □□ष्टेषुचधातुषु हनुग्रहे खडे मेहेक्षिप्तायेचापिवायुना वातभग्नेषु दीनेषुतथाक्षीणेन्द्रियेषुच नष्टशु क्काश्चयेपुंसामीर्ष्याशण्ढाश्चयेनराः~

The Bower Manuscript.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, August 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 12.

Plate XVII.

Obverse.

1. □□पहतचित्ताश्चससृष्ट□□तनच विषमज्वरेरक्तगुल्मे विद्रधीगृध्रसषुच प्लिहोदरेवातगुल्मेतथा□□□□□□व्यापन्नयोनययाश्च□□□□□□□□
2. □श्वगर्भंन गृह्णन्तिफलकालउपस्थिते स्थित सूतीतथाब न्ध्यायोनीदुष्टाश्चयोषित:व्यक्तंबन्ध्यालभेद्गर्भमृतुस्नातानसंशय: ऋतुकाल□□□णासद्य: स्न
3. तसुदापयेत् बलवर्णकरंह्येतन्मेधाजन नमुत्तमम् स्मृति संजननंचैतद्बृंहणीयंम हागुणम् हंतारंसर्व्वरोगाणांबालानाञ्च विवर्द्धनम् चतुर्व्विधंप्र
4. योक्तव्यंभैषज्यममृतोपममिति◎ अश्वगन्धातैलंश्लो ५ ६ पा ◎ अथ तै लंप्रवक्ष्यामिश्वदंष्ट्रावातनिर्ज्जयम् विधिवद्येनकल्पेननराणांतच्छृणुष्वमे नभश्चैव
5. नभस्यश्चद्वौमासावृतुसत्तमौ यत्रद्रव्याणिजायंतेविविधा नि महीतले अभिवृद्धानिवृष्टा निपर्ज्जन्येकालवर्षिणि मेदिन्यांजातसस्यायामौ षधानिततोद्धरेत्
6. अपुष्पफलवत्काले अरोगंक्षेत्रजंशुभम् तत्समुद्धृत्यकल्याणेमुहूर्त्तेदिवसेशुभे चौक्षेचौक्षंसमादायक्षोदयित्वाउलूखले ततोरसंपटे स्राव्य
7. प्रमाणेनाढकंमितम् तैलप्रसृष्टदात□ क्षीरन्दद्या च्चतुर्गुणम् गुडस्यचपलान्यष्टौशृंगवेरपलानिषट् तत्सिद्धंस्थापयेत्पात्रेशुचौचौक्षेसुनिर्म्मले
8. तस्यमात्रांपिवेत्काले क्षीरंच□□□□□□□□□□गुडंखादेच्छृङ्गवेरसमन्वितम् जीर्णस्नेहश्चभुञ्जीतषष्टिकंपयसोदनम् यांस्तुप्रशमयेद्रोगांस्तान्मेनिगदत:
9. शृणु उदीर्णं□□□□□□□□□□□□□□म् एत द्वातप्रसक्तानान्तैलंपरम पूजितम् अजितंनाममर्त्त्यानामारोग्यबलवर्द्धनम् एतत्सर्व्वगतंवायु
10. □□□□□□□□□□□□□□□ श्चापि चरमाणान्समुद्धरेत् वेपनं कम्पनञ्चैव गृध्रसीनां तथैव च भगन्दरे
11. कुष्ठगुल्मे अपस्मारिणमेव च एतद्योनीविकाराणां युवतीनां तथैव

Reverse.

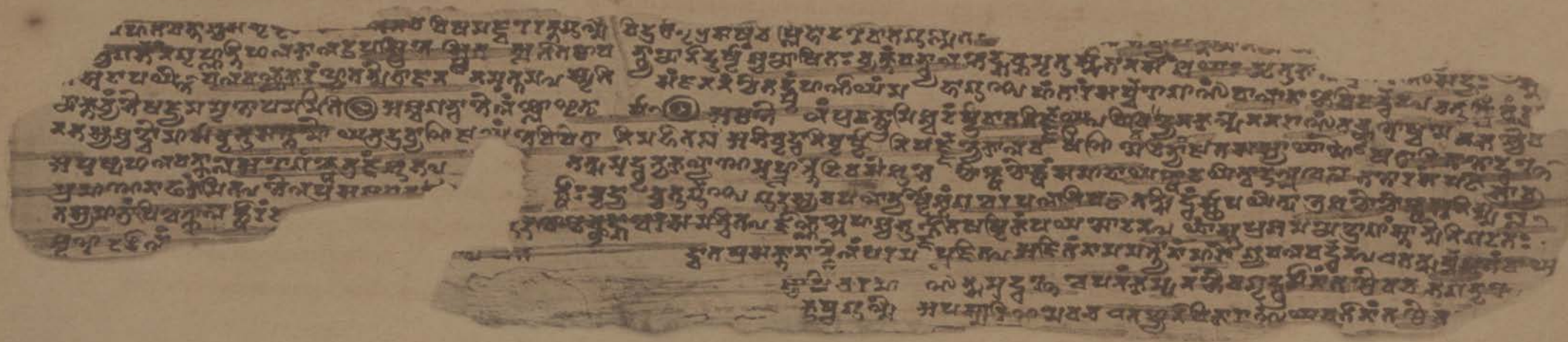
1. □□□□□□□□□□□□□□□सुरानिति ◎ श्वदंष्ट्रातैलंश्लो ५ ८ ◎ आमलकरसद्विगुणंतैलंकुडवोन्मितंविपक्तव्यम् भागा□□□□□
2. □□□□□□□□□□□□□□□□पु ण्ड रीकंनवाननीलोत्पलानिपिप्पल्य:चन्दनमितितत्तैलंसदांगुलिभ्यांन
3. स्ततोदद्यत्□□□□□□□□□□□□□शीर्ष्णसंभवंहंति वृद्धमपिकालशिरसंकुरुतेसंवत्सरादूर्ध्वम्◎ नस्त:कर्म्मतैलंशीर्षामयहरम् ◎ जीवन्तींमधुकं
4. मेदांपिप्पलींमदनंवच□□□□□□□□□□□□पुष्पांशतावरीम् पिष्ट्वाक्षीरेजलेसर्प्पिस्तैलञ्चविपचेत्सह अनुवासनिकं स्नेहमेतद्विद्याज्ज्वरापहम् शुद्धिमार्ग्गे
5. ५ हृतेदोषेविप्रसन्नेषुधातुषु□□□□□□ ध्वङ्ग:सद्योभव तिविज्वरइति ◎ ज्वरहरमनुवासनंनामतैलंश्लो ८ ◎पिप्पल्योम धुकंविल्वंशताह्वामदनं
6. ८ वचाम्कुष्ठंष डींपुष्कराह्वांचित्रकंदेवदा रुचपिष्ट्वातैलंविपक्तव्यंपयसाद्विगुणेनतु अर्शसांमूढवातानांतच्छ्रेष्ठमनुवासनम् गुदनि:सर णंशू
7. लंमूत्रकृच्छ्रंप्रवाहिकाम् कट्यूरुपृष्ठिदौर्ब ल्य मा नाहंवंक्षणाश्रयम् पिच्छास्रावंगुदेशोथंवातवर्च्चोविनिग्रहम् उत्थानंबहुशोयच्चजयेत्तच्चानुवा
8. सनम्◎ अनुवासनंतैलम् श्लो ५ ◎ पंचप्रस्थामूलकर सस्यदध्नश्चकारयेच्चतुर:शुक्तस्यत्रय:कुडवास्तैलस्यतथात्रयश्चस्यु: चत्वारिसैन्धवपलान्यष्ट
9. □नश्चा र्द्रशृंगवेरस्य आर्द्रालाभेशुष्कंकर्त्तव्यंषोडशपलं स्यात् गृध्रसीमेतच्छमयेदूरुष्कम्भञ्चखल्लिवातांश्चसर्व्वांश्चकटीरोगन्पानात्तान्वातरोगांश्चेति◎
10. □□हरंनामतैलंश्लो३◎ *मधुकंप्रपौण्डरीकंवृहती सैन्धवमाढकीप्रसूतम् विल्वश्चशलाटूनिहरे हरिद्रेपिप्पल्योदशमंचदे□□□□□□□क्वसमै
11. □ी

The Bower Manuscript.

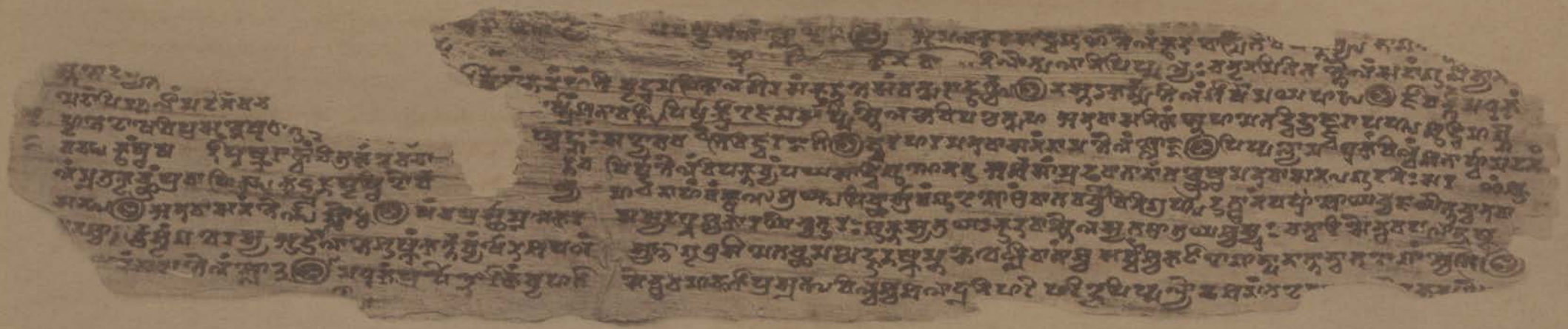
Part II. Leaf 12.

Plate XVII.

Obverse.



Reverse.



ORIGINAL SIZE

Photo-etching

Survey of India Office, Calcutta, August 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 13.

Plate XVIII.

Obverse.

1. □□□ष्ट:प्रस्थधपयसाचतुर्गुणे□तलस्यशनैर्व्विपू यसिद्धनस्त:कर्म्मणिचोद्यतेनदे□म् ए□□□□□□त□ड□व्यङ्गमुखस्य□दध्यात्सव्व□□□□□
2. □□त्याहुराचार्या:◎ नस्त:कर्म्मणितैलंवलीपलितशिरोरो गविनाशनम् श्लो ९ ◎ आमलकरसप्रस्थ:प्रस्थ:स्याच्छातकुम्भस्यभृङ्गरज स्यप्रस्थ:प्रस्थस्तै
3. लस्यदातव्य: एतांश्चतुर:प्रस्थान्विपाचयेदायसेनवेभाण्डे तत्प्रियकसालसारस्यसमुद्गेस्थापयेन्मासम् एतद्गोश्वखराणामुष्ट्राणांश्वेतपक्षिणांचैव श्वेतत्वं
4. नाशयतिहिवलीपलितनाशनंतैलम् ◎ वलीपलितनाशनंतैलं ◎ फणिज्झकंसक्षवकंनादेयंनवमालिकाम् सौवर्च्चलंवचाहिङ्गुं समभागानिकारयेत् अक्षमात्रै:
5. पचेदेभिस्तैलप्रस्थंसुखाग्निना सस्यिकामूत्रभागेनवसुक्षीरेचतुर्गुणेततोस्यनस्ततोदद्याद्गण्डमालाविनाशनम् ⊙ कृष्णसर्प्पंमृतंगृ ह्यसन्निधायनवेघटे अवलि
6. प्यसमृद्धेग्नौवान्त र्द्दाहंविपाचयेत् तैलमि श्रेणतेनास्यगण्डमालांप्रलेपयेत् सप्तरात्रप्रलेपाद्धि गण्डमालाशमंप्रजेत् ◎ गण्डमालायोगवर:
7. नावनीतकेसिद्धसङ्कर्षेतैलपाकस्तृतीयोद्धाय: ◎ अत:परंप्रकीर्णकयोगान्वक्ष्याम:॥भृष्टान्भृष्टान्स्तिलान्सम्यक्क्षीरेनिर्व्वाप्यपीषयेत् वातरक्तप्रदेहस्तैस्तिलै
8. र्व्वा मधुकाश्रितै: शस्त:प्रलेप: सघृ तै श्छगलीक्षीरगोधुमै: वातर क्तहरंज्ञेयंप्रधानमिदमौषधम् ◎ वातशोणितप्रशमनंयोगद्वयम् श्लो २ ◎
9. सर्पिस्तैलंगुडंशुक्तंपञ्चमं विश्वभेषजम् पीतमेतद्भवेत्सद्यस्तर्प्पणंत्रिकशूलनुत् ॥ चित्रकंपिप्पलीमूलंवचाकटुकरोहिणी पाठावत्सकवीजञ्चहरीतक्योमहौष
10. □म् एतदामसमुत्थानमतीसारं सवेदनम् कफात्मकंसपित्तञ्चपुरीषञ्चाशुवन्धति ९ हरीतकीत्रिकटुकंहिंगुसौवर्च्चलंतथा तथाह्यतिविषाञ्चैवपाययेदु
11. □□□णा एत दामसमुत्थानमतीसारंसवेदनम् स्थापयत्यतिसंवृद्धं वेलेववरुणालयम् ९ हरीतकींप्रतिविषांहिंगुसौवर्च्चलंवचाम् सैन्धवंचेति।

Reverse.

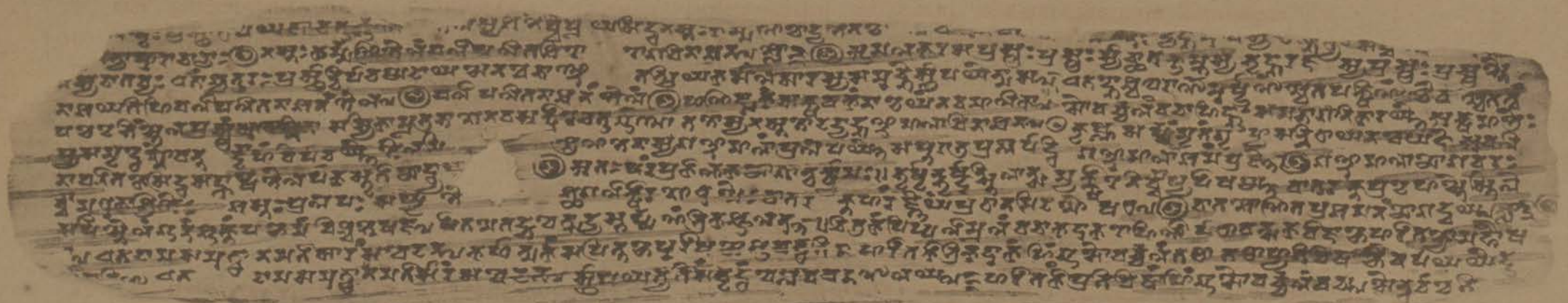
1. □□□□□ येदुष्णवारिणा अमाति□□□□□□□□□□□कित्सकै: युक्तिरथोप्रयोक्तव्योवैद्येनार्थयशोर्थिना◎ आमातिसारयोगा: ५ श्लो गु ◎
2. □म्ब्वाम्रास्थतथारोद्ध्रं दाडिमस्यत्वचंतथा रसांजनमनन्ताचसूक्ष्मेलापद्मकेसरम् माक्षीकभागसंयुक्तंमहासाङ्ग्राहिकंमतम्◎ रसांजनाञ्जनावन्धाशैलेभामुस्तकट्फल
3. जम्ब्वाम्रास्थितथा विल्वंयाशवत्सकशल्मलान् धातक्यतिविषालोध्रंफलीन्मेचीकगैरिका:सतण्डुलंगुडक्षौद्रंमहासांग्राहिकं पिवेत् पिवेत्त्रपुसवीजंवारसां□
4. नस मायुतम् ॥ त्वग्दाडिमाद्वत्सकाच्चपिवेद्वातक्तसंयुताम् योगद्वयमतीसारेमहासांग्राहिकं स्मृतम् ॥ विघुष्टशब्दौश्रीमंतावश्विनौभिषजांवरौयोगंलोहितपि
5. ५त्तीनामर्शसांज्वरितेषुचवासवायोचतु:श्रेष्ठंय दुक्तंब्रह्मणा पुरा चन्दनंनलदंरोद्ध्रमुशीरंपद्मकेसरम् नागपुष्पञ्चविल्वञ्चभद्रमुस्ताथशर्क्कराम् हिरिवेरञ्च
6. पाठांचकुटज स्यफलंत्वचम् शृंगवेरंसाति विषांधातकींसरसांजनाम् आम्रास्थिजम्बुसारास्थितथा मोचरसंभवेत् नीलोत्पलंसमंगांचसूक्ष्मेलां दाडिमत्वचम्
7. चतुर्व्विंशतिचैतानिसमभागानिकारयेत् तण्डुलोदकसंयुक्तंक्षौद्रेणसह पाययेत् हितंलोहितपित्तीनामर्शसांज्वरितेषुचमू र्च्छातमोपसृ
8. ३ ष्टानांतृषार्त्तानाञ्चदापयेत् अतीसारञ्चच्छर्द्दिञ्चस्त्रीणाचरजनिग्रहम् अश्विभ्यानुमतोयोगोरक्तपित्तनिवारण:प्रच्युतानाञ्च गर्भाणांस्थापनंपरमुच्यते ◎ रक्तपित्तिना
9. माश्विनोयोग:श्लो ५९ ◎ दधिसर्पिश्चतैलञ्चशृंगवेरंसफाणितम् क्षौद्रंकर्क्कन्धुचूर्णंचसर्व्वमामथ्यपाययेत् एषनिर्व्वाहिकायोग:प्रसह्यविनिवर्त्तयेत्
10. □□ाकुंजोपमंरुद्धंनदीवेगमिवानिल: ॥ वदरीपत्रकल्कंवा प्यभयारोध्रयोस्तथा कपित्थरससंयुक्तंसक्षौद्रंदधिनापिवेत् प्रवाहिकावेदनयाभिभूत:
11. □□ □□□ाढकिमूलसिद्धम् पूतेघृतेधूप्यपुन:प चेतसवेदनांसंशमयत्युदीर्णाम् प्रवाहिकायां त्रपुसस्यवीजंपिष्टंपिवे□ ण्डुलधान्य□□

The Bower Manuscript.

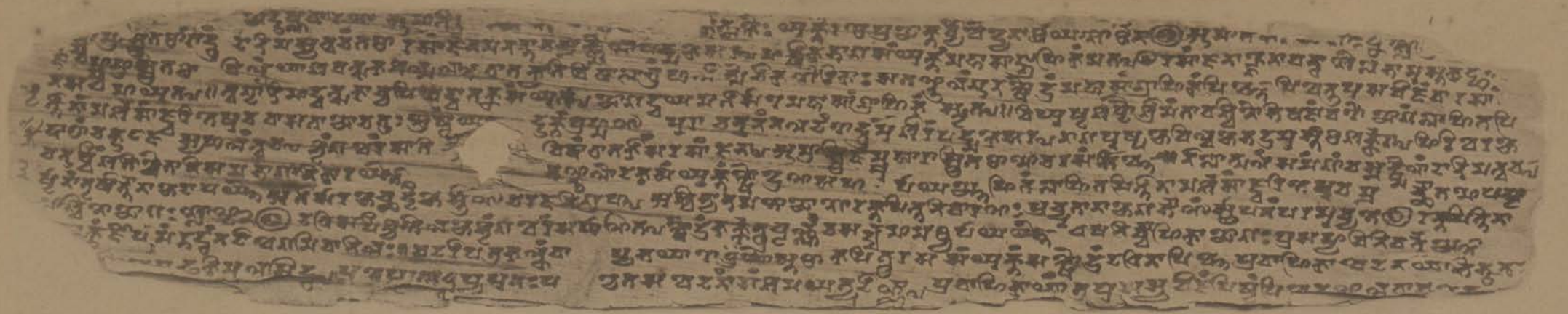
Part II, Leaf 13.

Plate XVIII.

Obverse.



Reverse.



ORIGINAL SIZE.

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Survey of India Office, Calcutta, August 1893.

THE BOWER MANUSCRIPT.

PART II.—PLATES VI TO XXXIV.

B.—TRANSLATION.

First Leaf: Obverse.

(INTRODUCTION.)

Salutation to the Tathâgatas!

(Verses 1—10.) I will compile a standard manual by the name of NÂVANÎTAKA[1] containing the foremost formulas of the Maharshis made up by them of old. (2) Whatever is beneficial to men and women afflicted with various diseases, whatever is also beneficial to children, that will all be declared in this book. (3) It should become a favourite with those physicians whose minds delight in conciseness, but on account of the multiplicity of its formulas it will also be welcome to those who desire copiousness. (4) The first chapter will give formulas for powders; the second will be concerned with various kinds of (medicated) clarified butter; and the third with (medicated) oils. (5) The fourth will be a miscellaneous chapter giving formulas for the treatment of various diseases; the fifth will give formulas for enemas, followed by one with directions for tonics.[2] (6) The seventh will deal with gruels, the eighth with aphrodisiacs, the ninth with collyriums, the tenth with hair-washes. (7) The eleventh will be concerned with the modes of using the chebulic myrobalan. The twelfth will be about bitumen; the thirteenth, about the plumbago-root. (8) The fourteenth is intended to deal with the treatment of children; the fifteenth will concern itself with the treatment of barren women, (9) and the sixteenth with the treatment of women who are blessed *with children*.[3] These sixteen chapters will constitute the Nâvanîtaka.

[1] Compare precisely the same form of construction in verse 75*a*, which shows that 'Nâvanîtaka' is the name of the work, by which it is also called at the end of chapters 1, 3, 4, and 8. That word means 'cream,' and it is a name very appropriate to the character of this work, which is intended to give 'approved extracts' (*siddha-saṁkarsha*) from the writings of the more ancient medical authorities. See Bühler, in Vienna Oriental Journal, Vol. V, p. 304.

[2] The numeral 'sixth' is omitted in the original text. Probably *rasâyana-vidhânataḥ* is a clerical error for *rasâyana-vidhâ tataḥ*, i.e., 'then (follow) directions for elixirs.'

[3] *Su-bhagâ*, literally 'well-favoured,' is in ordinary language a woman who has borne children and is, therefore, 'well beloved' by her husband (*patipriyâ*). In the Suśruta III, 10^{36} (v. 22 *b*) it is applied to 'a woman who is nursing.' In the present case, as the context shows, it must mean 'a woman during her pregnancy and while she is nursing.' The term *subhagâ-chikitsâ*, i.e., 'the medical treatment of such a woman,' is not found in any other medical work, so far as I am aware.

(10) It should not be given to any one who has no son, nor to any one who has no brother; nor should it be taught to any one who has no disciple.[4]

THE FIRST CHAPTER: FORMULAS FOR POWDERS.

(I) The TÂLÎSAKA Powder.[5]

(11—13.) *Take* leaves of *Tâlîsa[6] (*Taxus baccata*), black pepper, dry ginger, and long pepper, successively increasing *their quantities* by one part, also half a part each of cinnamon and cardamoms, (12) and add to these white sugar, in quantity eight times as much as the long pepper. A powder, made of these, cures cough, asthma, loss of appetite, and gives one relish for one's food. (13) It removes diseases of the heart, morbid pallor[7], chronic diarrhœa, consumption, spleen *and* fever; *and* it stops vomiting, diarrhœa *and* abdominal swellings, *and* relieves flatulence.

(II) The SHÂḌAVA Powder.[8]

(14—17.) Take one karsha[9] each of lovage, tamarind, dry ginger, Indian sorrel,

[4] Compare the same direction in Part I, verse 67. See the similar direction in the Charaka III[296] (Journal of the German Oriental Society, Vol. XXVI, p. 448). See also Suśruta I, 2[7], § 5), Vangasêna I[11] (vv. 114-116), Hârîta Saṁhitâ I,1[3].

[5] This formula directs to powder and mix 1 part of tâlîsa-leaves, 2 parts of black pepper, 3 of dry ginger, 4 of long pepper, ½ each of cinnamon and cardamoms, and 32 of white sugar. It is given identically in the Charaka VI, 8[554], Chakradatta X, 13 [197] and Vangasêna X [244] (v. 64-67). All three, however, add a verse, giving an optional direction to boil the powder in sugar and make it into pills, as being more easily digested (*laghûtara*). There are also a few unimportant verbal variations, of which only one deserves notice, *viz.*, the substitution of *dôsha* or *rôga* for *kâsa* in verse 13. The Charaka, e.g., reads *hṛit-pâṇḍu-grahaṇî-dôsha-śôsha-plîha-jvar-âpaham*. The groundless repetition of *kâsa* 'cough' in our Manuscript must be a false reading. In a slightly shorter recension the same formula occurs in the Ashṭânga Hṛidaya IV, 5[344] (vv. 58-60), and in a more expanded one, in the Śârngadhara II, 6[122] (vv. 114-117). In a fourth, still more different recension, it occurs in the Hârîta Saṁhitâ III, 12[250].

[6] The asterisk prefixed to a drug indicates that the identity of the drug is uncertain. Native Indian druggists are very unreliable in the supply of certain drugs, the identification of which, accordingly, greatly varies in different books on Hindû Materia Medica. On *Tâlîsa* see the Pharmacographia Indica, Vol. III, p. 373.

[7] *Pâṇḍu* or *pâṇḍu-rôga*, i.e., 'morbid pallor,' includes a variety of rather heterogeneous diseases, such as chlorosis, anæmia, jaundice, etc. See Nidâna, p. 54, footnote.

[8] This formula is found identically in the Charaka VI 8[554], Vangasêna XVI[299] (vv. 32-35) and X[246] (vv. 86-89), and Chakradatta XIV, 8[230]. The Chakradatta, however, and Vangasêna XVI[299] read *hṛit-pîḍâ* 'pains of the heart,' for *hṛit-plîha* 'heart-disease and spleen;' and the latter also has *palaṁ, palê* for *śataṁ, śatê*. A slightly different recension is also found in the Ashṭânga Hṛidaya IV, 5 [344] (vv. 55*b*-58*a*), and a third in the Śârngadhara II, 6[122] (vv. 110-113). There exist, however, three variants of this formula, all composed of the same ingredients, but in varying proportions. One of these variants is given in our Manuscript, below, fl.4*b*[4–6] (vv. 104-107), under the name Chûrṇârishṭa. Another is found in the Vangasêna XVI [298] (vv. 26-29*a*), resembling that in vv. 104-107. The third is in the Bhâva Prakâśa II, 2[95] (*ll.* 5-13). Lastly, there exists a fourth variant in the Hârîta Saṁhitâ III, 6[186] (*l.* 11 *ff*). Here the proportions are the same, and the serial order also is practically the same, but the ingredients slightly differ.—The word *shâḍava=khâḍava* (Charaka p. 750, line 1) = *khâṇḍava* means 'confection.'

[9] On this and other measures see *ante*, p. 13, note 17; also Charaka VII, 12[896], Vangasêna I[10] (vv. 95-113), Suśruta IV, 31[538] (§ 8), Ashṭânga Hṛidaya V, 6[451] (vv. 25-28), Bhâva Prakâśa I, 2[72]. Most of these measures are known under several synonyms; thus, the *śâṇa* (fl. 9*a*[4]) is also called *dharaṇa* (fl. 4*a*[3]), and the *tôlaka* (or modern *tôlâ*) also *kôla* or *kôl-âsthi* (fl. 4*a*[10]) and *badara* or 'a jujube' (fl. 3*b*[10]). The *karsha* is also called *akśa* (fl. 5*a*[5]), *mârjâra-pada* (fl. 3*b*[2]) or *viḍâla-pada* (fl. 4*a*[7]) or 'cat's paw.' The *pala* is also called *vilva* or 'bel-fruit,' or *muṣṭi* (fl. 19*b*[11]) or *sannakha*, i.e., 'a fist-full' (fl. 8*b*[3]), and 2 *pala*, also *prasṛiti* or *prasṛita* (fl. 19*b*[3]), and 100 *pala*, also *tulâ* (fl. 3*a*[4], fl. 21*a*[5]). The *âḍhaka* is also called *kaṁsa* (fl. 8*a*[10]), or *pâtra* (fl. 10*a*[3]), or *bhâjana* (fl. 21*a*[5], 23*b*[10], Part I, 2*b*[6]), and the *drôṇa*, also *kalaśa* (Part I, fl. 3*a*[2]), or *arpaṇa* or *armaṇa* (fl. 6*b*[8]). A *sannakha* is as much as can be held in one hand when it is closed, so that the nails of the fingers and the thumb meet each other. See the Âpastambha Śrauta Sûtra (Bibliotheca Indica ed.), I, 3,15[13], also Charaka VII, 7[882] (l. 12), VII, 9[885] (l. 20). The Ashṭânga Hṛidaya V, 6[451] (v. 22) gives the following equations: 4 śâṇa = 1 karsha, 4 karsha=1 pala, 4 pala = 1 kuḍava, 4 kudava = 1 prastha, 4 prastha=1 aḍhaka, 4 aḍhaka = 1 drôṇa, 4 drôṇa = 1 vaha.

pomegranate, and jujube, (15) one-half karsha each of coriander-seed, sonchal-salt, cumin-seeds, and cinnamon, one hundred *aments of* long pepper, and two hundred *grains of* black pepper; (16) and powder these together with four pala of sugar. This powder cleans the tongue, is a cordial, and promotes the appetite. (17) It also cures severe pains in the heart, spleen and sides, and removes retention of discharges and costiveness. It also relieves cough and asthma, and, being astringent, stops chronic diarrhœa and hemorrhoids.

First Leaf: Reverse.

(III)

(18.) [10]*Take* . . . . . long pepper and ginger. *These*, made up with the juice of citrons and small bees' honey into a linctus, are a remedy against asthma.

(IV)

(19.) [10]Fried paddy, ... galena, and aments of long pepper, mixed with the fresh juice[11] of the flowers of Śirîsha (*Albizzia lebbek*) are another cure for asthma.

(V)

(20.) [10]Liquorice, black pepper, *Bhârgî (*Clerodendron Siphonanthus*), raisins, Pushkara[12], and aloe-wood, made up with honey and clarified butter into a linctus, are a remedy against hiccough and asthma.

(VI)

(21.) [13]Quills of peacock's feathers, and horn of deer, and the shoulder of an antelope, dipped in clarified butter and burnt to ashes in a covered crucible, may be made up with honey and clarified butter into a linctus for people suffering from asthma.

(VII)

(22.) [14]Coral, conch shell, the three myrobalans[15], long pepper, and red ochre, made into powder, and dipped in honey and clarified butter, may be used as a linctus to cure hiccough.

[10] I have not been able to identify any formula exactly like this in any other medical work.

[11] See *ante*, p. 16, note 38.

[12] See *ante*, p. 25, note 86.

[13] There is no formula exactly like this in any other medical work. There is, however, a much longer formula in the Charaka VI, 19[726] (vv. 115-117), which directs, among many other things, the feet and quills of a peacock and the horn of animals with one or two hoofs to be roasted and powdered, and then, with honey of the small bee (*kshaudra*) and clarified butter, to be made up into a linctus. A similar formula is given in the Suśruta VI, 50[850] (v. 18), which directs the quills of a porcupine and other things to be roasted in a crucible, or the feathers of a peacock to be burned to ashes and these, with other things, to be mixed with honey and clarified butter as a linctus. Another similar formula is given in the Vangasêna XIV[288] (v. 46), and another in the Chakradatta XII, 11[228]. —The term *skandha* means the flesh and skin from the shoulder of an animal. Sometimes even the whole body is burnt in a puṭa-pâka; see *ante*, p. 16, note 39.

[14] This formula is found identically in the Vangasêna XIII[282] (v. 24), and Bhâva Prakâśa II, 2[82]. A variant of it occurs in the Suśruta VI, 44[820] (v. 20); it substitutes the mineral ingredients, pearl (*muktâ*) and galena (*añjana*), for the three myrobalans (*triphalâ*) and long pepper (*pippalî*). The *triphalâ* is joined by the Suśruta (VI, 44[820], v. 19) with iron in another formula.

[15] See *ante*, p. 15, note 30. See also Suśruta I, 38[143] (Dutt's Translation, p. 171, No. 28), and Śârngadhara II, 6[108] (vv. 9, 10).

(VIII)

(23.) [16]Seeds of Śaṇa (*Crotolaria juncea*) and its young shoots, also red ochre, as well as the ashes of the bones of an ass, camel or horse, may be made up with honey and clarified butter into a linctus, to cure hiccough.

(IX)

(24.) [17]For the relief of hiccough and asthma one may also drink castor-oil mixed with the barm of vâruṇî[18], and after having thereby greased one's bowels, one should drink some depuratory medicine.[19]

Second Leaf: Obverse.

(X) The VARDHAMÂNAKA Powder.[20]

(25 and 26.) White sugar, bamboo-manna, long pepper, cardamoms, and cinnamon, taken in quantities successively doubled from the last backwards, and powdered, may be made up with honey and clarified butter into a linctus. (26) Or they may be given to eat, in the form of a (plain) powder, as a remedy against asthma, cough, and (excessive) phlegm; also to such as suffer from severe pains in the side, dyspepsia, benumbed tongue, and loss of appetite.

(XI) The SHAḌYÂDI Powder.[21]

(27 and 28.) Powder one part each of zedoary, Pushkara[12], Jîvantî (*Dendrobium multicaule*), *Chôraka (*Trigonella corniculata*), aloe-wood, dry ginger, long pepper, Musta (*Cyperus rotundus*), Surasa (*Ocimum sanctum*), cinnamon, cardamoms, Udîchya

[16] I can find no formula identical with this; but there is a variant in the Suśruta VI, 50 [850] (v. 17), which only omits the seeds and shoots of Śaṇa, and runs thus: "red ochre and ashes of the bones of domestic animals may be made up, with honey, into a linctus in hiccough." Substantially the same are the formulas in the Charaka VI, 19 [736] (vv. 113-116) and Ashṭânga Hṛidaya IV, 4[340] (vv. 36, 37*a*), which direct that a draught or a linctus may be made of the diluted dung (*viḍ-rasa* or *śakṛid-rasa*) of asses, horses, camels and other domestic animals, or of the burnt ashes (*mashî*) of their bones, etc., together with honey and clarified butter.

[17] The first hemistich of this formula is found identically in the Charaka VI, 5 [515] (l. 18), and the Chakradatta XXX, 7[361], and in a slightly different recension in the Ashṭânga Hṛidaya IV, 14[395] (v. 42*b*), in all three, however, with reference to abdominal tumours due to vitiated air (*vâta-gulma*). The whole formula I have not been able to identify anywhere; but the substance of it is given in the Suśruta VI, 50 [850] (v. 19*b*), which says that "gruels greased with clarified butter and taken in a tepid state, or tepid milk, are a cure for hiccough." It seems to be out of place here, in a chapter on powders, but it is probably to be understood as an appendix to all the short formulas (Nos. III-VIII) preceding it.

[18] *Vâruṇî* is the liquor made by fermenting the sap of the palmyra and date palms (the *Tâla* or Borassus flabelliformis, and the *Kharjûra* or Phœnix sylvestris), commonly called 'palm-wine.' See Śârngadhara II, 11[173] (v. 7*a*), and Dutt's Hindu Materia Medica, p. 272.

[19] On the *saṁśôdhana* or 'depuratory medicines,' see the Ashṭânga Hṛidaya I, 14[104] (v. 5). There are five kinds: enemas, emetics, cathartics, errhines, and blood-letting.

[20] This formula directs to take 1 part of cinnamon, 2 of cardamoms, 4 of long pepper, 8 of bamboo-manna, 16 of sugar. This explains its name Vardhamânaka, or "the progressively increasing." It is found, in a practically identical recension, in the Charaka VI, 8 [551] (ll. 4-8), Vangasêna X [243] (vv. 62, 63), Chakradatta X, 11[196]. In another recension it occurs in the Bhâva Prakâśa II, 2 [70]. In a third, more detailed recension, it is given in the Śârngadhara II, 6[17] (vv. 118-120), whence it is quoted in Dutt's Hindu Materia Medica, p. 271, No. 3. In all these recensions the formula is given under the name of *Sitôtpal-âdi*. In a fourth recension, giving the ingredients in the inverse order, it is found in the Ashṭânga Hṛidaya IV, 5 [343] (vv. 33*b*-34).

[21] This formula is found, in another recension, arranging the drugs differently, in the Vangasêna XIV [289] (vv. 55-57*a*) and in the Bengalî edition of the Charaka VI, 17[399] (vv. 121, 122). In a third recension it is given in the Nâgarî edition of the Charaka VI, 19 [727] (ll. 4-7). All these three recensions give thirteen drugs. In a shorter recension, of only six drugs, the formula is found in the Ashṭânga Hṛidaya IV 4 [340] (v. 44), also under the name of *Saṭhyâdi*. The latter work (IV, 4 [340], vv. 41-43), however, has also a longer recension of eighteen drugs, but reducing the sugar to twice as much as the rest of the powder. Some of these recensions substitute *Chaṇḍâ* (Canscora decussata) for *Chôraka*.

(*Pavonia odorata*), (28) and Tâmalakî (*Phyllanthus urinaria*), also of sugar eight times as much as *the whole of* those *drugs*. This is a remedy against asthma, cough and fever, and cures pains in the side or in the heart.

(XII) The MÂTULUNGA Pills.[22]

(29—34.) *Take* asafœtida, the three acrids[23], Pâṭhâ (*Stephania hernandifolia*), habush, chebulic myrobalan, zedoary, Ajamôda (*Carum Roxburghianum*), Ajagandhâ (*Seseli indicum*), tamarind, Indian sorrel, (30) pomegranate, Pushkara[12], coriander, cumin, plumbago-root, Vachâ (*Acorus Calamus*), the two carbonates (of potash and soda), the two salts (viḍa and sonchal), and Chavya (*Piper Chaba*), and powder them together. (31) This powder should be regularly taken at the time of one's meals (lit., food and drink); it may be drunk either just before them or with them, or *simply* with warm water. (32) It is a remedy for severe pains in the side or in the heart or in the bladder, for tumours caused by excess of air or phlegm, for attacks of chronic diarrhœa or piles, for spleen, morbid pallor[7], and loss of appetite, (33) for costiveness, strangury, and diseases of the womb and the rectum, for obstruction in the chest, cough, hiccough, asthma, and stricture of the throat. (34) Or the same powder may be repeatedly macerated[24] in the juice of citrons, and then made up into pills of one karsha[9] or more.

[22] This formula, but under the name of *Hiṅgv-âdi* powder, is found identically in the Charaka VI, 5 [515], Chakradatta XXX, 21 [365], and Vangasêna XXXII [478] (vv. 70-75). There are, however, the following differences: (1) all three have *madyêna* for *bhaktêna*; (2) the Charaka and Chakradatta have *kârmukâḥ* 'efficacious' for *kârshikâḥ*; (3) the Vangasêna has *pañcha-lavaṇam* 'five salts' for *lavaṇé dvê*. The reading *madyêna* agrees also with the corresponding phrase *gharm-âmbu-surâ-maṇḍa* 'warm water and wine' in the Charaka's shorter version of the formula (VI, 5[514]). The reading *kârmukâḥ tatô 'dhikam* would mean that the pills, thus made, are 'efficacious even more than when the powder is used in the other way.' Both readings give good sense. The same formula, in another recension, in ślôka verses, which arranges the ingredients in a different order, is given in the Śârngadhara Sangraha II, 6[121]. A third recension, again arranging the ingredients in a different order, is found in the Vangasêna XXXII[479] (vv. 76-78) and Bhâva Prakâśa II, 3 [24]; in the former, under the name of *Dvitîya-hiṅgv-âdi-chûrṇa* 'a second Hingvâdi powder.' This recension is in the Śârdûla Vikrîḍita metre, but it has an appendix in the Vasanta Tilakâ metre, which states that 'this is the original (*âdya*) Hingvâdi formula, as given in the Âśvina-Saṁhitâ.' It would follow from this remark that the recension given in our Manuscript is a later re-cast of the formula. A fourth recension in prose, and arranging the ingredients, again differently, is given in the Suśruta IV, 5[410] (§37) and Vangasêna XXXII[484]. The latter adds to it the remark *iti hiṅgvâdi-vaṭikâ-prakâraḥ saṁskṛtêṇ=ôktaḥ*, i.e., 'this is a revised version of the formula for Hingvâdi pills.' The Suśruta, moreover, states that the pills are to be made *aksha-mâtrâ*, i.e., 'of as much as an *aksha*.' An aksha is the same as a karsha (see *ante*, note 9), and this, therefore, supports the reading *kârshika* of our Manuscript. A fifth recension in trishṭubh verses, and once more re-arranging the ingredients, occurs in the Ashṭânga Hṛidaya IV, 14[394] (vv. 29-33). It uses the expression *kârmukatarâ* or 'more efficacious' for *kârmukâḥ tatô 'dhikam*. A sixth recension, in Śârdûla Vikrîḍita verses, like the original, but re-arranging the ingredients, is found in the Hârîta-Saṁhitâ III, 7 [196], where the pills are directed to be made of the weight of a *kâchâksha*, i.e., a karsha. In all these recensions the formula consists of nineteen ingredients; but, besides, it occurs in several variants, of more or less than nineteen ingredients. Thus, there is in the Charaka VI, 5 [514] (ll. 5-8), Suśruta VI, 42[305], (vv. 26, 27), Ashṭânga Hṛidaya IV, 14 [393] (vv. 9, 10), a shorter variant, consisting of seventeen ingredients, and also called the Hingvâdi powder. In another recension this shorter variant is given in the Bhâva Prakâśa II, 2 [153]. On the other hand, the Hârîta Saṁhitâ III, 7[192] gives a longer variant, which is called the *Vṛihad-hiṅgu*, or 'great Hingu' powder, and which contains twenty-eight ingredients.—All three expressions *lavaṇé dvê*, *lavaṇa-trayam* and *pañcha-lavaṇam* are used in different recensions or variants of this formula. The first of these terms means the Viḍ and the Sonchal (*sauvarchala*) salts; the second, those two with the addition of rock-salt (*saindhava*); the third these three, together with sea-salt (*sâmudra*) and sambar-salt (*rômaka*); see Dutt's Materia Medica, page 84.

[23] See *ante*, p. 18, note 51. See also Suśruta I, 38[143] (in Dutt's Translation, p. 171, No. 29) and Bhâva Prakâśa I, 1[163].

[24] On the process of *bhâvanâ* or 'maceration,' see Dutt's Hindu Materia Medica, p. 11, and Wise's Hindu System of Medicine, p. 130. It consists in reducing drugs to powder, soaking them in some expressed juice or decoction during the night, and drying them during the day in the sun. It is completed in twenty-four hours, but generally repeated from three to seven times, and sometimes with a variety of fluids. In the present case the commentary in the Chakradatta (see note 22) explains 'repeatedly' to mean 'seven times,' or on seven consecutive days.

(XIII) The LAGUḌA Powder.[10]

(35—37.) Take equal parts of the three acrids[23], Tiktarôhiṇî (*Picrorrhiza Kurroa*), barley-corns, chiretta, and Śatakratôr-yava (seeds of *Holarrhena antidysenterica*), two parts of plumbago-root, and sixteen parts of the bark of Kuṭaja (*Holarrhena antidysenterica*), (36) powder *the whole* very finely, make it into a bolus with half a pala[6] of treacle, and drink it with cold water. This is a remedy against fever, morbid secretion of urine, swellings, loss of appetite, unhealthy menses, abdominal tumours, and morbid pallor.[7] (37) Whatever other diseases there are, due to *derangement of* the bile and phlegm, and greatly weakening the patient, all these are cured by the exhibition of this powder, which is a most excellent composition of Âtrêya, known as the Laguḍa.[25]

(XIV) The NAVÂYASA Powder.[26]

(38 and 39*a*.) Take three parts of the three myrobalans,[15] and three parts of the three acrids[23]; also one part each of plumbago-root, Musta (*Cyperus rotundus*) and baberang, and add nine parts of iron.

Second Leaf : Reverse.

(39*a*) This makes the Navâyasa powder, which is a remedy against morbid pallor[7] and swellings.

(XV) A Medicine for the relief of Throat-diseases.[27]

(40.) Take equal parts of *Râsnâ (*Vanda Roxburghii*), sonchal-salt, Bhadramustâ

[25] *Laguḍa* is said, in the Bhâva Prakâśa I, 1 [203], to be a synonym of the red-flowered variety of the *Karavîra* (*Nerium odorum*), and it is thus quoted in the abridged Petersburg Dictionary. But this certainly does not agree with the use of the word in our formula. The name of a prescription, if taken from one of its ingredients, is always taken either from the first-named or the most prominent of the drugs comprised in it. Now, *Laguḍa* cannot be the name of the three acrids; it can, therefore, only be a synonym of *Kuṭaja*.

[26] This is a favourite iron tonic, which under the name of *Navâyasa-chûrṇa* or *Navâyasa-lauha* or *Lôha-chûrṇa* is found in all medical works. It consists of eighteen parts, *i.e.*, 9 parts of iron to 9 parts jointly of the other ingredients. The formula occurs in our Manuscript in its shortest form. In another recension it is found in the Charaka VI, 18 [711] (vv. 68-69*a*) and Chakradatta VIII, 8 [170]. In this recension directions are added as to the treatment of the powder; it is to be "eaten" (*bhakshayêt*) in the form of a confection "made up with honey and clarified butter." A third recension in prose is given in the Suśruta IV, 12[446] (§ 5). A fourth, fifth and sixth recensions are given in the Ashṭânga Hṛidaya IV, 16[407], (vv. 14, 15*a*), Vangasêna VIII[215] (vv. 97-100) and Śârngadhara II, 6 [126]. These direct that the powder may be taken either as a confection made up with honey and clarified butter, or as a draught taken with cow's urine and buttermilk. A seventh similar recension is given in the Hârîta Saṁhitâ III, 8[199], where the preparation is called a *vaṭaka*, or 'bolus.' Here, however, only "one part" (*bhâgam=êkam*) of iron is to be taken; this may be a false reading. The Charaka VI, 18[712] contains a much longer variant of this formula, called the Yôgarâja, which, however, curiously enough, commences with the identical hemistich that begins the Navâyasa formula in our Manuscript. This longer variant is also given in the Chakradatta VIII, 9 [170], and, in a different recension, in the Ashṭânga Hṛidaya IV, 16 [40] (vv. 20*b*-23*a*). This formula is given under the treatment of *pâṇḍu* or 'morbid pallor,' in all medical works except the Suśruta, which has it with reference to *pramêha* or 'morbid secretion of urine.' In the chapter on *pâṇḍu*, however, the Suśruta VI, 44 [819] (vv. 15*b*, 16*a*) gives a short variant, under the name of *Ayôrajas* (or 'powder of iron'), referring at the same time (according to the commentator) to the previously given Navâyasa powder by the phrase *śâstra-pradarśâbhihitâṁ ś=cha yôgân*, i.e., 'formulas prescribed in this text-book.'

[27] I have not been able to trace this formula anywhere; nor am I certain as to the correctness of the reading and translation of the phrase *shaḍi chêt=samâṁśâ*. There is, however, a general direction in the Suśruta IV, 22 [491] (v. 6) and Vangasêna LXV [739] (v. 21) that in mouth diseases the three acrids, carbonate of potash, as well as of soda, and the Viḍa salt may be applied. Compare also the formula in the Charaka (Bengâlî ed.) VI, 26[587] (vv. 190, 191), Vangasêna LXV[756]—(vv. 197, 198) and Chakradatta LIX, 10[575].

(*Cyperus rotundus*), soot[28], the three acrids[23], carbonate of potash, and zedoary, make *the whole* up into a powder, and place it *in the mouth*.[29]

(XVI) Pills for curing Mouth-diseases.[30]

(41 and 42*a*.) Take equal parts, by weight, of rasôt[31], bark of Indian barberry, Têjavatî (*Piper Chaba*), and long pepper, and, having powdered *the whole*, make it up with water into pills, and hold these *in the mouth*.[29] (42*a*) They relieve bleeding sores in the mouth, also angina and abscesses in the throat.

(XVII) The AYÔRAJÎYA Powder.[32]

(43—55.) Mix together one kuḍava[9] of the three myrobalans[15], one kuḍava of long pepper, and two kuḍava (*i.e.*, one each) of baberang and black pepper; (44) then take one pala each of Dantî (*Baliospermum montanum*) and plumbago-root, also one pala each of the knotted root of long pepper and Kushṭha (*Saussurea Lappa*), (45) two pala of ginger, and three pala of Chavya (*Piper Chaba*). Further, add powders[33] made of half a pala of each of the following *drugs*: (46) *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), Gôkshuraka (*Tribulus terrestris*), liquorice, deodar, Vachâ (*Acorus Calamus*), Prativishâ (*Aconitum heterophyllum*), Pâṭhâ (*Stephania hernandifolia*), Mustâ (*Cyperus rotundus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), (47) Kaṭphala (*Myrica sapida*), the two Śarivâ[34], Syâmâ (black variety of *Ipomoea Turpethum*) and Bhallâtaka (*Semecarpus Anacardium*), Punarnavâ (*Boerhaavia diffusa*), Têjavatî (*Scindapsus officinalis*), cinnamon bark and leaves, Śatâvarî (*Asparagus racemosus*), (48) Nichula (*Barringtonia acutangula*), Trivṛitâ (white variety of *Ipomoea Turpethum*), *Bhârgî (*Clerodendron Siphonanthus*), and bark and seeds of Kuṭaja (*Holarrhena*

[28] See *ante*, p. 18, note 52.

[29] The phrases *vidhêya*, *nidhâpayêt* (v. 40), etc., are elliptical, *mukhê* to be supplied, and direct the medicine to be held in the mouth, but not to be chewed or swallowed. They are equivalent to *mukhêna dhârayêt* in Chakradatta LIX, 13[579]. The words to supply the ellipsis, of course, depend on the context; see, e.g., fl. 7*b*[10], 8*a*[1].

[30] I can find no identical formula; but there are several variants. The nearest are in the Charaka (Nâgarî ed.) VI, 24[792] (ll. 1-3) which adds four, and in the Charaka (Bengâlî ed.) VI, 26[587] (vv. 182, 183) which adds three, and in the Chakradatta LIX, 13 [579] and Vangasêna LXV [757] (v. 201) which add two other drugs to the ingredients here mentioned. On *mukha-pâka* or 'sore mouth,' see the Ashṭânga Hṛidaya VI, 21[508] (vv. 58-63).

[31] See *ante*, p. 23, note 80.

[32] *Ayôrajîya* means 'containing pulverized iron.' I cannot trace this formula, in the recension here given, in any other medical work. In these it seems to be broken up into several distinct formulas, one of which, called the Yôgarâja (or 'king of formulas'), actually commences with the identical hemistich, which begins the Navâyasa formula (vv. 38, 39*a*) in our Manuscript. This Yôgarâja formula is found in the Charaka VI, 18[712], Vangasêna VIII[209] (vv. 41-47), Chakradatta VIII, 9[170], and Ashṭânga Hṛidaya IV, 16[408] (vv. 20*b*-23*a*). In the Charaka it is followed by several short formulas, each of which contains, as ingredients, *ayôrajas* or 'powder of iron,' together with a number of the other drugs mentioned in our formula. In the Suśruta VI, 44[819] (vv. 15*b*, 16*a*) it seems to be referred to in the short formulas there given (see *ante*, note 26). In Suśruta IV, 10 [440] (§§ 9 and 10) it is also stated of the use of iron that it prolongs the life of men for one hundred years (*varsha-śataṁ jîvati* and *varsha-śat-âyuś=cha purushô bhavati*). In our formula, however, I do not quite understand the object of the doubly qualified repetition; for both *varsha*, 'rains,' and *śarad*, 'autumn,' practically mean 'a year.'

[33] *Pêshya* signifies both 'dry powder' (*chûrṇa*) and 'powder stiffened (*alôḍya*) into a paste' (*kalka*), see Ashṭânga Hṛidaya V, 6[450] (v. 13*b*). In the same sense are to be understood the terms *pishṭa*, *pishṭvâ*, *pîshayêt*, etc.,—see ibidem V, 6[450] (v. 10). Here *pêshya* would seem to mean 'dry powder,' as shown by verse 48. In Part I, verse 58 (*ante*, pp. 5, 16), it means 'paste,' and this is its usual meaning; so throughout in Chapters II and III, in the formulas for making medicated clarified butter and oil. In this technical sense of 'paste' and 'stiffening,' I have not found *pêshya* and *âlôḍya* (*alôḍana*, etc.,) noticed in any dictionary.

[34] *Śârivê dvê* or *Śârivâ-dvaya*, i.e., 'the two Śârivâ,' are the *Ananta-mûla* (Hemidesmus indicus) and the *Syâma-latâ* (Ichnocarpus frutescens). See Dr. Dutt's Hindu Materia Medica, p. 195.

antidysenterica). Make these ingredients of the medicine into fine powder, (49) and add pulverized iron, in quantity twice as much as that *powder*. Then, putting the whole together, make it up with honey into a linctus. Of this a suitable quantity may be taken, and (50) afterwards a suitable quantity of milk should be drunk, but without taking any *solid* food. This is a well-tried alterative tonic, *which is* known by the name of Ayôrajîya (or 'made of powder of iron'). (51) If taken throughout the year, it will prolong life for a hundred rainy seasons; if taken for two months, it will prolong life for a hundred autumns. (52) It destroys an angry swelling, just as Indra's thunderbolt destroys a tree; it cures morbid pallor[7], piles, dyspepsia, worms, (53) fistula in ano, jaundice, diseases of the skin, and enlargements of the abdomen, spleen, abdominal tumours, epilepsy, severe abdominal pains, and gripes. (54) Indeed, in whatever disease this Ayôrajîya powder is used, that it cures at once, just as the thunderbolt destroys the enemies of the Dêvas. (55) The after-diet should consist of powder of parched grain, mixed with honey,

Third Leaf: Obverse.

taken as a linctus, and followed up with a draught of milk, and should be *continued* for seven or eight days.

(XVIII) The TIKTAKA Powder.[35]

(56—58*a*.) Take equal parts of Musta (*Cyperus rotundus*), cardamoms, white sandal, Uśîra (*Andropogon muricatus*), lovage, the three acrids[23], seeds and bark[36] of Vatsaka (*Holarrhena antidysenterica*), Kaṭukâ (*Picrorrhiza Kurroa*), deodar, root-bark of Indian barberry, Parpaṭa (*Oldenlandia corymbosa*), bark of cinnamon, (57) Paṭôla (*Trichosanthes dioica*), nîm, Shaḍgranthâ (*Acorus Calamus*), Mûrvâ (*Sanseviera zeylanica*), chiretta, Śigruka (*Moringa pterygosperma*), Trâyantî[37], Saurâshṭra (alum slate from Sûraṭ), small cardamoms, and Prativishâ (*Aconitum heterophyllum*), and powder them. (58*a*) This powder, known as the Tiktaka (or 'the bitter'), cures diseases of the heart, and tumours and severe pains in the abdomen, and heals any disorders due to a concurrent derangement of the three humours.[38]

[35] This formula is found in a practically identical form in the Vangasêna XXXIII[491] (vv. 29-31*a*). It differs only in reading *vilva-tvak* for *phalaṁ tri* (see note 36), *ṛiddhi* for *mûrvâ* and *kêśara* for *sûkshmâ*. In a second recension, which re-arranges the ingredients and adds *patra* or 'cinnamon leaves,' it is given in the Charaka VI, 18[697] (ll. 1-8) and the Vangasêna IV[131] (vv. 81-84). This recension commences with *Kirâtatikta* or 'chiretta,' and hence the powder is here called the Kirât-âdya. In a third recension, once more arranging the ingredients (incl. *patra*) differently, it occurs in the Ashṭâṅga Hṛidaya IV, 10[379] (vv. 34-37*a*). The last two recensions have *Padmaka* or 'Prunus puddum' for *Sûkshmâ*.

[36] I read *phalaṁ tvak* for *phalaṁ tri*. The duplicate recension in the Vangasêna XXXIII[491] (v. 29) has *vilva-tvak* which is probably merely another emendation. I prefer *phalaṁ tvak* because *vilva* is not mentioned among the ingredients of this powder in any other of its recensions (see note 35), while *kuṭaja-tvak-phalaṁ* is mentioned in all. Still, even so, the construction is harsh, because *phalaṁ tvak* must be referred to the preceding *vatsaka*, which is a synonym of *kuṭaja*. The scribe of our manuscript would seem to have connected *tri* with *kaṭuka*, and read *phalaṁ* separately; in which case *phalaṁ* was probably intended for *tri-phalaṁ* or 'the three myrobalans,' and *tri-kaṭuka* would be 'the three acrids.' But this way of reading is not admissible, for the 'three acrids' are already mentioned under the name of *vyôsha*.

[37] On this drug see the Pharmacographia Indica, vol. I, p. 23: "In Bengal and S. India the drug is unknown, and *Ficus heterophylla* is used as a substitute." See also Dutt's Hindu Materia Medica, p. 321.

[38] See *ante*, p. 19, note 55.

(XIX) The VṚISHA-DVÂDAŚAKA Powder.[39]

(58*b*—59.) Long pepper, Ativishâ (*Aconitum heterophyllum*), asafœtida, dry ginger, Indrayava (seeds of *Holarrhena antidysenterica*), Vachâ (*Acorus Calamus*), (59) Pâṭhâ (*Stephania hernandifolia*), Ajamôdâ (*Carum Roxburghianum*), Kaṭukâ (*Picrorrhiza Kurroa*), Vṛisha (*Adhatoda vasica*), sonchal-salt, and chebulic myrobalan. These twelve ingredients make the Vṛisha-dvâdaśaka powder, which is a cure for indigestion, costiveness, and severe abdominal pains.

(XX) The SIDDHÂRTHIKÂ Pills.[40]

(60—62.) Take one kuḍava of long pepper, one kuḍava of black pepper, six pala of dry ginger, five pala of * Tâlîsa leaves (*Taxus baccata*), (61) and one karsha of small cardamoms. To these add half a tulâ[9] of treacle. Having powdered the dry ingredients, prepare pills weighing one pala each. (62) These pills, known by the name of Siddhârthika (or 'efficacious'), relieve phlegmorrhagic cough, distaste for one's food, irregular digestion, as well as indigestion.

(XXI) The VARDHAMÂNAKA Powder.[41]

(63.) Take small cardamoms, cinnamon, Nâgapushpa (*Mesua ferrea*), black pepper, long pepper, and dry ginger, in progressively increasing quantities, powder them and mix them with an equal quantity of sugar. This powder is a remedy for indigestion, abdominal tumours and enlargements, piles, heart-diseases, hiccough asthma, pains in the side, and every kind of disorders of the throat.

(XXII) The SÛṢKSHMÊLÂ-VARDHAMÂNAKA Powder,[10] in 2 ślôka.

(64 and 65.) Small cardamoms, Surasa (*Ocimum sanctum*), asafœtida, tamarind, Indian sorrel, cardamoms, Tâmalakî (*Phyllanthus urinaria*), *Jîvâ (*Dendrobium multicaule*), zedoary, Pushkara[12], (65) and the root of Pushkara: these a physician should administer in cases of cough, asthma, hiccough, severe pains in the side, and disorders jointly due to air and phlegm.

[39] This formula occurs identically in the Vangasêna VI[190] under the same name of *Vṛisha-dvâdaśaka*. That name means 'that which consists of twelve ingredients inclusive of Vṛisha.' I cannot trace this powder in any other medical work, though there are many formulas more or less resembling it; thus, in the Suśruta VI, 42[814] (v. 125), Vangasêna VI[186] (v. 53) there is one, seven ingredients of which are the same as in our formula, though *Vṛisha* is not among them.

[40] I have not been able to trace this formula anywhere, though, of course, similar formulas are plentiful; see, *e.g.*, one in the Sârngadhara II, 6[122] (vv. 114-117, quoted in Dutt's Materia Medica p. 246), in which bamboo-manna and cinnamon are added to the ingredients of our formula. The proportions also are different.—*Siddhârtha* is a name for the white variety of mustard (*Brassica juncea*), but, as this forms no part of the compound powder, the latter cannot be named from it.

[41] This is the second formula with that name; the other is No. X (vv. 25 and 26). In another recension it is given in the Vangasêna VI[190] (vv. 89, 90). Dr. Dutt in his Materia Medica, p. 253, also quotes it from the Bhâva Prakâśa II, 2[29]. In a third recension it is found in the Ashṭânga Hṛidaya IV, 5[344] (vv. 54, 55*a*). In a fourth recension it occurs in the Vangasêna V[151] (v. 120) and XII[272] (v. 137), and in the Chakradatta V, 28[131]. In this fourth recension the formula differs from the three others in giving the ingredients in the inverse order, and accordingly substituting *antyâd=ûrdhvaṁ* for *êlâ-bhâga*. In all these recensions it is called the *Sama-śarkara* or *Sarkarâ-sama* powder.

(XXIII) The SAUVARCHCHAL-ÂDYA Powder.[42]

(66.) Sonchal-salt, Indian sorrel, long pepper, dry ginger, Vachâ (*Acorus Calamus*), asafœtida: these, drunk with warm water, are a remedy for severe pains in the heart and the abdomen.

(XXIV) A Powder for Medicating Liquor.[43]

(67—70.) Take two karsha (*i.e.*, one each) of the seeds of Kuṭaja (*Holarrhena antidysenterica*) and long pepper, one and a half pala of raisins, one pala of Pâṭhâ (*Stephania hernandifolia*), two pala of ginger, (68) one karsha each of sonchal-salt and the alkaline ashes of barley straw,

Third Leaf: Reverse.

and half a karsha of . . ., and powder *the whole* finely. (69) Of this one may drink a mârjâra-pada[9] with clarified butter or rice-gruel, or, if one is accustomed to spirituous liquor, he may stiffen[33] it with a liquor and then drink it. (70) This is a remedy against indigestion, spleen, morbid secretion of urine, morbid pallor[7], fistula in ano, and piles, if taken in the form of a medicated liquor.

(XXV) The ŚÂRDÛLA Powder,[44]

in 4 ślôka.

(71—75*a*.) Take one part of asafœtida and two parts of Vachâ (*Acorus Calamus*); add three parts of viḍa-salt, four parts of ginger, (72) five parts of lovage, six parts of chebulic myrobalan, and seven parts of plumbago-root, and make the whole into fine powder. (73) When finely powdered, it may be taken with clear spirits of rice, or with some other intoxicating liquor, or *simply* with warm water. (74) This powder cures abdominal tumours, promotes the appetite, relieves piles, severe abdominal pains, cough, asthma, and costiveness. (75) It is a most excellent powder, composed by Âtrêya and known by the name of Śârdûla (or 'plumbago-root').

[42] I cannot find any formula, exactly like this, elsewhere; but the following may be compared in the Suśruta VI, 43[814] (v. 125), Vangasêna VI[186] (v. 53*a*) or XXVIII[443] (v. 19*b*), XXXIII[492] (v. 43), and Ashṭânga Hṛidaya IV, 21[425] (v. 31*b* and 36).

[43] This formula is called a *Chûrṇârishṭa*, which means 'an *arishṭa* made with a powder.' *Arishṭa* is medicated spirituous liquor, prepared from honey and treacle with the addition of medicinal drugs, the whole being steeped in water and allowed to ferment. See Dr. Dutt's Hindu Materia Medica, p. 13. For another formula of a *Chûrṇârishṭa* see below, vv. 104-107. See also *ante*, p. 16, note 36.—*Madhurasâ* I take to be synonymous with *Drâkshâ* or 'raisins.' It is also synonymous with *Kâśmarî* or *Gambhârî* (Gmelina arborea), which would also suit, for this, as well as raisins, form ingredients in a similar medicated liquor, called the *Kuṭajârishṭa*, given in the Śârṅgadhara II, 11[176] (quoted in Dutt's Hindu Materia Medica, p. 194).—I cannot trace any formula identical with ours anywhere.

[44] *Śârdûla* is a synonym of *Chitraka*, the largest ingredient; hence the name of the powder. Another synonym of *Chitraka* is *Agnimukha*, and under this name the same formula is given in the Vangasêna VI[187] (vv. 56-60), Chakradatta VI, 17[154] and Dutt's Hindu Materia Medica, p. 181. In these works, however, eight parts of *Kushṭha* (Saussurea Lappa) are added as an eighth ingredient; nor is the composition ascribed in them to Âtrêya. But that the formula is really the same is shown by the name *Agnimukha*, which proves that it originally ended with *Chitraka*, and that the addition of *Kushṭha* is of later date. Probably our Manuscript gives the composition as originally made by Âtrêya; and the name of the author was dropped in the later works, which added *Kushṭha*. In a third recension the formula is found in the Ashṭânga Hṛidaya IV, 14[395] (v. 36). Here, however, *Chitraka* is replaced by *Vâṭyâ* (i.e., *Balâ* or Sida cordifolia); and accordingly the name Śârdûla is differently explained to mean either a *siṁha* or 'lion' (because the powder is strong like a lion), or as the Śârdûla-vikrîḍita metre (because the formula is composed in that measure). This, however, is obviously a mere shift.

(XXVI) The MÂTULUNGA Pills of the Aśvins.[45]

(75*b*—77*a*.) Take one pala[9] of sonchal-salt, twice as much of Indian sorrel, (76) four times as much of cumin, and eight times as much of black pepper. These make into pills with the juice of citrons. (77*a*) They will keep the digestion in good condition, and cure abdominal pains due to *deranged* air.

(XXVII) The Sour MÂTULUNGA Pills.[10]

(78 and 79.) Take the juice of citrons and śukta[46], the three acrids[23], Indian sorrel, viḍa-salt, lovage, rock-salt[47], and sonchal-salt, and make *the whole* into pills. (79) These may be drunk to relieve piles and to cure severe pains in the heart and the side, attacks of costiveness, diarrhœa, loss of appetite, and abdominal tumours caused by *deranged* air.

(XXVIII) Other MÂTULUNGA Pills of the Aśvins,[48] in 5 ślôka.

(80—84.) Take plumbago-root, the three acrids[23], Pushkara[12], asafœtida, Indian sorrel, viḍa-salt and Aśvagandhâ (*Withania somnifera*), also coriander-seeds, Vachâ (*Acorus Calamus*), pomegranate, sonchal-salt, and fresh carbonate of potash. (81) Add to this an equal quantity by weight of fresh lovage, black cumin, Ajagandhâ (*Seseli indicum*), saffron, Amarajâ (inferior *Acacia Catechu*), and cumin-seeds. After being well-dried and shrunk in the glare in the sun, make *the whole* into powder, and add to it an equal quantity of the juice of citrons in a diluted state. (82) Having been thus steeped in the juice, rub it into a paste, and make it up into pills of the weight of a badara.[9] One of these the patient should take the first thing in the morning with some medicated liquor, or with honey, or liquor of honey, or sugared water, or he may take it with spirits of rice, or

Fourth Leaf : Obverse.

with curds, or with whey. (83) Cough, asthma, long-standing morbid pallor[7], severe spleen, abdominal pains, severe costiveness, hiccough, heart-diseases, apathy, salivation, acute diarrhœa, painful abdominal tumours, (84) cholera, tympanitis, weak digestion, dysentery, inflammation of the anus, and piles: all these diseases are relieved

[45] The name means 'Citron-pills composed by the Aśvins' (see below, note 98). This formula is given in the Chakradatta XXIII, 11[331], but in a shorter recension, running thus: "Take sonchal, tamarind, cumin, and black pepper in successively doubled quantities, powder them and make them up with citron juice into pills that cure abdominal pains due to disordered air." Tamarind is substituted here for Indian sorrel, and the reference to digestion is omitted.

[46] On *śukta* see *ante*, p. 14, note 25. For a different recipe see Bhâva Prakâśa I, 2[57] and Śârngadhara II, 11[173] (vv. 7*b*, 8*a*), quoted in the larger Petersburg Dictionary, under *śukta*.

[47] *Lavaṇ-ôttam-âkhya*, lit. 'that which is known as the best salt.' *Lavaṇ-ôttama*, 'best salt,' is a name for rock-salt, commonly called *saindhava*; see the commentary to Chakradatta, V, 29[132] and Ashṭânga Hṛidaya IV, 8[368] (v. 161).

[48] I have not been able to trace this formula, as it stands here, elsewhere. It appears in other works to be broken up into several distinct formulas, the chief of which is found under the name of *Tumburâdya-chûrṇa*, or 'the powder made of Tumburu and other drugs,' *Tumburu* being either the same as, or similar to, *Kustumburu*. See Vangasêna XXVIII[449] (vv. 81-84, also vv. 85 and 79, 80, 100 and v. 14), Ashṭânga Hṛidaya IV, 21[425] (vv. 35-37*a*), Śârngadhara II, 6[119] (vv. 92 93.) quoted in Dutt's Hindu Materia Medica, p. 204. See also Charaka VI, 9[569] (l. 22 ff).

by these pills, if given as directed; they are also an excellent remedy for syncope[49], if administered with hot water.

(XXIX) The GULMA Powder of the Aśvins.[10]

(85 and 86.) Take one dharaṇa[9] each of Pâṭhâ (*Stephania hernandifolia*), seeds of Kalinga (*Holarrhena antidysenterica*), Mustaka (*Cyperus rotundus*), Rôhiṇî (*Picrorrhiza Kurroa*), and Ativishâ (*Aconitum heterophyllum*), add turmeric equal to the fourth of a dharaṇa, and drink this powder with the urine of a cow. (86) It removes from the body the thirty-six kinds of skin-diseases, and destroys the seven grounds of rapid consumption[50]; it also cures abdominal tumours, if taken for one month, while the patient may eat anything and especially clarified butter and meat.

(XXX) The MÂGADHA Powder.[10]

(87—95.) Take equal parts of long pepper, viḍa-salt, and the carbonates of potash and soda, also of ginger, black pepper, and rock-salt, (88) also of lovage, Dantî (*Baliospermum montanum*), turpeth-root, Vatsaka (*Holarrhena antidysenterica*), sonchal-salt, cumin-seeds, and the three myrobalans, (89) and make them all into fine powder. This will make a most excellent preparation of powder if well macerated in the urine of a cow. (90) Of this a dose of one viḍâla-pada[9] should be given with warm water to a patient, after he has taken some greasy food and thereby greased his bowels. (91) If, having well digested it, he becomes thirsty, he may be allowed to drink a lixivium of Ghṛitagandhâ (*Prosopis spicigera*)[51] with the juice of pomegranates; (92) then he will be rendered quite comfortable; and if, on this being digested, he should become desirous of food, (93) he may partake of a mild restorative, consisting of red rice well-boiled, together with the broth of game seasoned with vinegar and salt. (94) In the case of cholera, piles, and other diseases, of difficult digestion or indigestion, also of morbid pallor[7], (95) severe abdominal pains due to *disordered* air, and chronic diarrhœa, if this prescription is made use of, the patient will obtain relief.

[49] *Tamaḥ*, as the technical name of a disease, occurs also in fl. 13*b*[7], 15*a*[8], 28*b*[10], in conjunction with *mûrchhâ* or 'swoon.' It is not found, used in this way, in the Charaka or any other existing medical work, though the word occurs in the description of other diseases; *e.g.*, in the Suśruta VI 46[328] (v. 4) in the description of *mûrchhâ* or 'swooning,' in the Charaka VI, 15[646], of *apasmâra* or 'epilepsy,' and in the Ashṭânga Hṛidaya III, 5[264] (v. 44), of *râjayakshma* or 'phthisis,' in the phrase *tamaḥ-pravêśa* or 'falling into a swoon.'

[50] This is a puzzling passage. The text is imperfectly preserved, but the reading of the number 36 (*shaṭtri*[*śat*]) is practically certain. The only class of diseases of which I can find thirty-six enumerated, are the *kshudra-rôga* or 'minor diseases.' Of these the Ashṭânga Hṛidaya VI, 31[538] (v. 33*b*) enumerates thirty-six, all of which may be roughly described as 'skin-diseases.' The Charaka does not treat of them as a class at all, while the Suśruta II, 13[286] (§ 1) enumerates forty-four, and the Nidâna, p. 192, has forty-three, including some which are not skin-diseases. The *mahâkshaya* I take to be the same as what is usually called *râja-yakshma* or 'phthisis' (Nidâna, p. 62). It is described as 'arising from the waste of the seven elements' (*dhâtu-kshaya-janita*, Nidâna, p. 62). These seven 'elements' or *dhâtu* (see *ante*, p. 15, note 32) are here apparently referred to by the term *sthâna* or 'ground.' It may be noted, however, that the usual division of the *kushṭha* or 'skin-diseases' is into the *mahâ-kushṭha* and *kshudra-kushṭha*, or the 'great and small skin-diseases.' The former are said to be seven, and to have seven 'material causes' (*dravya*); *viz.*, the three humours (*dôsha*) and the four elements (*dhâtu*), skin, flesh, blood and fluids. The minor skin-diseases are said to be eleven, making a total of eighteen. See Charaka II, 5[235], VI, 7[530].

[51] This is conjectural. The reading of the text is perfectly clear; but I cannot find the word *avakshârî* in any dictionary or medical work; nor does it seem to be known to modern Kavirâjes. There may be an error in the text; and *yavakshâra* 'carbonate of potash' or *avi-kshîra* 'ewe's milk' suggests itself. The Kavirâj whom I consulted suggested *ajakshîra* or 'goat's milk.' But the pronoun *tasyâṁ*, in the sequel, seems to show that only one thing, and that of the feminine gender, is intended. Hence I prefer to take *ghṛitagandhâm=avakshârîm* to mean one thing only, and *avakshârî* to mean a 'lixivium', or a solution of alkaline salts from the wood-ashes of Prosopis spicigera.

(XXXI) The HARIDRÂ Powder of the Aśvins.[10]

(96—101.) Take equal parts of the two Haridrâ[52], black pepper, lotus, Kushṭha (*Saussurea Lappa*), long pepper, root of the cotton plant, Mâṁsî (*Nardostachys Jatamansi*), and carbonate of soda, (97) and rub these eight ingredients into a paste on a grindstone. Then make *the paste* into pills equal to a kôlâsthi[9], and dry them in the shade. (98) One pill made of this powder may be given with warm water.

Fourth Leaf: Reverse.

Now, hear the different kinds of diseases which may be cured by it: (99) indigestion, retention of discharges, strangury, angina, costiveness, abdominal tumours due to *deranged* air, and *the effects of* spider's poison. (100) It also cures *the effects of* impaired poison[53] and of a scorpion's sting, and relieves flatulence, epilepsy, and sterility, (101) seizure by evil spirits, madness, and complex labour. In the case of injury by any poison, whether from teeth or roots[53], it may be used as a draught or as an ointment.

(XXXII) The GAUḌIKA Pills.[10]

(102 and 103.) Take zedoary, Vachâ (*Acorus Calamus*), Tâmalakî (*Phyllanthus urinaria*), long pepper, ginger, and treacle, fry *the whole* with clarified butter, and make it into pills. (103) With this may be cured spasms in the chest, catarrh, pains in the sides, heart and abdomen, and dry cough, even when they are of an aggravated character.

(XXXIII.) Another Powder for Medicating Liquor.[54]

(104—107.) Take two hundred (grains of) black pepper, and one hundred (umbels and aments respectively) of lovage and long pepper, also one pala[9] each of sugar and good dry ginger, and one karsha each of (106) tamarind, pomegranate and clean jujube. To these add one karsha of cinnamon, half a karsha of cumin, (106) one

[52] See *ante*, p. 22, note 72.

[53] I. e., 'whether animal or non-animal.' On poisons see Charaka VI, 23,[756], Vangasêna LXXII [922] (vv. 8, 47, 56), Suśruta V, 2 [608] (vv. 1, 2, 29-31, 38), V, 3 [612] (vv. 1 ff), Ashṭânga Hṛidaya VI, 35 [547] (vv. 5*b*, 6*a*, 37, 48, 49). They are divided into *akṛitrima* or 'natural,' and *kṛitrima* or 'artificial' (fl. 8 *b*[7]). The latter is also termed *gara* (fl. 9*a*[3]). Any poison when it has become impaired by age or other causes is called *dûshî-visha*. The Bhâva Prakâśa alone differs by making both *gara* and *dûshî-visha* sub-divisions of *kṛitrima* poison. The *akṛitrima* poisons are subdivided into *jaṅgama* or 'animal' and *sthâvara* or *sthira* or 'non-animal' (vegetable and mineral). The *jaṅgama* poisons are also called *daṁshṭrâ-visha* or *daṁshṭra-ôttha* or *daṁshṭri-ja*, i.e., 'produced in animals with poison-fangs'; and the *sthâvira* are also called *mûla-visha* or *mûla-ja* or *maula*, i.e., 'produced in the roots.' They have these names, because in the enumeration of their sources, the poison-fangs of animals and the roots of plants are the first-mentioned in their respective classes (see the commentary in the Bengâlî edition of the Charaka VI, 23, vv. 8, 9 [479]). It may be noted that the latter representative names are peculiar to Charaka and to formulas quoted from that work (e.g., the Nârâyaṇa powder in Charaka VI, 18 [681], l. 1, quoted in the Ashṭânga Hṛidaya IV, 15, v. 21 [400]). *Gara* is explained in the Ashṭânga Hṛidaya VI, 35 [549] (vv. 48, 49) and Bhâva Prakâśa II, 4 [162] to be an unwholesome mixture made of the dirty excretions (*mala*) of men and animals, and administered by women to their husbands, and by courtiers to kings, in their food, to gain their favour or avert disgrace.

[54] For another formula for a Churṇârishṭa see vv. 67-70. This formula is only a slight variant of the formula, given previously under the name of Shâḍava powder (vv. 14-17). The ingredients are the same; for *Mâgadhî* is here a synonym of *Yavânî*; the proportions only differ in some of the ingredients, the most important difference being the reduction of sugar to one-fourth, and the increase of dry ginger to four times its quantity in the Shâḍava; for 1 pala = 4 karsha. With regard to the serial order of the drugs, this formula most resembles the recension of it in the Vangasêna XVI[293] (vv. 26-28). On this and the other recensions of this formula, see *ante*, note 8.

karsha of Indian sorrel, half a karsha of sifted coriander, and one karsha of sonchal-salt. These together make a most excellent powder for medicating liquor. (107) This is a radical cure for piles; it also completely stops chronic diarrhœa, and relieves heart-disease, morbid pallor[7], cough, and asthma.

THE SECOND CHAPTER: FORMULAS FOR MEDICATED CLARIFIED BUTTER.

(I) The AMṚITA-PRÂṢA Clarified Butter,[55]

in 11 ślôka and 1 pâda.

(Verses 108—119*a*.) I will now describe the ambrosia-like elixir, which increases the strength of men, the so-called Amṛita-prâśa (or Food of the Immortals), a most noble *kind of* clarified butter. (109) Take one prastha each of the juice of emblic myrobalan, Kshîravidârî (*Ipomoea digitata*) and sugar-cane, and similarly of the milk of a heifer (110) one prastha, and add one well-measured prastha of fresh clarified butter. Throw in, also, pastes[33] made of one half pala each of the following drugs: (111) Ṛishabhaka[56], Ṛiddhi[56], liquorice, Vidârigandhâ (*Desmodium gangeticum*), *Payasyâ (*Gynandropsis pentaphylla*), Sahadêvâ (*Sida rhomboidea*), Anantâ (*Hemidesmus indicus*), Madhûlikâ (*Bassia latifolia*) and Viśvadêvâ (*Sida spinosa*), (112) both Mêdâ[56], Rishyaprôktâ (*Sida cordifolia*), Śatâvarî (*Asparagus racemosus*), Mudgaparṇî (*Phaseolus trilobus*) and Mâshaparṇî (*Teramnus labialis*), Śrâvaṇî (*Sphaeranthus indicus*), cowhage and Vîrâ (*Uraria lagopodioides*). (113) Further add one kuḍava each of raisins, dates, jujubes, and half as much each of walnuts, Tinduka (*Diospyros Embryopteris*) and Nikôchaka (*Alangium decapetalum*).

Fifth Leaf: Obverse.

(114) Having boiled and strained *the whole*, let it stand in a clean vessel, *and* when it has cooled, add one prastha of well-clarified honey, (115) and sixteen pala of choice powdered white sugar. Then take one half pala of black pepper and one pala of small cardamoms, (116) powder them finely, and, having sprinkled them *over the whole*, stir it with a ladle. Of this *preparation* a dose suited to the *patient's* power of digestion may be administered, (117) and when it is digested, rice-milk, together with the broth of the flesh of land-animals, may be given. This Amṛita-prâśa is an excellent preparation for increasing the strength and colour of men; (118) it may be given in cases of weakness induced by consumption or ulcers, also to the old, the feeble and the young, also to those who are suffering from fainting, asthma, and hiccough. (119*a*) This *preparation of* clarified butter, being a composition of Âtrêya's, is famed under the name of Amṛita (or 'ambrosia').

[55] This formula occurs in the Charaka VI, 16^{654} (l. 22 ff.) and Ashṭâṅga Hṛidaya IV, 3^{333} (vv. 93*b*-100), in a somewhat expanded form, with a larger number of ingredients and slightly different proportions. In another, more contracted, recension, it is found in the Vangasêna XI[257] (vv. 38-43) and Bhâva Prakâśa II, 2^{73}, which, while preserving the general character of the preparation and its main parts, alters most of the minor ingredients. The Hârîta Saṁhitâ III, 3^{173} and III, 9^{216} has two formulas under the name of Amṛita-prâśana, but neither of them shows any similarity with the formula in our Manuscript.

[56] See *ante*, p. 18, note 47.

(II) The KALYÂṆAKA Clarified Butter,[57] in 8 ślôka.

(119*b*—127*a*.) Priyangu (*Aglaia Roxburghiana*), Tagara (*Tabernæmontana coronaria*), Kushṭha (*Saussurea Lappa*), pomegranate, Êlâvaluka[58], (120) *Tâlîsa (*Taxus baccata*), Mêdâ[59], the three myrobalans[15], Kêsara (*Mesua ferrea*), the two Vṛihatî[60], blue lotus, deodâr, sandal, and the two Śârivâ[34], (121) the two Haridrâ[52], baberang, and flowers of Sumanâ (*Jasminum grandiflorum*), Dantî (*Baliospermum montanum*), Aṁśumatî (*Uraria logopodioides*), madder, Śâlaparṇî (*Desmodium gangeticum*). (122) With one aksha[9] (of each of the above drugs) boil one prastha of clarified butter in four times the *latter* quantity of water. As a beverage, this *preparation*, called Kalyâṇaka (or 'efficacious'), is the best of clarified butter. (123) It cures cough, asthma, catarrh, tertian and quartan fevers, mania, ulceration, erysipelas, morbid secretion of urine, leprosy, (124) hiccough, vomiting, morbid pallor[7], swellings, suppression of urine, and all disorders of the semen in men and of the womb in women. (125) It also predisposes women to pregnancy, and destroys poisons.[53] In all cases of poisoning mentioned in connection with the formulas for powders, (126) and in cases of spleen, piles and abdominal tumours this *preparation of* clarified butter acts like ambrosia; it is a commonly used means for producing strength and colour, and promoting the appetite. (127*a*). Ill-fortune also will be averted from a house in which this clarified butter is kept.

(III) The MAHÂ-KALYÂṆAKA Clarified Butter,[61] in 5 ślôka and 1 pâda.

(127*b*—132.) Take Jîvaka[56] and Ṛishabhaka[56], Vîrâ (*Uraria lagopodioides*), *Kâkanâsâ

[57] There are twenty-six ingredients in this preparation; accordingly it is made up of 26 karsha of drugs, one prastha of clarified butter and 4 prastha of water. Owing to this large amount of water it is said to be a 'beverage' or *pânîya*, i.e., a weak kind of decoction (see Dutt's Hindu Materia Medica, p. 10). In the Vangasêna, Chakradatta and Śârṅgadhara it is, therefore, named the *Pâníya-kalyâṇaka-ghṛita*.— The same formula, though in another recension, arranging the ingredients differently and increasing them to twenty-eight is found in the Charaka VI, 14[640], Vangasêna XXII[331] (vv. 60-67*a*), Chakradatta XX, 10[351] and Bhâva Prakâśa II, 2[133]; and also, but again in a slightly different arrangement of the drugs, in the Śârṅgadhara II, 9[152] (vv. 36-41). In a third recension, also with twenty-eight ingredients, it is found in the Suśruta VI, 39[771] (vv. 207-211). In a fourth recension, with only twenty-six ingredients, it occurs in the Ashṭânga Hṛidaya VI, 6[469] (vv. 26*b*-31). The main points of difference with respect to the drugs, between the recension in our Manuscript and those in the other medical works, are two: 1, one of the two *Vṛihatî* (*viz.*, *Kaṇṭakârikâ*) is omitted in all the latter, which substitute three others (*viz.*, as a rule, *Viśâlâ*, *Kauntî* and *Padmaka* or *Bhadrailâ*); and 2, instead of *Mêdâ* all the latter read *Êlâ*; see note 59. It is a favourite formula which is often quoted, see, e.g., Charaka, VI, 18[709] (v. 41), Ashṭânga Hṛidaya IV, 1[328] (v. 155*a*), IV, 7[358] (v. 104*a*), IV, 16[407] (v. 1*a*), IV, 17[410] (v. 14*a*).

[58] See *ante*, p. 20, note 65. In the Pharmacographia Indica II, 105 it is wrongly identified with *Vâluka*. The seeds, supplied to me by a native druggist, seem to be simply those of chickweed.

[59] See *ante*, p. 18, note 47. The akshara *dâ*, however, is not distinct, and, as all other recensions (see note 57) read *êlâ*, it is possible that the reading in our text is intended to be *tâlîsam=êlâ*.

[60] *Vṛihatî-dvaya* or *dvi-vṛihaṭî*, 'the two Vṛihatî,' are *Vṛihatî* (Solanum indicum) and *Kaṇṭakârikâ* (Solanum xanthocarpum). They are also called *dvê Nidigdhikê*. See Dr. Dutt's Hindu Materia Medica, p. 210, in the second formula quoted from Chakradatta.

[61] A formula, under the name of *Mahâ-kalyâṇaka*, is given in most medical works, following, as in our text, immediately after the Kalyâṇaka. But it entirely differs from the formula in our text. The main point of difference is, that it takes twenty-one drugs from among those of the Kalyâṇaka, adds to them eight new drugs (thus making a total of twenty-nine), and lets the whole be boiled in a quadruple quantity of milk (in addition to the clarified butter and the quadruple quantity of water of the Kalyâṇaka). See Charaka VI, 14[641], Vangasêna XXII[332] (vv. 67-69), Chakradatta XX, 12[252], Ashṭânga Hṛidaya VI, 6[469] (vv. 32-34*a*). The eight new drugs are *Ṛishabhaka*, *Vîrâ*, *Mudgaparṇî*, *Mâshaparṇî*, *Ṛiddhi*, *Mêdâ*, and *Kachchhu*. They all occur in the formula of our text; but the remainder of the drugs in the latter are not repeated from the Kalyâṇaka, but are mostly new ones. The total number of drugs in the latter is only twenty-three. In the Suśruta VI, 39[771] (vv. 212-216) the Mahâ-kalyâṇaka agrees with the other medical works in repeating the same twenty-one drugs of the Kalyâṇaka, but for the rest the formula is different.

(*Leea hirta*), and leaf-stalk of the lotus, (128) also Mudgaparṇî (*Phaseolus trilobus*), Mâhaparṇî (*Teramnus labialis*), Ṛiddhi[56] and Mêdâ[56], further Mahâsahâ[62] (*Gomphrena globosa*), Kshudrasahâ[62] (*Citrullus Colocynthis*) and Kâkôḍî[63], (129) Abhîruparṇî (*Asparagus racemosus*), Haṁsapadî (*Vitis pedata*), zedoary, and seeds of cowhage, nutmeg[64], dates, raisins, mango, and emblic myrobalan, (130) long pepper, ginger, treacle and sugar. A paste[65] made of all these should be put in milk, together with clarified butter,

Fifth Leaf: Reverse.

(131) and when boiled and strained, it may be drunk as a remedy against *many* diseases. It cures cough due to *derangement of* the air or phlegm, or to ulceration. (132) The Mahâ-kalyâṇaka (or 'the most efficacious') clarified butter is a cure for many diseases, and is a preparation of Âtrêya's, who taught it to the Mahâtman Agastya.

(IV) The TIKATKA Clarified Butter,[66] in 4 ślôka.

(133—136.) Take half a pala[9] each of nîm, Paṭôla (*Trichosanthes dioica*), Indian barberry, Durâlabhâ (*Alhagi maurorum*), Tiktarôhiṇî (*Picrorrhiza Kurroa*), the three myrobalans[15], Parpaṭaka (*Oldenlandia corymbosa*), and Trâyamâṇa.[37] (134) Having boiled them in one âḍhaka of water, till *the whole* is reduced to one-eighth *of its original quantity*, put in pastes made of half a karsha each of sandal, chiretta, long pepper, Trâyamâṇa[37], (135) Mustâ (*Cyperus rotundus*), and seeds of Vatsaka (*Holarrhena antidysenterica*). When *the whole* is again boiled in six pala of fresh clarified butter, it may be taken as a potion. (136) It is an approved remedy against skin-diseases, fever, abdominal tumours, hæmorrhoids, chronic diarrhœa, morbid pallor[7], and swellings, erysipelas, pustules, scab, itch, and tumours of the feet.

[62] In the list of drugs in Suśruta I, 38^{138}, *Mahâsahâ* and *Kshudrasahâ* are identified by the commentators with *Mâshaparṇî* and *Mudgaparṇî* respectively (see Dutt's Translation, p. 157); but, as the latter two drugs are separately named in our formula, it seems clear that *Mahâsahâ* and *Kshudrasahâ* must here stand for different drugs.

[63] *Kâkôḍî* or *Kâkôlî* and *Kshîra-kâkôlî* belong to the so-called Ashṭavarga (see *ante*, p. 18, note 47), the constituents of which are said to be unknown at the present day. As a matter of fact, however, two drugs are supplied in modern druggists' shops under those two names; but their identity is still not quite fully determined. *Kâkôlî* is suggested to be Lavunga scandens in the Pharmacographia Indica, vol. I., p. 268, and Atalantia missionis by Dr. Prain, of the Calcutta Botanical Gardens. *Kshîra-kâkôlî* is, according to Dr. Prain, the true bulb of Frittilaria Stracheyi.

[64] Our formula has here *phalam*, which I take to stand, for *Jâtiphala*, 'nutmeg.' The same verse, however, occurs also on fl. $7a^4$, where the reading is *Phalgu* (Ficus oppositifolia).

[65] *Garbha* is used technically, as a synonym of *kalka* 'paste.' See, e.g., in the commentary to the Ashṭânga Hṛidaya IV, 2^{328} (v. 43), IV, 5^{342} (v. 15), IV, 5^{343} (v. 24), Chakradatta IV, 22, 23^{113}, *et passim*. In this sense I have not found it noted in any Sanskrit dictionary.

[66] This formula is found, identically, in the Charaka VI, 7^{539}, Vangasêna LVII[664] (vv. 178-181), Chakradatta L, 58^{511}. In another recension it occurs in the Ashṭânga Hṛidaya IV 19^{415} (vv. 2*b*-7), and in a third recension in prose, in the Suśruta IV, 9^{429} (§9). The main point in which the latter two recensions differ from the first are the proportions of the ingredients. Thus, the first recension directs 6 pala of clarified butter to be taken, and hence in the Vangasêna and Chakradatta it is called the *Shaṭ-pala-tikta*. On the other hand, the Ashṭânga Hṛidaya orders 12 pala, and the Suśruta orders even one prastha (*i.e.*, 16 pala).—This is also one of the favourite preparations; thus, it is quoted in the Ashṭânga Hṛidaya IV, 1^{318} (v. 91), IV, 1^{323} (v. 155*a*), IV, 10^{37} (v. 44), IV, 14^{396} (v. 62), IV, 18^{413} (v. 9). Finally, the first portion of our formula forms a prescription by itself in Suśruta VI, 39^{773} (vv. 227-229).

(V) The MAHÂ-TIKTAKA Clarified Butter,[67] in 7 ślôka

(137—143.) Make pastes of *the following drugs:* Saptachhada (*Alstonia scholaris*), Pativishâ (*Aconitum heterophyllum*), Śamyâka (*Cassia fistula*), Tiktarôhiṇî (*Picrorrhiza Kurroa*), Pâṭhâ (*Stephania hernandifolia*), Musta (*Cyperus rotundus*), Uśîra (*Andropogon muricatus*), the three myrobalans[15], Paṭôla (*Trichosanthes dioica*), nîm, Parpaṭaka (*Oldenlandia corymbosa*), (138) Dhanvayavâshaka (*Alhagi maurorum*), sandal, long pepper, Padmaka (*Prunus Puddum*), the two Rajanî[68], Shaḍgranthâ (*Acorus Calamus*), Viśâlâ (*Citrullus Colocynthis*), Śatâvarî (*Asparagus racemosus*), and the two Śârivâ[34], (139) seeds of Vatsaka (*Holarrhena antidysenterica*), Vâśâ (*Adhatoda vasica*), Mûrvâ (*Sanseviera zeylanica*), Amṛitâ (*Tinospora cordifolia*), chiretta, liquorice, and Trâyamâṇa.[37] (140) Of these pastes take one-fourth as much, of water eight times as much, of the juice of the fruit of emblic myrobalan twice as much as the *ingredient* clarified butter; then, after boiling *the whole*, it may be taken as a potion. (141) This preparation will infallibly cure skin-diseases due to *derangement of* the air and bile, hemorrhoids suffused with blood, erysipelas, disorders of the blood through bile (*i.e.*, hemorrhagia), disorders of the blood through air, and morbid pallor[7], (142) boils, scab, mania, jaundice, worms, itch, heart-diseases, tumours, pimples, unhealthy menses, and adenia, (143) but it should be taken at the proper time and in accordance with the *patient's* strength (of digestion). This is a grand *preparation of* clarified butter, unsurpassed by hundreds of other formulas, on account of the wide range of its applicability.[69]

(VI) The PANCHAGAVYA.[70]

(144—147.) Take one aksha[9] each of the two Haridrâ[52], madder, Pâṭhâ (*Stephania hernandifolia*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), plumbago-root, baberang, long pepper, turpeth-root, Vachâ (*Acorus Calamus*), (145) Śârivâ (*Ichnocarpus frutescens*), Kushṭha (*Saussurea Lappa*), Musta (*Cyperus rotundus*), cardamoms, liquorice, and Śankhapushpî (*Canscora decussata*), and mix them with one prastha of each of the five products of the cow.[71] (146) This *preparation of* clarified butter, when boiled and

[67] This formula is found, almost identically the same, in the Charaka VI, 7^{540}, Vangasêna LVII^{666} (vv. 197-203), Chakradatta L, 61^{513}. In a second and third recension, distinguished only by slightly differing serial arrangements of the drugs, it occurs in the Śârṅgadhara II, 9^{153} (vv. 43-48) and the Ashṭâṅga Hṛidaya IV, 19^{415} (vv. 8-11*a*). In a fourth recension, in prose, with a difference in the serial order and the proportion of the ingredients, it occurs in the Suśruta IV, 9^{429} (§ 8). There is even a fifth recension, in ślôka verses, in the Suśruta VI, 39^{773} (v. 212-226), but here there are thirty-three drugs instead of twenty-seven, out of which, however, twenty-six drugs are common to both recensions.—This, also, is one of the favourite and often prescribed formulas.

[68] *Dvi-rajanî*, 'the two Rajanî,' are the same as the two Haridrâ (see *ante*, p. 22, note 72).

[69] The other identical recensions (see note 67) have here a different reading: *yôga-śatair=apy=ajitân=mahâ-vikârân=mahâ-sarpiḥ*, i.e., 'this grand clarified butter cures even such great diseases as could not be overcome by hundreds of other prescriptions.'

[70] I have not been able to identify this formula in any medical work. Most of them give a formula, under the name of *Pañchagavya* (or *Mahâ-pañchagavya*), but it entirely differs in the matter of drugs. Moreover, it is uniformly given as a remedy against *apasmâra* or 'epilepsy,' a disease which is not even mentioned in our formula. The latter is rather of the nature of a *rasâyana* or *vâjîkaraṇa*. See Charaka VI, 15^{647}, Vangasêna XXIII^{342} (vv. 53-59*a*), Chakradatta XXI, 15^{258}, Ashṭâṅga Hṛidaya VI, 7^{471} (vv. 19*b*-24*a*), Suśruta VI, 61^{895} (vv. 31-35).

[71] The *pañcha-gavya*, or 'five products of the cow,' are *kshîra* or 'milk,' *dadhi* (*dadhy-amla*) or 'curds,' *ghṛita* or 'clarified butter,' *mûtra* or 'urine,' and *śakṛid-rasa* or 'diluted dung.' See their enumeration in the *Svalpa-pañcha-gavya*, or 'small Panchagavya' formula in the Charaka VI, 15^{647}, Vangasêna XXIII^{342} (v. 52), Chakradatta XXI, 14^{258}, Ashṭâṅga Hṛidaya VI, 7^{471} (vv. 18*b*-19*a*).

taken as a potion, makes one strong and healthy, of a pleasing complexion, intelligent, brilliant, and inexhaustible with women. (147) Through it speech becomes clear, sacred lore once acquired is never again lost, voice and colour is brought out, and barren women are predisposed to pregnancy.

Sixth Leaf: Obverse.

VIIth Formula.[72]

(148 and 149.) *Take* baberang, plumbago-root, Dantî (*Baliospermum montanum*), the three acrids[23], Vairiṇa (*Andropogon muricatus*), long pepper, Aśvamûtrî (*Boswellia serrata*), turpeth-root, Kshîrî (*Euphorbia neriifolia*), Nîlîka (*Indigofera tinctoria*), rock-salt, and Vachâ (*Acorus Calamus*), (149) *and* boil them in one prastha of clarified butter and twice as much of curds. When done, *this preparation* may be taken as a potion to cure asthma, hemorrhoids, and abdominal tumours.

(VIII) The SHAṬPALA Clarified Butter,[73] in 2 ślôka.

(150 and 151.) *Take* one pala[9] each of long pepper, root of long pepper, Chavya (*Piper Chaba*), plumbago-root and dry ginger[74], also of carbonate of potash, *and* boil *the whole* in one prastha of clarified butter, (151) together with one prastha of milk. This preparation will cure abdominal tumours characterised by *deranged* phlegm, remove chronic diarrhœa *and* morbid pallor[7], *and* heal spleen, cough, *and* fever.

(IX) The TRYÛSHAṆA.[75]

(152.) The three acrids[23], the three myrobalans[15], Mustâ (*Cyperus rotundus*), baberang, Chavya (*Piper Chaba*), *and* plumbago-root. A paste, made of these *and* boiled in clarified butter with milk, makes a remedy against abdominal tumours due to *deranged* air.

(X) The VÂSÂ Clarified Butter,[76] in 2 ślôka.

(153 and 154.) Having minced Vṛiśa (*Adhatoda vasica*) with its twigs, boil it in eight times as much of water, till *the whole* is reduced to one-eighth *of its original*

[72] I have not been able to trace this formula anywhere; nor am I satisfied regarding the correctness of some portions of the text.

[73] This formula is found, in the identical recension, in Charaka VI, 5^{520} and Vangasêna XXXII[477] (vv. 52, 53), and in another, only very slightly differing recension, in Śârṅgadhara II, 9^{150} (vv. 19, 20), Charaka VI, 8^{556}, VI, 9^{569}, VI, 18^{679}. In a third recension, in verse, it occurs in the Vangasêna XL[550] (vv. 158-160), and in the same recension, in prose, it is given in the Suśruta IV, 14^{454} (§ 13). In a fourth and much shorter recension, it occurs in the Chakradatta I, 183^{64}. In a fifth short recension it occurs in the Ashṭânga Hṛidaya IV, 5^{342} (vv. 22, 23). It is found under different names; the usual one is simply *Shaṭ-pala*, under which it is frequently quoted, *e.g.*, Charaka VI, 3^{495} (5th line), VI, 18^{676} (last line), Suśruta VI, 51^{854} (v. 26). Ashṭânga Hṛidaya IV, 1^{323} (v. 154*b*), IV, 7^{358} (v. 104*a*). But it is also called the *Kshîra-shaṭpala* (Vangasêna, Chakradatta), *Pañcha-kôla* (Charaka, see note 74), and *Pippaly-âdi* (Śârṅgadhara).

[74] The foregoing five drugs are known under the name of *Pañcha-kôla*, see Vangasêna 1^{31} (v. 332), Ashṭânga Hṛidaya I, 3^{58} (v. 164*b*), Bhâva Prakâśa I, 1^{164}, Chakradatta I, 114^{36}.

[75] This formula is found in a practically identical form in the Vangasêna XXXII[473] (v. 19), and in two other, only slightly differing, recensions in the Charaka VI, 5^{513}, Chakradatta XXX, 32^{369}, and in the Ashṭânga Hṛidaya IV, 14^{394} (vv. 21*b*—22*a*) respectively.

[76] This formula occurs in a slightly different recension in the Charaka VI, 5^{518}. In another slightly different recension it is given in the Vangasêna IX[229] (vv. 120, 121) and Chakradatta IX, 33^{186}; and in a third, in the Ashṭânga Hṛidaya IV, 2^{328} (vv. 40*b*-42*a*). It is named in the Suśruta VI, 51^{854} (v. 26*b*), where the commentary refers to Suśruta VI, 45^{826} (vv. 29, 32). See also Bhâva Prakâśa II, 2^{51}.—*Vâsâ* is the same as *Vṛiśa*; hence the name of the formula.

quantity. Then add to it a paste made of its flowers, (154) and boil *again the whole* in clarified butter together with honey of the small bee. This *preparation* cures abdominal tumours due to *deranged* bile, and is a remedy against hemorrhagia, fever, asthma, cough, and heart-diseases.

(XI) The CHÂNGÊRÎ Clarified Butter,[77] in 3 ślôka.

(155—157.) *Take* dry ginger, root of long pepper, plumbago-root, Hastipippalî (*Piper chava*), Śvadaṁṣṭrâ (*Tribulus terrestris*), long pepper, coriander-seed, bêl, Pâṭhâ (*Stephania hernandifolia*), and lovage, (156) and boil pastes made of them in clarified butter together with the fresh juice of Châṅgêrî (*Oxalis corniculata*) and with four times as much of curds. This preparation is a remedy against *derangements of* the phlegm and air, (157) *and* cures hemorrhoids, chronic diarrhœa, strangury, diarrhœa, prolapsus ani, and costiveness.

(XII) Another CHÂNGÊRÎ Clarified Butter,[10] in 2 ślôka.

(158 and 159.) Mix a paste of Châṅgêrî (*Oxalis corniculata*) of the size of a bêl-fruit[9], in one prastha of clarified butter and four times as much of well-strained Châṅgêrî juice, (159) and boil *the whole* slowly over a gentle fire. Any one, suffering from piles, who drinks *this preparation*, will be made comfortable.

(XIII) The KAṆṬAKÂRIKÂ Clarified Butter,[78] in 2 ślôka.

(160 and 161.) Extract fresh juice of Nidigdhikâ (*Solanum xanthocarpum*) by crushing it with a blunt instrument, and boil one prastha[9] of clarified butter in four times as much of that juice; (161) throw in also a paste *made* of the three acrids[23], *Râsnâ (*Vanda Roxburghii*), Gôkshura (*Tribulus terrestris*), *and* Balâ (*Sida cordifolia*). This preparation is an instant cure for the five *kinds of* cough.[79]

[77] This formula is found, in the identical recension, in the Charaka (Bengâlî ed., under the name of *Nâgar-âdya*) VI, 14^{324} (v. 139-141), Chakradatta IV, 27^{114} and Vangasêna IV^{119} (v. 60-62). In another, slightly differing recension, it is given in the Śârṅgadhara II, 9^{150} (v. 21-24). In a third and much shorter recension, it occurs in the Aṣṭâṅga Hṛidaya IV, 8^{363} (v. 77*b*-79*a*). In a fourth equally short recension it is quoted in the commentary to the Chakradatta (*ibid.*) and runs as follows: *dadhi-dhânya-vilva-pâṭhâ-yamânikâ-pañcha-kôla-gôkshurakaiḥ châṅgêrî-svarasê sarpir=guda-niḥsṛiti-mûtrârtti-nud=grâhi*, i.e., 'a preparation of clarified butter made with curds and fresh Châṅgêrî juice and paste of coriander, bêl, pâṭhâ, lovage, the five kôla (see note 74) and gôkshura is a cure for prolapsus ani and strangury.' Lastly it is found in a fifth, but much expanded recension, in the Charaka (Nâgarî ed.) VI, 9^{570}, and Vangasêna IV^{130} vv. 178-184.) See also Dutt's Hindu Materia Medica, p. 124.

[78] This formula is given, in another recension, in the Vangasêna XII^{274} (v. 150) and Chakradatta XI, 34^{218}, and in a third recension in Chakradatta XIII, 9^{227} and Vangasêna XV^{295} (v. 31). There is a fourth greatly expanded recension, with additional ingredients, in the Charaka VI, 20^{739}, (l. 23 ff.), Vangasêna XII^{274} (vv. 151-155), Aṣhṭâṅga Hṛidaya IV, 3^{332} (vv. 59-62*a*).

[79] The five kinds of cough are the following:—1, *vâtika* or cough due to air; 2, *paittika* or cough due to bile; 3, *ślaishmika* or cough due to phlegm; 4, *uraḥ-kshata* or cough due to ulcers in the chest; 5, *kshaya* or cough due to consumption. See Nidâna, p. 63 and Aṣhṭâṅga Hṛidaya III, 3^{256} (v. 17). There is, however, also another classification, according as the cough is due to one single humour (*vâta-ja, pitta-ja, kapha-ja*) or to two humours jointly (*dvanda-ja*) or to all three humours jointly (*sannipâta-ja*); see the commentary to Chakradatta XI, 34^{218}.

(XIV) The MṚIDVÎKÂ Clarified Butter,[80] in 3 ślôka and 1 pâda.

(162—165*a*.) *Take* eight pala[9] of liquorice and one prastha of raisins, and boil them slowly over a gentle fire in one drôṇa of tank-water; (163) and when *the whole* is reduced to one-eighth *of its original quantity*, boil it *once more* in one prastha of clarified butter. When it is done, strain it and allow it to cool, and then add (164) eight pala of sugar and one half prastha of honey of the common bee. This *preparation* may be given to people suffering from hemorrhage, cough, deficiency of semen,

Sixth Leaf: Reverse.

(165*a*) debility, and ulceration, *and should be taken* with an equal quantity of powdered parched grain.

(XV) The RÂSÂYANIKA Clarified Butter,[10] in 4 śloka.

(165*b*—169*a*.) Boil one pala[9] each of the lesser set of five drugs[81], Gulûchî (*Tinospora cordifolia*), liquorice, Balâ (*Sida cordifolia*), (166) in one droṇa of water, till *the whole* is reduced to one-fourth *of its original quantity*. With this decoction boil *once more* one prastha of clarified butter, (167) together with a paste of the drugs called Jîvanîya.[82] Add also of milk four times as much (*i.e.*, 4 prastha), and of the juice of Vidârî (*Ipomoea digitata*), emblic myrobalan and sugar-cane (168) just as much as the *quantity of* clarified butter (*i.e.*, one prastha of each), and boil *the whole* over a gentle fire. This preparation, known as the Râsâyanika (*i.e.*, 'of the nature of a tonic'), may be given as a remedy against consumption, (169*a*) and as a cure for heart-diseases, cough due to ulcers, and fevers.

(XVI) The ŚARAMÛLÎYA Clarified Butter,[83] in 7 ślôka and 1 pâda.

(169*b*—176.) Roots of Śara (*Saccharum Sara*) and of sugar-cane, Kaṇḍêkshu (*Saccharum spontaneum*), Ikshuvâlikâ (*Saccharum fuscum*), (170) Śatâvarî (*Asparagus racemosus*), *Payasyâ (*Gynandropsis pentaphylla*), Vidârî (*Ipomoea digitata*), Kaṇṭa-

[80] This formula is given in a much more expanded recension, under the name of *Sama-saktuka*, or 'with an equal quantity of parched grain,' in Chapter VI on Rasâyana or 'tonic medicines' (fl. 21*b*[4]). In addition to the ingredients here given, it comprises long pepper, milk, pastes of various drugs, and goat's flesh. The Charaka VI, 16[655] (l. 24 ff.) and Ashṭânga Hṛidaya IV, 3[334] (vv. 105-106) have a third recension, which practically agrees with ours, here given, except that it adds long pepper. On the other hand, the Vangasêna XI[257] (vv. 34-37) and Bhâva Prakâśa II, 2[72] give a fourth recension which rather agrees with the recension in Chapter VI. It adds long pepper, milk and pastes, but omits goat's flesh as well as honey.—In the Bengâlî edition of the Charaka the formula is called *Saktu-prayôga*.

[81] See *ante*, p. 17, note 44.

[82] The drugs belonging to the so-called *Jîvanîya-gaṇa*, or 'class beginning with *Jîvanîya*, or *Jîvantî*,' also called the *daśaka-varga* or 'group of ten,' or *madhura-varga* or 'group of sweet drugs,' are the following ten: 1, *Jîvantî* (Dendrobium multicaule); 2, *Kâkôlî*; 3, *Kshîra-kâkôlî*; 4, *Mêdâ*; 5, *Mahâmêdâ*; 6 *Jîvaka*; 7, *Ṛishabhaka*; 8, *Mudgaparṇî* (Phaseolus trilobus); 9, *Mâshaparṇî* (Teramnus labialis); 10, *Madhuka* (liquorice). See Charaka I, 4[21], Ashṭânga Hṛidaya I, 15[108] (v. 8), and Śârṅgadhara II, 6[109] (vv. 14-16). Nos. 2-7 in this list belong to the so-called Ashṭa-varga (see *ante*, p. 18, note 47); and some authorities add the whole of the latter varga to the list, thus making it comprise twelve drugs. See the Vaidyaka Paribhâshâ in the larger Petersburg Dictionary.

[83] This formula is found, in the identical form, in the Charaka VI, 2[457], and in a different and more expanded recension, in the Ashṭânga Hṛidaya VI, 40[577] (vv. 12*b*-21*a*).

kârikâ (*Solanum xanthocarpum*), *Jîvantî (*Dendrobium multicaule*), Jîvaka[56], Mêdâ[56], Vîrâ (*Desmodium gangeticum*), Ṛishabha[56], Balâ (*Sida cordifolia*), (171) Ṛiddhi[56], Gôkshuraka (*Tribulus terrestris*), *Râsnâ (*Vanda Roxburghii*), cowhage, Punarnavâ (*Boerhaavia diffusa*). Take three pala[9] each of these *drugs* and one âḍhaka of fresh Mâsha (*Phaseolus Roxburghii*), (172) and boil them in one drôṇa of water till *the whole* is reduced to one âḍhaka. Then throw in pastes[33] *made of* liquorice, raisins, Phalgu (*Ficus oppositifolia*), long pepper, (173) cowhage, Madhûka (*Bassia latifolia*), dates, Śatâvarî (*Asparagus racemosus*), and boil *the whole once more* in one âḍhaka each of the juice of Vidârî (*Ipomoea digitata*), emblic myrobalan and sugar-cane, (174) one âḍhaka of clarified butter, and one drôṇa of milk, till it is reduced to the *original* quantity (*i.e.*, one âḍhaka) of the clarified butter. *Now* strain it well (through a piece of cloth), add to it (175) one prastha each of powdered sugar and bamboo-manna, and make it into pills of one pala each. These *pills* may be administered in accordance with *the state of the patient's* digestion. (176) This preparation is most excellent as an aphrodisiac, alterative tonic, and strengthening medicine. By means of it the venereal appetite is powerfully excited.[84]

(XVII) The MÂYÛRA Clarified Butter,[85] in 5 ślôka.

(177—181.) Prepare spiced mince-meat[86] of peacock's flesh and boil it in one armaṇa[9] of water, together with *Râsnâ (*Vanda Roxburghii*), the ten drugs[81], Balâ (*Sida cordifolia*), and liquorice, (178) till *the whole* is reduced to one quarter *of its original quantity.* Then boil it *once more* in one prastha of clarified butter together with four times as much of milk and with paste[33] made of the drugs of the Jîvanîya class.[82] (179) This Mâyûra *preparation* is recommended as a sternutatory and a potion, and for external application to the head, as a cure for head-aches, facial paralysis, and tumours. (180) It also removes pains in the ears, deafness, stiffness of the neck, lock-jaw, fetor of the mouth, noises in the ear, inflammation of the palate, ranula, (181) night-blindness, redness of the eyes, cataract, affections of the humours and the lens, and the milder and severer forms of ophthalmia.

Seventh Leaf: Obverse.

(XVIII) The MAHÂ-TRYÛSHAṆA Clarified Butter,[87] in 3 ślôka and 1 pâda.

(182—185*a*.) Take the three acrids[23], the three myrobalans[15], Pâṭhâ (*Stephania hernandifolia*), plumbago-root, deodar, Râsnâ (*Vanda Roxburghii*), *zedoary*, Tâmalakî

[84] Lit., *per hoc equi instar excitatus membrum exhibet potens.*

[85] This formula occurs in three different recensions in the Charaka VI, 24[789], Vangasêna LXIX[839] (v. 33-37), Chakradatta LXIV, 35[644], and Ashṭânga Hṛidaya VI, 24[519] (vv. 47-49*a*), and Śârṅgadhara II, 9[157] (vv. 72-75) respectively. In the same works there is also given a much more expanded form of the formula, under the name of 'Mahâ-Mâyûra clarified butter.'

[86] For *vêśavâra* or 'spiced mince-meat' there exist several recipes. According to the Ashṭânga Hṛidaya I, 6[47] (v. 39*b*) it is made of minced meat confected with dry ginger, coriander, cumin, and asafœtida, in clarified butter. According to the Vangasêna XXIV[347] (v. 35) the mince-meat is confected with long pepper, black pepper, molasses, and clarified butter. According to the Suśruta the ingredient drugs are ginger, pepper, and sugar. See the larger Petersburg Dictionary, *sub voce.*

[87] A formula, practically the same as this and called by the same name, but in a different recension, is given in the Charaka VI, 20[732] (l. 21 ff.). The latter has twenty-two, while our formula has twenty drugs; and from among these seventeen are common to both recensions.

Phyllanthus urinaria), Vidârî (*Ipomoea digitata*), Nidigdhikâ (*Solanum xanthocarpum*), Gôkshura (*Tribulus terrestris*), Sthirâ (*Desmodium gangeticum*), (183) cowhage, Śârivâ (*Ichnocarpus frutescens*), Mêdâ[56], and Śatâvarî (*Asparagus racemosus*). Boil equal parts of all these *drugs* in clarified butter together with four times as much of milk. (184) This preparation relieves coughs and fevers, heat in the head, and want of relish for one's food. It may also be given in cases of heart-diseases, of a hard globular swelling and other tumours in the abdomen due to *deranged* air, of spleen, and of emaciation and debility from ulcers. (185*a*). It cures piles, as well as the airy humour, when either of them is in an angry state, and, *in fact*, all *diseases*, if it is properly administered.

(XIX) The CHYAVANA PRÂŚA Clarified Butter,[88] in 13 ślôka.

(188—200.) Bêl, Agnimantha (*Premna integrifolia*), Syônâka (*Oroxylum indicum*), Kârshmarya (*Gmelina arborea*), Pâṭalâ (*Stereospermum suaveolens*), Balâ (*Sida cordifolia*), the four Parṇî[89], long pepper, Śvadaṁshṭrâ (*Tribulus terrestris*), the two Vṛihatî[60], (189) Śṛingî (*Rhus succedanea*), Tâmalakî (*Phyllanthus urinaria*), raisins, *Jîvantî (*Dendrobium multicaule*) Pushkara[13], aloe-wood, chebulic myrobalan, Amṛitâ (*Tinospora cordifolia*), Ṛiddhi[56], Jivaka[56], Ṛishabha[56], zedoary, (190) Mustâ (*Cyperus rotundus*), Punarnavâ (*Boerhaavia diffusa*), Mêdâ[56], cardamoms, sandal, blue lotus, Vidârî (*Ipomoea digitata*), roots of Vṛisha (*Adhatoda vasica*), Kâkôlî[63], *Kâkanâsikâ (*Leea hirta*). (191) Of these *drugs* take one pala[9] each, add five hundred *fruits* of emblic myrobalan, and boil *the whole* together in one drôṇa of water, (192) till the infusion is found to be sufficiently evaporated.[90] Now remove the emblic myrobalans from the *inspissated* juice, stone them, and fry them (193) in twelve pala of (sweet) oil and clarified butter. Then add fifty pala of well-clarified solid molasses (to the inspissated juice and the fried myrobalans), till *the whole* is brought to the consistency of a linctus.[91] (194) When it has become cool mix it with six pala of liquorice, four pala of bamboo-manna, two pala of long pepper, (195) and one pala each of cinnamon-bark, cardamoms, cinnamon-leaves and Kêsara (*Mesua ferrea*). This is the celebrated tonic preparation, *called* the Chyavana-prâśa. (196) It is a remedy for cough and asthma, and it is especially said to promote the growth of the tissues of the body in the emaciated, the ulcerated, the old, and the young. (197) It also cures loss of voice, consumption, diseases of the chest and of the heart, leprosy, (morbid) thirst, and disorders

[88] This formula is found, in the identical recension, in Charaka VI, 1^{434} and Chakradatta X, 20^{203}. In another recension it is given in the Ashṭânga Ḥṛidaya VI, 39^{564} (vv. 33-41); and in a third, in the Hârîta Saṁhitâ III, 9^{208}. —I have omitted the first two verses (vv. 186 and 187). They are not given in any of the other recensions; moreover, some of the drugs mentioned in them are repeated in the subsequent verses. They are found on fl. $5a^{9,10}$ (vv. 128, 129) as parts of the Mahâ-kalyâṇaka formula, and it can hardly be doubted but that they are there in their right place, and are given here by some error of the scribe of the Manuscript.

[89] The "four Parṇî" are the following four drugs, called by names ending in *parṇî*: 1, *Śâlaparṇî* (Desmodium gangeticum), 2, *Pṛiśniparṇî* (Uraria lagopodioides), 3, *Mudgaparṇî* (Phaseolus trilobus), and 4, *Mâshaparṇî* (Teramnus labialis). See Ashṭânga Ḥṛidaya IV, 1^{520} (v. 120), and the commentary to Chakradatta X, 20^{208}.

[90] The commentaries to the Charaka and Chakradatta (see note 88) explain this to mean "till the decoction is reduced to one-fourth of its original quantity," or, according to some, "to one-eighth." The Ashṭânga Ḥṛidaya, in its own recension, says "one-fourth" (*pâda-śêsha*).

[91] The construction is here (from *tad-rasaḥ* down to *sâdhayêt*) very rugged and anakoluthic. It is somewhat improved in the more modern version of the Charaka and Chakradatta (see note 88), which read *taṁ rasaṁ* and *dattvâ* (for *dêyâ*). Verbally the translation would run thus: 'taking out that *inspissated* juice and those emblic myrobalans (after stoning *the latter*, and frying them in oil and butter), add molasses, and prepare *the whole* to the consistency of a linctus.'

connected with the urine and semen. (198) Of this *preparation* any quantity may be taken that does not interfere with the digestion of one's ordinary food.

Seventh Leaf: Reverse.

By the use of it, Chyavana[92],,when of great age, was restored to youth. (199) Intelligence, memory, beauty, health, length of life, power of the senses, eminent potency with women, increase of the digestive power, clearness of complexion, and regularity of the airy humour, (200) *all these* are acquired by a man, however old and decrepit he may be, through the use of this tonic, *if administered* in the retirement of his house. His appearance of decrepit old age will then be transformed into that of fresh youth.

(XX) The DAŚÂNGA Clarified Butter,[93] in 3 ślôka.

(201—203.) *Take* one aksha [9] each of chebulic myrobalan, the three acrids[23], Vachâ (*Acorus Calamus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), sonchal-salt, carbonate of potash, baberang, and plumbago-root, (202) and boil them in one prastha of clarified butter. Then strain the decoction, and drink it in doses suitable to the strength *of the digestion*. (203) This Daśânga (or 'medicine of ten ingredients') relieves abdominal tumours due to *deranged* air, spleen, cough, hiccough, and kills worms. These diseases it cures just as the thunderbolt destroys the Asuras.

(XXI) The NÂRÂCHAKA Clarified Butter,[94] in 6 ślôka.

(204—209.) Take one karsha [9] each of plumbago-root, the three myrobalans[15], Vṛihatî (*Solanum indicum*), Kaṇṭakârikâ (*Solanum xanthocarpum*), the milky juice of Snuhâ (*Euphorbia neriifolia*), baberang-seeds, and as the ninth *ingredient* (205) one kuḍava of clarified butter. Boil these together in four times as much (*i.e.*, 4 kuḍava) of water over a gentle fire. (206) Of this *preparation* take at suitable times a dose of half a karsha, and follow it up with a drink of warm water on account of the smallness of the dose of the clarified butter. (207) When it has purged the patient, he may be given some gruel stirred in clarified butter, or some food *cooked* with the broth of land-animals. (208) This *preparation* relieves abdominal tumours due to *deranged* air, retention of discharges, scrotal enlargement, spleen, chronic diarrhœa, and weak digestion, and cures skin-diseases. (209) It is called Nârâchaka (or 'arrow'), because it may be employed by a physician like an arrow against an enemy.

[92] Chyavana was a Ṛishi, whom the Aśvins restored to youth, when he had become old and decrepit. For a full account of his story see Dowson's Classical Dictionary of Hindu Mythology, *sub voce*. In the Hârîta Saṁhitâ (see note 88) the formula is said to have been taught by Kṛishṇâtrêya (*Kṛishṇâtrêya-vibhâshita*).

[93] I cannot trace this formula anywhere; though there are three formulas under the name of Daśânga in the Ashṭânga Hṛidaya VI, 3^{462} (vv. 48*b*-49*a*), VI, 37^{557} (vv. 27*b*-28), and Chakradatta LIII, 28^{538}, and Hârîta Saṁhitâ III, 2^{145}, respectively. But they are all made up of entirely different ingredients.

[94] This formula is found in a slightly different recension in the Vangasêna XL^{546} (vv. 105-107). Here it has eleven ingredients, including the clarified butter. In a third recension, with ten ingredients, it is given in the Vangasêna XL^{545} (vv. 103, 104) and Chakradatta XXXVIII, 30^{424}. There exists also a formula for a powder (*chûrṇa*) under the name of *Nârâchaka*, in the Ashṭânga Hṛidaya IV, 14^{395} (v. 37). Compare also the *Mahâ-nârâchaka-rasa* in Dutt's Hindu Materia Medica, p. 229.

(XXII) The MÛLAKA Clarified Butter,[10] in 6 śloka.

(210—215.) Take eight pala of old radishes, and boil them down slowly over a gentle fire in a pan *filled* with one droṇa of water. (211) Then throw in a paste made of no more than one bilva[9] of radish, also a paste made of five pala of the fruit of pomegranate. (212) To this add (pastes made of) one pala each of finely powdered long pepper, ginger, and plumbago-root. (213) Further add eight pala of fresh clarified butter, and the same quantity of well-made curds. (214) The whole of this boil

Eighth Leaf: Obverse.

together slowly over a gentle fire; and when it is found to be thoroughly done, strain it carefully, and store it for use. (215) For any disease that may arise in one's body through *the derangement of* phlegm and air, this preparation serves as a most excellent remedy.

(XXIII) The LASUNA Clarified Butter of the Aśvins,[95] in 7 śloka.

(216—222.) Boil one hundred *pala* of garlic in one drôṇa[9] of water, till *the whole* is reduced to one-fourth *of its original quantity*. (217) With this decoction boil one âdhaka of clarified butter, and while it is boiling, throw in pastes made of powders of the following *drugs:* (218) one karsha each of plumbago-root, long pepper, and Chavyâ (*Piper Chaba*), one pala of ginger, (219) half a pala each of the five salts[22] and of Indian sorrel, and one pala each of Râmaṭha (*Alangium hexapetalum*) and asafœtida. (220) When it is ready, strain it carefully, and keep it well-covered for use. A dose of it may be taken at a suitable time.[96] Now listen to the diseases in which it is beneficial: (221) globular swelling in the abdomen due to *deranged* air, sciatica, abdominal tumours due to *deranged* air, enlargement of the spleen, nervous diseases, 'morbid pallor', piles, and fistula in ano. (222) Whether any one is paralysed in one part of his body, or in all parts[97], let this Laśunâdya (*i.e.*, 'prepared with garlic and the rest') clarified butter be given to him, *for* it is a composition of the Aśvins.[98]

(XXIV) The ANTIFEBRILE Clarified Butter of the Aśvins,[10] in 3 śloka.

(223—225.) The *following* clarified butter is to be prepared with ten times its quantity of water, till all the water is evaporated: boil emblic myrobalans in ten times

[95] This formula is found in a more concise recension in the Vangasêna XXIV[404] (vv. 605, 606). In this recension the drug *Râmaṭha* is omitted; the reason of which possibly is that *Râmaṭha* is also a synonym of *Hiṅgu* or 'asafœtida.' There is a somewhat similar formula given in the Vangasêna XXIV[347,348] (vv. 40-43 and vv. 44-48*a*), but it prescribes only a very small quantity (one and a half pala) of garlic, and is therefore called the *Svalpa-rasôna-piṇḍa*, i.e., 'bolus made with a little garlic.'—Both formulas of the Vangasêna are given in the chapter on the *Vâta-vyâdhi* or 'nervous diseases.'

[96] *I.e.*, early in the morning (*prâtaḥ*).

[97] There are three diseases: *êk-âṅga* or *êk-âṅgika*, 'local paralysis (of one limb),' *paksha-bâdha* or 'partial paralysis (of a whole side),' and *sarv-âṅga* or 'total paralysis (of the whole body).' The first two are mentioned in fl. 11*a*[5] (v. 332). In the Ashṭâṅga Hṛidaya III, 15[301] (v. 40*a*) it is said that some physicians identify these two.

[98] The Aśvins, or 'the pair of charioteers,' 'Dioscuri,' are the two physicians of heaven. See a full account of them in Dowson's Classical Dictionary of Hindu Mythology. They are the first founders of medicine, having been taught by Daksha; see Bhâva Prakâśa I, 1[2]. See *ante*, p. 11, note 4.

their quantity of water, (224) and when *the decoction* is reduced to the tenth part *of its original quantity*, boil it in one prastha[9] of clarified butter. When ready, it may be given to drink to any one suffering from fever and cough, in doses suited to the strength *of his digestion*. (225) It is highly esteemed by Brahman as a remedy against every kind of fever, and when it is used for any length of time, it serves as a strengthening and alterative tonic.

(XXV) The SIDDHÔTTARA Clarified Butter,[99] in 6 ślôka.

(226—231.) Take twenty fruits each of the emblic, chebulic and belleric myrobalans[15], also one pala each of Trâyamâṇa[37], (227) Tiktarôhiṇî (*Picrorrhiza Kurroa*) and Gulûchî (*Tinospora cordifolia*), and boil *the whole* in one half kaṁsa[9] of water, till it is reduced to one-quarter *of its original quantity*. (228) Then boil it again in one kuḍava of the cream of clarified butter, and throw in also pastes made of the following fresh drugs: (229) one half pala each of long pepper and turpeth-root,

Eighth Leaf: Reverse.

one fourth *pala* of Kampilyaka (*Mallotus philippinensis*), and one tenth *pala* of Nichula (*Barringtonia acutangula*). (230) When ready, *this preparation* should be strained, and may then be used as a remedy against morbid pallor[7], jaundice, abdominal tumours, hernia[111], morbid secretion of urine, swellings, skin-diseases, (231) disorders of the penis, enlargements of the abdomen, constipation, fevers, and diseases caused by eating unsuitable food. *In all these cases* this *preparation of* clarified butter is a most approved remedial agent.

(XXVI) The DHÂNVANTARA Clarified Butter,[100] in [9] ślôka.

(232—240.) Take eight handfuls of Dantî (*Baliospermum montanum*) and plumbago-root, twenty choice chebulic myrobalans, six pala of deodar, (233) also six pala each of the larger and smaller kinds of Kadamba (*Anthocephalus Cadamba*), Varaṇa (*Crataeva religiosa*), Râjavṛiksha (*Euphorbia neriifolia*), Punnarnavâ (*Boerhaavia diffusa*) and rind of Chirivilva (*Pongamia glabra*), (234) and add

[99] I have not been able to trace this formula elsewhere. But in later works it would seem to have been broken up into two formulas. The first part (with the three myrobalans and *Guḍûchî*) is made a formula by itself in Chakradatta XXXIX, 2[431] and Vangasêna XLI[564] (v. 33), quoted in Dutt's Hindu Materia Medica, p. 204, No. 3. The second part (with long pepper, turpeth-root, *Kampilyaka* and *Nichula*) is added on to the Dhânvantara formula. See note 100.

[100] This formula is found in two other, but rather different recensions, one in the Vangasêna XXXVIII[524] (v. 89-96) Chakradatta XXXV, 19[404], and the other in the Ashṭânga Hṛidaya IV, 12[388] (v. 19-24*a*). The first portion of the formula is practically the same, but the second portion, prescribing the pastes, almost entirely differs in the drugs, some of which (viz. *Pippalî, Trivṛit, Kampilyaka* and *Nichula*) are the same with those in the preceding Siddhôttara formula. This would seem to point to some connection between the two formulas, as if they had subsequently been broken up into two separate formulas. A fourth recension in prose occurs in the Suśruta IV, 12[445] (§3); it agrees in the main with that in the Ashṭanga Hṛidaya, but its genuineness is objected to in Dallana Mishra's commentary. All these recensions substitute *Sudhâ* or *Snûhî* (Euphorbia neriifolia) for *Râjavṛiksha*, and this agrees with the properties and uses of *Snûhî*, as described in the Pharmacographia Indica, vol. III, p. 254. The usual synonym of this tree, however, is *Mahâvṛiksha*, while *Râjavṛiksha* is more usually applied to *Aragbadha* (Cassia Fistula). *Nîmba-kadamba* (or *Nîpa-kadamba*) is explained in the commentary to the Chakradatta recension to be the *alpavṛihat-kadamba*, i.e., 'the small and the large Kadamba, or the *Kadamba* and *Âlambusha* (Vernonia cinerea).

one âḍhaka each of the two Pancha-mûla[81] (or 'sets of five drugs'). Then boil *the whole* in one drôṇa of tank-water over a gentle fire, (235) till it is reduced to one-fourth *of the original quantity*. Now, boil this decoction *once more* in one âḍhaka of clarified butter, throwing in also pastes of one karsha each of the following drugs: (236) long pepper, root of long pepper, Chavya (*Piper Chaba*), black pepper and five the salts.[22] (237) This *preparation of* clarified butter called the Dhânvantara (or 'composed by Dhanvantari') is a remedy for all diseases. It cures the five *kinds of* abdominal tumours[101], the eight *kinds of* enlargements of the abdomen[101], (238) swellings, consumption, piles, and the twenty-one *kinds of* morbid secretion of urine.[101] It also relieves chronic diarrhœa and dyspepsia, and cures the many kinds of skin-diseases. (239) It counteracts the venom of snakes and mice, also every sort of artificial poison.[53] Taken with any meal it is an unfailing agent for increasing the bulk of one's body.[102] (240) This clarified butter, composed by Dhanvantari[103], is most excellent and highly esteemed by Brahman. Whoever makes suitable use of it will attain the highest prosperity.

(XXVII) The ANTITOXIC Clarified Butter of the Aśvins,[10] in 4 ślôka.

(241—244.) Take equal parts of (white) sandal, Uśîra (*Andropogon muricatus*), Padmaka (*Prunus Puddum*), Kuruvindaka (*Dolichos biflorus*), Trâyamâṇa[37], Chandana-śârivâ (*Ichnocarpus frutescens*), (242) Prativishâ (*Aronitum heterophyllum*), and Tâmalakî (*Phyllanthus urinaria*). Boil them in one prastha[9] of clarified butter, after first boiling them down in four times that quantity of water.[104] (243) This makes a potion which is beneficial in morbid secretion of urine, hemorrhagia, consumption, piles, loose bowels, and morbid pallor.[7] (244) It cures also chronic diarrhœa and skin-diseases. This *preparation of* clarified butter acts ambrosia-like as an antitoxic medicine.

(XXVIII) The VINDU Clarified Butter,[105] in 6 ślôka.

(245—250.) Take one pala[9] each of plumbago-root and of the black and white varieties of turpeth-root,

[101] On the five *gulma*, the eight *udara* and the twenty-one *pramêha*, see Nidâna, pp. 116, 128, 135, and White's Hindu System of Medicine, pp. 337, 354 and 360, 361. The uniform doctrine of the Hindu medical works, however, is that there are only twenty varieties of *pramêha* or 'morbid secretion of urine'; but they state that all these twenty varieties may terminate in the incurable *madhu-mêha* or 'diabetes.' The number twenty-one of our text, therefore, probably includes the *madhu-mêha*.—Of the eight *udara*, the first four, which are due to the humours singly or in conjunction, are called *dôsh-ôdara*, see fl. 10*b*[10] (v. 322). The others are those due to *plîha* or 'spleen,' *baddha* or 'intestinal concretions,' *kshata* or 'intestinal laceration' and *udaka* or 'ascites.' Another name for *udara* is *jaṭhara*, see fl. 2*b*[9] (v. 53), 3*a*[6] (v. 63), 9*a*[5] (v. 254).

[102] *Dêha-m-âtmanaḥ* stands for *dêh-âtmanaḥ*, 'a corporeal being.' It is practically used in a redundant way, like *dêhinaḥ* in fl. 4*a*[6] and *śarîriṇâm* in fl. 8*b*[10].

[103] Dhanvantari is said to be the physician of the Dêvas and an early teacher of medical science. There was, however, also a human physician of that name. See Dowson's Classical Dictionary of Hindu Mythology. See also *ante*, p. 11, note 4, and Bhâva Prakâsa I, 1[7].

[104] The regular process of preparing a medicated clarified butter is: first, to inspissate a number of drugs in water, and afterwards to boil this inspissated decoction once more in clarified butter, sometimes with another supply of drugs (in juice or paste). The original text does not clearly exhibit this succession. I have accordingly done so in a free translation.

[105] This formula is much mutilated, but sufficient is preserved to identify it with another, though much expanded recension in the Vangasêna XL[546] (vv. 109-113*a*) and Chakradatta XXXVII, 28[423]. There is a third, still longer recension in the Śârṅgadhara II, 9[155]. These recensions prescribe from five to nine additional drugs (one pala of each).—Twenty-two myrobalans are equal to about one pala.

Ninth Leaf: Obverse.

also (twenty-two) fruits of chebulic myrobalan, and boil them down in half a drôṇa of water, (246) till *the whole* is reduced to one quarter *of the original quantity*. Then boil *once more* that decoction in one prastha of clarified butter, (247) boiling with it a paste made of half a kuḍava each of Nîlîkâ (*Indigofera tinctoria*) and the milky juice of Arka (*Calotropis gigantea*), and (of one and a half kuḍava of the) milky juice (of Sudhâ) (*Euphorbia neriifolia*). (248) This *preparation of* clarified butter, known by the name of Vindu (or 'the Drops'), is a remedy for numerous diseases. As many drops of it as the patient takes, so many evacuations he will have. (249) It cures enlargements of the abdomen, spleen, abdominal tumours, skin-diseases, and cases of poisoning; and it is recommended to women in the case of abdominal tumours, adenia, and fistula in ano; (250) also in the case of piles due to *deranged* bile, of the pressure of air upwards, and of all diseases due to the concurrent *derangement of all the* humours; also in cases of illness due to administered poison[53], and in diabetes.

(XXIX) The VINDU Clarified Butter of the Aśvins,[106] in 7 ślôka.

(251—257.) With one pala of the milky juice of Sudhâ (*Euphorbia neriifolia*) boil two pala of clarified butter, *adding* also one pala of Kampilyaka (*Mallotus philippinensis*), one half śâṇa[9] of rock-salt, (252) one pala of turpeth-root, and one kuḍava of the juice of emblic myrobalan, after having decocted these in one kaṁsa[9] of water slowly over a gentle fire.[104] (253) This *preparation of* clarified butter, known by the name of Vindu (or 'the Drops'), is a composition of the Aśvins and is excellent. As many drops of it as *the patient* takes, so many evacuations he will have. (254) A dose of one karsha should be given in the case of enlargements and tumours in the abdomen. It may also be administered for hypertrophy of the tonsils. (255) Afterwards *the patient* should drink warm water on account of the smallness of the dose. One dose of it is sufficient to disperse abdominal tumours that have grown to a great bulk and extension, and cause severe pain, (256) just as the wind disperses the clouds. It is an agent for the destruction of the five *kinds of* abdominal tumours[101], (257) just as the thunderbolt is in the hands of Svayambhû for the destruction of the whole *host of* Asuras. This *preparation of* clarified butter, known by the name of Vindu (or 'the Drops'), is declared to be a perfect medicine on the authority of the Sages (or 'Perfected-ones').

(XXX) The SÂRASVATA Clarified Butter,[107] in 3 ślôka.

(258—260.) Take the following ten ingredients: goat's milk, ginger, Vachâ (*Acorus Calamus*), Śigru (*Moringa pterygosperma*), chebulic myrobalan, long pepper, black

[106] This formula is given, in a somewhat shorter recension, in the Vangasêna XXXII[482] (vv. 106, 107). The only difference in the drugs is that it substitutes *Arka-kshîra*, the milky juice of Calotropis gigantea,' for *Amalakî-rasa*, or 'juice of emblic myrobalan.'

[107] This formula is found in a practically identical recension in the Vangasêna LXXIV[995] (v. 501-504). A second recension of our formula, in a much shorter form, occurs in the Ashṭânga Hṛidaya VI, 1[455] (vv. 46*a*-47*b*). A third recension, with slightly different drugs, is given in the Vangasêna XXIV[360] (v. 161). The latter work, on page 994, also gives a second formula under the same name, which, however, is entirely different.

pepper, Pâṭhâ (*Stephania hernandifolia*), rock-salt, and clarified butter. (259) Of the eight drugs, from ginger down to rock-salt, take one pala[9] each, and boil these in one prastha of clarified butter, together with four times as much of the milk. (260) By the use of this *preparation* a man attains memory and intelligence. The drinking of it at once removes apathy, stammering, and dumbness.

THE THIRD CHAPTER: FORMULAS FOR MEDICATED OILS.

(I) A BALÂ OIL,[108] in 16 ślôka.

(Verses 261—276.) I will describe the oil *which is prepared* with Balâ (*Sida cordifolia*) *and is* a cure for nervous diseases.[109] It is an approved composition of Âtreya, *and* for barren women an excellent predisponent to conception. (262) Take one hundred pala of dry roots of Balâ (*Sida cordifolia*), twenty-five pala of Guḍûchî (*Tinospora cordifolia*), and ten pala of *Râsnâ (*Vanda Roxburghii*), (263) and having washed and crushed them, boil them in one hundred âḍhaka of rain-water, till *the whole* is reduced to one âḍhaka. (264) With this decoction boil one âḍhaka each of (sweet) oil, curds with whey, śukta[46], and juice of sugar-cane, (265) and one half that quantity (*i.e.*, half an âḍhaka) of goat's milk, boiling the whole over a gentle fire.

Ninth Leaf: Reverse.

Put in also pastes made of one pala each of the following powdered drugs: (266) roots of Balâ (*Sida cordifolia*) and Atibalâ (*Sida rhombifolia*), Sarala (*Pinus longifolia*), deodar, Musta (*Cyperus rotundus*), liquorice, madder, Tagara (*Tabernæmontana coronaria*), Padmaka (*Prunus Puddum*), aloe-wood, (267) Harêṇu (*Piper aurantiacum*), cardamoms, Vyâghranakha (*Unguis odoratus*), Kêsara (*Mesua ferrea*), Surasa (*Ocimum sanctum*), zedoary, Mudgaparṇî (*Phaseolus trilobus*), Mâshaparṇî (*Teramnus labialis*), and both Jîvaka[56] and Ṛishabhaka.[56] (268) When the decoction is found to be done, take it down at once *from the fire*, and throw into it a paste made of cinnamon-leaves. (269) It should now be strained, and after it has become clear, it should be stored in a clean vessel. Then it may be administered as it may suit the patient's disease and strength *of digestion*. (270) It may be administered in the form of a liniment, an errhine, a potion, an oily enema, or in one's food, or as an injection into

[108] This formula is found in the Charaka VI, 26 [817] (ll. 2-16), and Ashṭâṅga Ḥṛidaya IV, 21[427] (vv. 72*b*-80), but it differs in three respects: 1, the first portion, which gives the process of boiling (vv. 262-265) is nearly identical, but expressed in a much more concise form; 2, the second portion, which enumerates the drugs for making pastes (vv. 266-268), is far more expanded, giving from twenty-two to twenty-six additional drugs; 3, the third portion, which details the diseases, is again much shorter. These differences, both in contraction and expansion, are characteristic of the later date of the Charaka recension. I have not been able to trace this formula in any other standard medical work, though they all possess a long formula for preparing a Balâ oil, which differs, however, in all respects. It is given in the Suśruta IV, 15[469] (vv. 25-35), the Vangasêna XXIV[370] (vv. 248-257), Chakradatta XXII, 64[277], Śârngadhara II, 10[162] (vv. 17-21).

[109] *Vâta-rôga*, or *vâta-vyâdhi*, or *vâta-vikâra*, or even sometimes only *vâta*,' lit., 'diseases due to (generally deranged) air' are nervous diseases. See Wise's System of Hindu Medicine, p. 250.' Commonly eighty diseases of this kind are enumerated; see *supra*, fl. 10*b*[2] (verse 308), fl. 22*b*[9]; also Charaka VI, 26[806] (l. 6) and Bhâva Prakâśa II, 2[140].

the ears, or as a clyster by the anus or by the urethra.[110] (271) Whether it be consumption or cough or asthma or fever, or whether it be fainting or vomiting or weakness or loss of colour, (272) or whether it be swellings, diseases of the semen, abdominal tumours, spleen, scrotal enlargements[111], chronic diarrhœa, consumption, heat in the head, (273) epilepsy, *and* emprosthotonos,—all these *evils* are cured by this oil. All *derangements of* air, whether they affect the skin or the marrow, (274) or the arteries or the sinews, or whatever else they may affect, they are all relieved *through it;* there is no doubt whatever about this. (275) At the time of menstruation it may be given to women when they have bathed their head. A barren woman by its habitual use predisposes herself to conception. (276) It may be given to improve bad colour, avert bad luck, and increase one's muscular and sensorial powers. It is altogether an auspicious oil.

(II) *Another* BALÂ Oil,[112] in 3 ślôka.

(277—279.) Boil a decoction of one hundred (pala of) Balâ (*Sida cordifolia*) in half an âḍhaka[9] of (sweet) oil, together with pastes made of liquorice, madder, sandal, lotus, Padmaka (*Prunus Puddum*), (278) and the drugs belonging to the Gandha[113] and Jîvanîya classes[82], also with two drôṇa of milk. This makes an oil fit for a king, and cures all nervous diseases.[109] (279) By this same method one may prepare, with *Râsnâ (*Vanda Roxburghii*), Guḍûchî (*Tinospora cordifolia*), liquorice, and likewise with Sahachara (*Barleria cristata*), oils named after these *four* drugs respectively.

(III) A *third* BALÂ Oil,[112] in 7 ślôka.

(280—286.) Take one hundred well measured (pala of) roots of Balâ (*Sida cordifolia*) and boil them in one drôna of water, till *the whole* is reduced to one fourth *of the original quantity.* (281) Now add ten more pala of Balâ (*Sida cordifolia*), made up with milk into a paste, also two âḍhaka of oil made from decorticated[114] sesamum, (282) and boil *the whole* with four times the *latter* quantity (*i.e.*, eight âdhaka) of milk over a gentle fire. In this manner the oil should be boiled ten times. (283) This Balâ

[110] On enemas or clysters see the Ashṭânga Hṛidaya I, 19[126] and Śârngadhara III, 5[257], 6[264], 7[269]. They are of two kinds, according to the liquid used for them: 1, *anuvâsana* or 'oily enema,' for which oils alone are used; 2, *vasti* or *âsthâpana* or *nirûha*, for which other liquids, besides oil, may be used. The latter are again of two kinds, according to the size of the tube used for them: 1, *vasti* or 'clyster *per anum*' and *uttara-vasti* or 'clyster *per urethram.*' *Vasti* is also a general name for all of them; see fl. 9*b*[10] (v. 283). On fl. 10*a*[11] (v. 305) *âsthâpana* occurs as a synonym of *uttara-vasti.*

[111] *Vardhma* (or *vradhna*) is the same as the *vṛiddhi* or 'enlargement of the *phala-kôśha* or scrotum' of the Nidâna, p. 143, which enumerates seven varieties, such as *rakta-ja* or 'hematocele,' *mûtra-ja* or 'hydrocele,' and *antra-ja* or 'scrotocele' or 'hernia' generally.

[112] I have not been able to trace elsewhere either this or the next Balâ formula. But there is some distant resemblance to the formulas given in the Charaka VI, 27[833] (ll. 17-20), Vangasêna XXIV[369] (v. 240), Chakradatta XXII, 63[277] and Charaka VI, 30[841] (ll. 14-19). Compare also the directions, in Suśruta IV, 15[460] (vv. 36, 40, 42). In all these references *Sairêyaka* or *Sairîyaka* is the same as the *Sahachara* of our Manuscript. See also the two formulas for Râsnâ-oils in Chaaka VI, 26[818] (ll. 7-10, 21 ff).—The meaning of the concluding direction is that Râsnâ and the other three drugs may severally be substituted for Balâ, in which case the resulting oils are named after those drugs respectively.

[113] On the *gandha*, or 'aromatic drugs,' see *ante*, p. 14, note 26. This class contains, however, many other drugs besides. A large number of them will be found enumerated in the Ashṭânga Hṛidaya VI, 27[528] (vv. 36-41) in the formula for preparing the *Gandha-taila* or 'the aromatic oil.'

[114] On the object and method of decortication, or cleansing of sesamum, see the Pharmacographia Indica, vol. III, p. 29, in the Jury Reports of the Madras Exhibition.

oil is an approved remedy for numerous diseases. It is recommended *to be used* in the form of a draught or a liniment or an *ingredient of one's* food or an errhine or an enema[110], (284) in all diseases connected with the seasons, and those accompanied with hemorrhages, also in diseases of the womb of women[115] or of the semen of men. (285) It cures dryness of the palate, morbid thirst, morbid heat, severe pains in the side, unhealthy menses, drying up and wasting of the body, madness, and erysipelas.

Tenth Leaf: Obverse.

(286) It lengthens life, promotes strength, and relieves cough and asthma; in fact, this oil may be administered as a general remedy for all diseases.

(IV) The AMṚITA Oil,[116]
in 25 ślôka and 1 pâda.

(287—312*a*.) The two truth-speaking Aśvins, the divine physicians, honoured by the Dêvas, have declared the following excellent health-promoting oil, (288) which relieves all diseases, is fit for a king, and is as good as ambrosia. It is known by the name of Amṛita (or 'ambrosia'), and is an oil able to make men strong. (289) At the time of Pushya[117], after having said prayers[118], performed purificatory rites, and asked the Brâhmans' blessing in a few words, take out liquorice-roots grown in a favourable place. (290) Of the fresh juice of these roots take four pâtra[9], and add four pala each of *the following drugs*: Prapauṇḍarîka[119], Amṛitâ (*Tinospora cordifolia*), knots of lotus-stalks, Śatâvarî (*Asparagus racemosus*), (291) Śṛingâṭaka (*Trapa bispinosa*), emblic myrobalan, Udumbara (*Ficus glomerata*), Kaśêruka (*Scirpus Kysoor*), the bark of each of the (five) trees with a milky sap[120], (292) roots of Kuśa (*Poa cynosuroides*), Kâsa (*Saccharum spontaneum*) and Ikshu (*Saccharum officinarum*), also of Śara (*Saccharum Sara*) and Vîraṇa (*Andropogon muricatus*)[121], also roots of Gundrâ (*Panicum uliginosum*), of Naḍikâ[122] and of the lotus, (293) Vadarî (*Zizyphus Jujuba*), Vidârî (*Ipomoea digitata*), Vêtasa (*Calamus Rotang*), Aḍurûshaka (*Adhatoda vasica*), Nîm, Sâlmalî (*Bombax malabaricum*), dates, cocoanut, Priyangu (*Aglaia Roxburghiana*), (294) Paṭôla (*Trichosanthes dioica*), Kuṭaja (*Holarrhena antidysenterica*), raisins, leaf-stalk of the lotus, sandal, Kakubha (*Terminalia Arjuna*), Aśvakarṇa (*Shorea robusta*), Lâmajjaka (*Andropogon laniger*), and plumbago-root, (295) also other astringent, sweet or cooling drugs, as

[115] The *vyapad* or 'afflictions' of the *yôni* or 'womb' are said to be twenty. See Nidâna, p. 241, Vangasêna LXX [858] (v. 91); Dr. Wise's Hindu System of Medicine, p. 380.

[116] I have not been able to trace this formula elsewhere. It is a phenomenally long one, consisting of no less than eighty-three ingredients, actually named (*i.e.*, forty in the first and forty-three in the second part), besides others not named, but permitted. A few, indeed, are repeated in the second part.

[117] *Pushya* is one of the twenty-seven lunar asterisms, the sixth according to the older reckoning. It is one of the suspicious times for undertaking medical treatment. See, *e.g.*, Ashṭânga Hṛidaya VI, 39[566] (v. 54). Ibidem II, 1[183] (vv. 38*b*-39*a*) a ceremony to insure the conception of a male child (*puṁsavana*) is directed to be performed in Pushya time.

[118] For an example of such a prayer, see Dr. Wise's Hindu System of Medicine, p. 134.

[119] See *ante*, p. 18, note 50.

[120] See *ante*, p. 20, note 64.

[121] The five drugs from *Kuśa* to *Vîraṇa* are known as the *triṇa-pañcha-mûla*, or 'set of roots of five grasses.' See Dutt's Hindu Materia Medica, p. 266; also Suśruta I, 38[145] (v. 68), Chakradatta XXXII, 4[381].

[122] *Naḍikâ* is the bark of a tree which has not yet been identified. It is mentioned as *Nalikâ* by Dr. Dutt in his Hindu Materia Medica, p. 16.

many as may be obtainable. Boil all these in two drôṇa of water, (296) and when *the whole* is reduced to one-eighth *of the original quantity*, boil in it pastes made of fine powder of one pala each of the following drugs: Balâ (*Sida cordifolia*), Nâgabalâ (*Sida spinosa*), Jîvâ (*Dendrobium multicaule*), cowhage, Kasêruka (*Scirpus Kysoor*), (297) Nata (*Tabernæmontana coronaria*), juice of sugar-cane[123], Spṛikkâ (*Trigonella corniculata*), small cardamoms and cinnamon-bark, Jîvaka[56], Ṛishabhaka[56], Mêdâ[56], Madhuka (*Bassia latifolia*), and blue lotus (298), the colour producing saffron, aloe-wood, and cinnamon-leaves, Vidârî (*Ipomoea digitata*), Kshîrakakôlî[63], Vîrâ (*Uraria lagopodioides*), and Śârivâ (*Ichnocarpus frutescens*), (299) Śatâvarî (*Asparagus racemosus*), Priyangu (*Aglaia Roxburghiana*), Guḍûchî (*Tinospora cordifolia*), filaments of the lotus, Lâmajjaka (*Andropogon laniger*), red and white sandal, and fruits of Râjâdana (*Mimusops hexandra*), (300) pearl, coral, conch-shell, moonstone, sapphire, crystal, silver, gold, and other gems and pearls, (301) liquorice, madder, and Aṁśumatî (*Desmodium gangeticum*). Boil *the whole* slowly over a gentle fire (302) with four pâtra of (sweet) oil and eight times as much of milk, adding also tamarind-juice and vinegar of rice[124] one half as much as the milk. (303) This boiling should be repeated a hundred or even a thousand times; and when it is thoroughly done, it may be known by this sign, (304) that on the approach of the proper time the oil stiffens by *exposure to* the rays of the sun.[125] After asking the Brâhmans' blessing, performing purificatory rites and saying prayers, (305) this Amṛita (or 'ambrosial') oil, highly esteemed by the Dêvas, may be administered *to the patient*, in the form of an injection per anum or per urethram,[110] or as a draught, or an errhine, or a liniment.

Tenth Leaf: Reverse.

(306) It serves the purpose of relieving diseases and imparting strength to the organs of sense. For those who suffer from morbid heat and thirst it makes an excellent and beneficial liniment. (307) It promotes the growth of hair in the old and that of the body in the young; it produces loveliness and grace in women; and also *ensures* numerous offspring, (308) for, by the use of this ambrosial oil, women are predisposed to conception. It cures the eighty nervous diseases[109], also those due to *derangement of* the blood or the bile (309) or the phlegm or all the humours concurrently.[126] By its use as an errhine or a liniment the eyes become as sharp as those of an eagle. (310) It keeps off calamities, averts ill fortune, and promotes prosperity. By the use of this oil the Maharshi Chyavana[92] regained (311) his youth, and was delivered from decrepitude and disease; and the blessed Maharshi Mârkaṇḍêya[127], who was desirous of a long life, (312*a*) obtained his desire by the regular use of this oil.

[123] In the original text *rasa*. This is now one of the technical terms for mercury (the other being *pârada*). But, as the context shows, mercury is here out of the question, nor was that drug known in the early days of Hindu medicine. See Dutt's Hindu Materia Medica, p. 27.

[124] On *kâñchika* or 'vinegar of rice,' see *ante*, p. 14, note 21.

[125] This has been conjecturally restored after an indication in the Ashṭânga Hṛidaya VI, 39 [575] (v. 170), where it is said with regard to the preparation of a certain kind of medicated clarified butter: *pâtrê lôhamayê try-ahaṁ ravi-karair=âlôḍayan=pachêt*, i.e., 'let it stiffen for three days in the rays of the sun in an iron vessel, and boil it.'

[126] This passage would seem to imply the doctrine of a tetrad of humours; for nervous diseases are those due to vitiated air. On this subject, see *ante*, p. 21, note 69. See also *ante*, note 109.

[127] He is the reputed author of the Mârkaṇḍêya Purâṇa, and was remarkable for his great age, whence he was called *Dîrgh-âyus* or 'the long-lived.'

(V) A MÛLAKA Oil,[128]
in 6 ślôka and 1 pâda.

(312*b*—318*a*.) Take tender radishes without their leaves, and boil one âḍhaka[9] of their juice (313) over a gentle fire, together with one âḍhaka each of curds, vinegar of rice[124], milk and (sweet) oil. (314) Throw in also, to boil, pastes of *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), Gôkshuraka (*Tribulus terrestris*), rock-salt, Śigruka (*Moringa pterygosperma*), Vachâ (*Acorus Calamus*), plumbago-root, ginger, long pepper, Gajapippalî (*Scindapsus officinalis*), (315) Bhallâtaka (*Semecarpus Anacardium*), and Prativishâ (*Aconitum heterophyllum*). This Mûlaka (or 'radish') oil is much recommended as beneficial to men (316) in paraplegia, paralysis of the thigh, sciatica, and apoplectic convulsions. Barren women also are by it predisposed to conception. It also averts calamities, (317) and removes obstruction and relaxation in the case of scrotal enlargement[111] or displacement of the bladder and of the joints respectively.[129] All these diseases are driven off by drinking the radish-oil, (318*a*) just as a furious elephant, by a skilfully applied goad.

(VI) *Another* MÛLAKA Oil,[130]
in 6 ślôka.

(319—324.) Take one prastha each of curds, vinegar of rice, vinegar of Mâsha (*Phaseolus Roxburghii*), juice of the sugar-cane, juice of radishes, (sweet) oil, and vinegar of jujubes[131], (320) also one part (i.e., one pala) each of the following seven drugs: *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), Aśvagandhâ (*Withania somnifera*), liquorice, ginger, deodar, Syônâka (*Oroxylum indicum*). (321) Boil this Amṛita (or 'ambrosial') preparation, slowly over a fire of cowdung, then remove and place it aside, to be used according as it may be most beneficial. (322) They say that (according to the nature of the disease) it may be taken with one's food or administered as an errhine or an enema.[110] In the case of enlargements of the abdomen due to *the derangement of* the humours[101], and of rheumatism of the limbs, it should be administered as a liniment, (323) also in the case of sciatica, abdominal tumours due to *derangement of the* air, disorders of the womb, and pressure of the air downwards. It is also said to be beneficial in the

[128] This formula is found in a different recension, re-arranging the ingredients, in the Vangasêna, XXIV[396] (vv. 525-528). In a third, but more enlarged recension, it occurs in the Charaka VI, 26 [818] (ll. 11-16), and Chakradatta XXII, 69[282]. In this recension there are eight drugs in addition to the twelve given in our recension and that of the Vangasêna.

[129] *Stambhana* or 'obstruction' refers to scrotal enlargement and displacement of the bladder, and *sraṁsana* or 'relaxation,' to the joints; compare verse 335 on fl. 11*a*[7]. *Kuṇḍala* is one of the thirteen forms of *mûtra-ghâta* or 'retention of urine,' in which *stambhana* or 'painful obstruction in the passage of urine' is one of the symptoms. See its description in the Charaka VIII, 9 [942] (l. 23), and Wise's System of Hindu Medicine, p. 366. The Ashṭânga Hṛidaya III, 9 [276] (vv. 20-23*a*) and Nidâna, p. 125, enumerate only twelve forms, of one of which the *kuṇḍala* is a sub-variety.

[130] This formula is only found in the Charaka VI, 26[818] (l. 21 ff.) But there its two parts exchange places, for the recension in the Charaka begins with *Râsnâ* (v. 320), and hence the formula is there called *Râsnâ-taila* or 'the Râsnâ oil.' Moreover, in the Charaka, *Balâ* is omitted and replaced by three other drugs, *Śirîsha* (Albizzia Lebbek), *Sahachara* (Barleria cristata) and *Trikaṇṭaka* (Tribulus terrestris); thus making the number of the drugs to be ten, and accordingly ten pala (i.e., one pala of each) are directed to be taken. In our recension there are only seven drugs, and the quantity of each is not defined, but 'one part of each' evidently means 'one pala of each' of the seven drugs. In the formula of the Charaka (as now printed both in the Nâgarî and Bengâlî recensions) there is clearly an error. Instead of *sahachar-âmṛitâḥ* probably *sahacharâḥ smṛitâḥ* should be read. Otherwise we should have eleven drugs to the ten pala. The commentary to the Bengâlî edition, indeed, explains that ten pala should be taken of each of the eleven drugs. But the phrase *éshâṁ daśa palân=bhagân=kashâyam=upakalpayêt* cannot have that meaning; that would require the addition of *pṛithak pṛithak* or *pratyêkaśaḥ* or some similar term.

[131] On these three kinds of vinegar, see *ante*, p. 14, note 21. *Âranâla* is the same as *kâñchika* or *dhanyâmla*; see Ashṭânga Hṛidaya VI, 36 [554] (v. 71, commentary).

case of colic and spleen. (324) It is a tonic medicine composed by Vâḍvali[132], and is known by the name of the Mûlaka (or 'radish') oil. It may be administered to men suffering from the loss of their virile power,

Eleventh Leaf: Obverse.

and to women desirous of offspring.

(VII) A *third* MÛLAKA Oil,[133]

in 4 ślôka.

(325—328.) Take one prastha each of the juice of radishes and of milk, and boil it, and when it has turned into curds, add one prastha of (sweet) oil. (326.) Throw in also pastes, made with water, of half a pala each of powder of liquorice, *Râsnâ (*Vanda Roxburghii*), Paṭhâ (*Stephania hernandifolia*), molasses, and ginger, (327) also one karsha of salt, and then boil the whole slowly over a gentle fire. When the oil is ready boiled, two pala of it may be drunk before one's meal. (328) One's food should be prepared in a *plain* fashion without fat, and should consist of boiled split-pulse and rice. It is a medicine recommended to women who desire to give birth to a son.

(VIII) The SAHACHARA Oil.[134]

(329—336.) Take one hundred (pala) of Sahachara (*Barleria cristata*) with their roots, leaves and twigs, mince them finely, and boil them in four drôṇa of water, (330) till *the whole* is reduced to one drôṇa. Then strain *the decoction*, and boil it *again* slowly with a paste made of ten pala of the roots of Sahachara (*Barleria cristata*) in one âḍhaka of (sweet) oil. (331) Strain it again, and while it is still fairly warm, throw in eighteen pala of sugar. After stirring this well, put it by for use. (332) It is highly recommended to be used in the form of an enema[111] or a draught or a liniment or an errhine. Paralysis of a single limb[97], or of a whole side of the body, cramps of the jaw or of the head, (333) facial paralysis, tic convulsive, insanity, palsy of the whole body, fever, sciatica, abdominal tumours due to *deranged* air, demoniacal possession, (334) epilepsy, emprosthotonos, paraplegia, tympanitis, goitre, displacement of the blad-

[132] One of the ancient Hindû physicians; otherwise unknown. A certain Vâḍvali is mentioned in the second Vârttika of Kâtyâyana to Pâṇini 6, 3, 109 (see Kielhorn's edition of the Mahâbhâshya, vol. III, p. 174), who, therefore, must have lived a considerable time before Christ.

[133] This formula is only found in the Charaka VI, 26 [816] (ll. 2-5), but in a more concisely and more definitely formulated recension. As it is a good example of a later and improved version, I may quote it here. It runs thus: "Take juice of radishes and milk in equal quantities, and put into it curds for three days; when the whole has turned sour, take three prastha of it, and boil it with one prastha of (sweet) oil as well as with a paste made of one pala each of liquorice, sugar, râsnâ, salt, and both fresh and dry ginger. As a draught, as well as a liniment, this is a remedy for nervous diseases."

[134] This formula is found in the Charaka VI, 26[816] (ll. 18-21). But its recension combines the two options (sugar or milk) in the same formula. As its third line is grossly misprinted in Jîvânanda's Nâgarî edition, I give it here correctly from the Bengâlî edition: *siddhê 'smiñ=śarkarâ-chûrṇâd=aṣhṭâdaśa-palaṁ bhishak.* The whole runs thus: "Boil the juice of one tulâ (or 100 pala) of Sahachara with one âḍhaka of (sweet) oil, adding four times as much (*i.e.*, 4 âḍhaka) of milk and 10 pala of paste made of the roots (of Sahachara). When this is boiled, add 18 pala of powdered sugar. This oil may be administered in nervous diseases." A third recension is given in the Ashṭânga Hṛidaya IV, 21[427] (vv. 69-72*b*). Here the option of our formula is broken up into two separate optional formulas. The oil may be prepared either with milk, but without any sugar; or it may be prepared with sugar (without milk), but in that case, instead of the paste of Sahachara, pastes made of ten other specified drugs should be used. This recension, moreover, is expressly ascribed to the physician Bhêḍa. There is still a fourth recension in the Vangasêna XXIV[871] (v. 258-259), which is a compromise between those of the Charaka and the Ashṭânga Hṛidaya. It combines the options of sugar and milk, but for the paste of Sahachara it substitutes pastes made of nineteen other specified drugs, nearly all of which, however, differ from those in the Ashṭânga Hṛidaya.

der[129], scrotal enlargements, contracture of the hands or the knees, (335) *and* loosening or trembling or drying up of the knuckles and joints: *all these evils* are relieved by this oil, which scatters them, just as the storm-wind scatters the clouds. (336) In case no sugar be at hand, the oil may be boiled with milk. In order to subserve the destruction of a host of diseases, it has been ordained by the Self-existing God.

(IX) The MADHUYASHṬIKA Oil.[135]

(337—343.) Boil one prastha of oil made from decorticated[114] sesamum seeds, with four times as much of milk and one pala of liquorice. (338) Give it a gentle boiling, and, when ready, repeat the process of boiling again and again, until one hundred pala of liquorice have been boiled in. (339) Having thus given to it a hundred boilings, put it by for use. It is recommended as a draught and as a liniment, also for enemas and errhines. (340) Taken in one's food, it is as good as ambrosia for curing people suffering from phthisis. Taken as a draught, it relieves heart-diseases, morbid dryness of the palate, abdominal tumours due to bile, hysterical convulsions, (341) morbid thirst, insanity, erysipelas, asthma, cough, unhealthy menses, excess of *vitiated* air, pressure of it in all directions, pressure of it upwards, (342) jaundice, fever, and morbid pallor[7], suppuration due to *deranged* phlegm, internal heat, boils, psoriasis, (343) and

Eleventh Leaf: Reverse.

whatever other diseases, of their own kinds, there are of Brâhmans . . . . . ., all these are relieved by this oil, just as the dust is laid by the advent of the rains.

(X) An AŚVAGANDHÂ Oil.[136]

(344—350*a*.) Measure out one hundred pala[9] of roots of Hayagandhâ (*Withania somnifera*), and boil them in a vessel with four (âḍhaka) of water, till *the whole* is reduced to one fourth of the *original quantity of the* water. Having strained the decoction, (345) stiffen it with pastes made of one karṣha each of powder of the following drugs: liquorice, ginger, deodar, Śatâvarî (*Asparagus racemosus*), madder, Nalada (*Nardostachys Jatamansi*), Kushṭha (*Saussurea Lappa*), the two Karanja[137], Varshabhû (*Boerhaavia diffusa*), (346) leaf-stalk of the lotus, Śatapushpâ (*Peucedanum graveolens*), Surasa (*Ocimum sanctum*), *Râsnâ (*Vanda Roxburghii*), Payasyâ (*Gynandropsis pentaphylla*), zedoary, roots of Pushkara[12], Sthirâ (*Desmodium gangeticum*), *Dravantî (*Ipomoea reniformis*), Payasyâ (*Oxystelma esculentum*).[138] (347) Now boil the whole over a gentle

[135] This formula is found, though in a much more concise recension, in the Vangasêna X[250] (vv. 132-133), under the name of *Satapâka-taila* or 'Oil of one hundred boilings.' I have not been able to trace it elsewhere.

[136] This and the following are merely varieties of the same formula. They contain pastes of twenty and twenty-four drugs respectively, of which they have sixteen in common. Neither of them, however, I have been able to trace elsewhere. The nearest is an Aśvagandhâ formula in Vangasêna XXIV[396] (vv. 531-536), in which the general outline is the same, but nearly all the drugs differ. The quantity of water, directed in it, to be taken, is one drôṇa, which is equal to four âḍhaka.

[137] *Dvê Karaṁjê*, or 'the two Karañja,' are the *Karañja* (Pongamia glabra) and the *Pûti-karañja* (Caesalpinia Bonducella, or 'The Bonduc nut'), the properties of which are said to resemble one another. See Dutt's Materia Medica, p. 153.

[138] *Payasyâ* occurs twice in this formula. It is a name of several plants; but such a repetition of the same term is most improbable. There is probably an error. The text of this formula is much out of order. *Payasyâ*, as well as its synonyms *dugdhikâ*, *kshirî*, etc., are applied to a great variety of milky plants, and are descriptive rather than proper names. See the Pharmacographia Indica, vol. II, p. 457 also Dutt's Translation of the Suśruta, pp. 75, 180, 195.

fire in one âḍhaka of oil, and four times its quantity of milk. (348) When it has finished boiling gently, put by the oil in a clean vessel. *It may be administered* in the form of a draught or a liniment or an enema, or used in the process of maceration.[139] (349) People *may use it* who suffer from apathy, dumbness, lameness, stammering, paraplegia, or facial paralysis, from loss of memory, from wounds or fractures in the side, from dislocation or comminuted fracture of the bones and joints, from stumbling, (350*a*) from debility of or injury to the semen, from sterility caused by jealousy, and from lockjaw.

(XI) Another ASVAGANDHÂ Oil,[136]

in 15 ślôka and 1 pâda.

(351—366*a*.) Cut in pieces half a tulâ[9] of roots of Aśvagandhâ (*Withania somnifera*) and boil it in a drôṇa of water, till *the whole* is reduced to one-eighth *of its original quantity*. (352) Then mix into it one âḍhaka of oil and add four times as much of milk. Now boil *the whole again* in a kettle, throwing in *at the same time* pastes of the following *drugs*: (353) cardamoms, dill-seeds, Kushṭha (*Saussurea Lappa*), Vyâghranakha (*Unguis odoratus*), cinnamon-bark, liquorice, ginger, deodar, Balâ (*Sida cordifolia*), Sthirâ (*Desmodium gangeticum*), (354) *Râsnâ (*Vanda Roxburghii*), roots of Pushkara[12], Bhûtikya (*Andropogon Schœnanthus*), Punarnavâ (*Boerhaavia diffusa*), madder, Nalada (*Nardostachys Jatamansi*), cinnamon-leaves, *Dravantî (*Ipomoea reniformis*), Surasa (*Ocimum sanctum*), Vachâ (*Acorus Calamus*), (355) Śvadaṁshṭrâ (*Tribulus terrestris*), leaf-stalk of the lotus, Payasyâ (*Gynandropsis pentaphylla*), Bahuputrikâ (*Asparagus racemosus*). Having thrown in pastes made of one aksha each of those drugs, boil *the whole*, (356), and when it is ready, take it undiminished[140] down at once *from the fire*. *This oil* may be used in the form of a potion, or of an enema, or of a liniment, or of an errhine, or in the preparation of one's food. (357) Now, listen to the enumeration of the diseases in which it may be administered *in any of those forms*. It may be given to people who suffer from lameness or dumbness, from paraplegia or facial paralysis, (358) from contracture or fracture in the side, from dislocation or fracture of the bones or joints, or to people whose elements[141] are impaired and broken through *generally deranged* air, (359) or who, in consequence of *deranged* air, are subject to attacks of lockjaw, gout[142], or morbid secretion of urine, or whose senses are impaired or weakened or broken through *deranged* air, (360) also to men whose semen is exhausted, or to people who are suffering from sterility caused by jealousy,

Twelfth Leaf: Obverse.

or whose minds are oppressed by demoniac influences or

[139] *Bhâvana* or 'maceration' here probably refers to the preparation of eatables, or preserves in oil, and corresponds to the term *bhôjana* in other formulas. See *ante*, note 24.

[140] *Avibhakta*, as a medical term, is unknown. I have not been able to obtain any satisfactory explanation, and have taken it as being simply used *pâda-pûraṇê* or pleonastically, in the sense of 'undiminished' or 'the whole of it', as suggested by Kavirâj B. B. Gupta.

[141] See *ante*, p. 15, note 32; also *ante*, note 109. The exact meaning of *vâta-bhagna*, I have not been able to discover.

[142] *Khaḍa* is not noted in any dictionary. I take it to be synonymous with *khallî* (see fl. 12*b*[9], Charaka VI, 26[329]), or *kaṇḍarâ* (see Ashṭanga Hṛidaya III, 15[302] (vv. 54-55*a*), and to be 'acute gout,' or some other kind of rheumatic complaint.

by a combination of such influences, (361) or who suffer from remittent fever, abdominal tumours due to *deranged* blood, deep-seated abscesses, sciatica, spleen, abdominal tumours due to *deranged* air, and ..... (362) Also women *should take it* who suffer from any disease of the womb[115], and ....., and who do not conceive when the time of puberty has arrived, (363) also such as have a protracted parturition, as well as such as are barren, or suffer from some defect in the womb. A barren woman who (preparatory to cohabitation) has bathed herself after menstruation is sure to conceive; there is no doubt about this. (364) In fact, it should always be given to a woman when she has taken her bath after a period of menstruation. It is an excellent preparation to produce strength and colour, and to create intelligence and (365) memory. It is altogether a very effective strengthening medicine which cures all diseases and causes children to grow. (366*a*) It is an ambrosia-like medicine which may be administered in all four forms.[143]

(XII) The ŚVADAṂSHṬRÂ Oil,[144] in 12 ślôka.

(366*b*—379*a*.) I will now explain the Śvadaṁshṭrâ oil[145] (367), by the proper application of which men's nervous diseases[109] may be overcome. Listen to me! Nabhas and Nabhasya[146] are the two best months of the seasons (368), in which numerous *medicinal* plants spring up on the face of the earth, made to grow by the showers which fall from the seasonable rain-clouds (369) on the ground covered with the young crops. Then take up *that plant* at a time when it has yet no flowers nor fruit, as it grows in the field in a healthy and good condition; (370) and having collected it at an auspicious moment, on a favourable day, put it in a clean state in a clean wooden mortar, and pound it. (371) Then strain as much as one âḍhaka[9] of its juice through a piece of cloth and add to it one prastha of oil and four times as much of milk, (372) also eight pala of molasses, and six pala of ginger. After boiling *the whole*, let it stand in a pure, clean and spotless vessel. (373) Of this *preparation* a small quantity may be drunk at a time, and *afterwards* one should drink milk ....., and eat molasses, together with ginger, (374) and when the oil is digested, one may partake of Shashṭika rice[147] cooked

[143] By the "four forms" are probably meant the following: 1, *pâna* or 'potion,' 2, *abhyaṅga* or 'liniment,' 3, *vasti* or 'enema,' and 4, *nasya* or 'errhine.' These four forms are enumerated above, in verse 356, also verses 305, 332, 339, *et passim*. Both the Charaka and Suśruta give this four-fold division; thus, Suśruta IV, 31[539] (§ 13) divides medicated *snêha* (oils, etc.) into three classes: *khara* or 'thick,' *madhyama* or 'middling,' and *mṛidu* or 'soft,' 'thin,' and says that a *pâna* should be *mṛidu*, while an *abhyaṅga* and a *nasya* should be *madhyama*, and a *vasti* should be *khara*. The Charaka says: *kharô 'bhyaṅgê mṛidur =nasyê, pânê vastau cha madhyamaḥ*, i.e., 'for ointments (an oil) should be thick, for an errhine it should be soft and for a potion or enema it should be middling.' See also Suśauta IV, 31[536] (§ 1), where some sub-divisions are enumerated. A different four-fold division, applicable to oils applied to the head, is given in the Ashṭâṅga Hṛidaya I, 22[142] (v. 23), and Dutt's Hindu Materia Medica, p. 18. This division, of course, cannot be here intended.

[144] This formula is found in another, but very much contracted, recension in the Charaka VI, 16[816]. In a third recension it is given in the Vangasêna XXIV[405] (vv. 612-614). In this the ingredients are the same, but all the proportions differ.

[145] The construction of the original text is here very awkward. *Svadaṁshṭrâ-vâta-nirjjayam* seems to form a compound phrase. I would suggest to read *śvâdaṁshṭraṁ vâta-nirjjayam*.

[146] *Nabhas* and *Nabhasya* are the two months of the rainy season, usually called Śrâvaṇa (July-August) and Bhâdra (August-September). On the seasons, see *ante*, p. 20, note 69.

[147] *Shashṭika* (*scl. vrîhi*) or 'sixty-days' (rice),' also called *gaura-shashṭika* or 'the white sixty-days' rice' (see Vangasêna LXXXIX[1079], verse 2*a*), is a white variety of rice which ripens in sixty days from the sowing, between Jyêshṭha (May-June) and Śrâvaṇa (July-August). This and the red varieties of rice (*rakta-śâli* or *lôhita-śâli*) are considered the most superior for the dietary; see the Charaka I, 27[170], Suśruta I, 20[77] (§ 2), Ashṭâṅga Hṛidaya IV, 8[366] (v. 120). The red variety, accordingly, is often simply called *śâli*, i.e., 'the (wholesome) rice'; see the Charaka I, 5[27], Vangasêna LXXXIX, verse 1*a*[1078].

with milk. Now, listen, as I tell you the diseases which it relieves. (375) It is an excellent oil . . . . . , and most highly valued as a remedy for people afflicted with nervous diseases. (376) It is known as the Ajita (or 'invincible'), and promotes the growth of men's strength and health. It removes the *vitiated* air, when it has penetrated through the whole body, (377) . . . . . and such as are moving about. It cures paralytic shaking and trembling. It is also beneficial to people suffering from sciatica, (378) also in the case of fistula in ano, skin-diseases, and abdominal tumours, also to people suffering from epilepsy, and to young women who suffer from diseases of the womb.

Twelfth Leaf: Reverse.

(379*a*) All these diseases it infallibly destroys, just as the thunderbolt destroys the Asuras.

(XIII) An Oil for an Errhine for Headache.[148]

(380—382.) Boil one kuḍava[9] of oil with twice as much of the juice of chebulic myrobalan, throwing in also pastes of one karsha each of the following drugs: (381) liquorice, Prapauṇḍarîka[119], fresh blue lotuses, long pepper, and sandal. This oil should always be administered with two fingers as an errhine.[149] (382) It cures any complaints in the head; it also restores the black hairs of an old man, after *being used for* one year.

(XIV) An Oil for an Antifebrile Enema,[150]

in 3 ślôka.

(383—385.) *Take* Jîvantî (*Dendrobium multicaule*), liquorice, Mêdâ[56], long pepper, Madana (*Randia dumetorum*), Vachâ (*Acorus Calamus*), Riddhi[56], *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), bêl, dill, Śatâvarî (*Asparagus racemosus*), (384) and having made them into a paste, boil *the whole* in milk and water, together with clarified butter and oil. This oily enema[110] makes a remedy for fever. (385) Through removing the *vitiated* humours by the excretory passage and *thus* restoring the balance of the elements[141], the patient gets rid of his pains, feels himself easy, and becomes thoroughly free from fever.

(XV) An Oil for an Enema,[151]

in 4 ślôka.

(386—389.) Take long pepper, liquorice, bêl, dill, Madana (*Randia dumetorum*), Vachâ (*Acorus Calamus*), Kushṭha (*Saussurea Lappa*), zedoary, root of Pushkara[12]

[148] This formula is found in a more concise recension in the Charaka VI, 24[99] (ll. 4-6, where read *sa-dvir-âmalakî-rasaḥ*, and *sa-pratimarśaḥ*), and Chakradatta LV, 52[560]. In another still shorter recension, omitting the proportions, it occurs in the Vangasêna LXIV[729] (v. 180), and Ashṭânga Hṛidaya VI, 24[519] (vv. 44*b*-45). See also *infra*, note 350.

[149] That is, it should be administered (as the Charaka recension states, see note 148) in the form of a *pratimarśa*. On this see Dutt's Hindu Materia Medica, p. 17, and Śârngadhara III, 8[277] (v. 36). It is done by dropping two drops of the medicated oil, at a time, into the nose to be snuffed up. Each drop is to be let fall into the nose with two fingers (as in the case of an *âśchyôtana*, see *ante*, p. 20, note 62). According to the Ashṭânga Hṛidaya I, 20[135] (vv. 9*b*-10*a*), Vangasêna LXXXIII[1049] and Śârngadhara III, 8[277] (v. 37), the drops are formed by dipping the forefinger, two joints deep, into the oil, and allowing the adherent oil to drop from it.

[150] This formula is found, in an identical recension, in the Charaka VI, 3[489] (ll. 3, 4 and 15-18), and in another, only slightly differing, in the Ashṭânga Hṛidaya IV, 1[320] (vv. 121*b*-123*a*).

[151] This formula is found in the identical recension in the Charaka VI, 9[571], and in another, also practically identical recension, in the Vangasêna V[150] (vv. 102-105), Ashṭânga Hṛidaya IV, 8[364] (vv. 89*b*-93*a*), and Chakradatta V, 39[138].

plumbago-root, and deodar, (387) and having made them into pastes, boil them in oil with twice as much of milk. This makes a most excellent oily enema[110] for piles and flatulency. (388) It cures prolapsus ani, colic, strangury, and dysentery, infirmity in the hips, thighs or back, costiveness, and pains in the groin, (389) slimy discharges, inflammation of the rectum, obstruction of wind and fæces, and frequent ineffectual straining. It is an oily enema which overcomes *all these diseases*.

(XVI) An Oil for the cure of Nervous Diseases,[152]

in 3 ślôka.

(390—392.) Take five prastha[9] of the juice of radishes and four of curds, also three kuḍava of śukta[46] and three of oil, (391) also four pala of rock-salt and eight of fresh ginger; but if fresh is not available, let it be sixteen pala of dry ginger. (392) This *preparation* relieves sciatica, paraplegia, and acute gout, also all diseases of the hips, and nervous diseases due to hard drinking.

(XVII) An Oil for an Errhine for Hair and Head diseases,[10]

in 3 ślôka.

(393—395.) Take the following ten ingredients: liquorice, Prapauṇḍarîka[119], Vṛihatî (*Solanum indicum*), rock-salt, and seeds of Aḍhakî (*Cajanus indicus*), also half-ripe bêl, Harêṇu (*Piper aurantiacum*), the two Haridrâ[52], and long pepper. (394) Make pastes of one aksha[9] each of these,

Thirteenth Leaf: Obverse.

and boil *the whole* slowly in half a prastha of oil and four times as much of milk, and, after clarifying it, administer it perseveringly in the form of an errhine. (395) By this preparation wrinkles and grey hair, . . . , brown spots on the face, ..., and all (diseases of the head) are cured. So the medical authorities declare.

(XVIII) An Oil to remove Wrinkles and Grey Hair.[10]

(396—398.) Take one prastha each of the juice of emblic myrobalan, oleander, Bhṛingaraja (*Eclipta alba*), and (sweet) oil, (397) and boil these four prastha in a new vessel of iron. Then let it stand for a month in a box made of piasâl-wood (*Terminalia tomentosa*). (398) This oil removes wrinkles and premature grey hair, and may even change the white colour of cows, dogs, asses, camels, and white-feathered birds.[153]

(XIX) A Formula for curing Adenia.[154]

(399—401*a*.) Take equal parts of Phaṇijjhaka (*Origanum Marjorana*), Kshavaka (*Achyranthes aspera*), Nâdêya (*Sesbania ægyptiaca*), Navamâlikâ (*Jasminum Sambac*), sonchal-salt, Vachâ (*Acorus Calamus*), and asafœtida. (400) *That is, of these drugs* take

[152] I have not been able to trace this formula elsewhere. Compare, however, the formula in the Vangasêna XXIV[382] (vv. 391-393) and Chakradatta XXII, 89[299].— *Vâta-hara* is an abbreviation of *vâta-vyâdhi-hara*. See *ante*, note 109.

[153] The effect on the white colour of animals is only added *in majorem gloriam* of the oil.

[154] I have not been able to trace this formula elsewhere. Compare, however, the formula in the Charaka VI, 24[791] (ll. 14-18), given in the section on head-diseases.

one aksha[9] each, and boil them in one prastha of oil over a gentle fire, together with an equal part (*i.e.*, one prastha) of the urine of a faultless female animal[155] and four parts (*i.e.*, four prastha) of goat's milk. (401*a*) Then administer *the preparation* in the form of an errhine to cure adenia.

(XX) *Another* excellent Formula for Adenia.[156]

(401*b*—403*a*.) Take a dead black snake, and place it in a new (earthen) vessel, (402) and having *covered its mouth* with a plaster (of clay), roast it, thus enclosed, over a very strong fire. When done, mix it up with oil, and place it as a plaster over his (*i.e.* the patient's) enlarged glands. (403*a*) An application of *this remedy* for no more than seven days will effect a cure of the adenia.

THE FOURTH CHAPTER: MISCELLANEOUS FORMULAE.

In this chapter we shall describe miscellaneous formulae.

Two Formulae for the Cure of Leprosy,[157]

in 2 ślôka.

(I)

(Verse 404.) Roasted sesame-seed should be well soaked in milk and made into a paste. This, when mixed with liquorice, will form a poultice[158] *which may be used as a remedy* against leprosy.

(II)

(405.) *Similarly* an excellent plaster[158] may be made of wheat with goat's milk and clarified butter. This may be considered the principal remedy for the cure of leprosy.

[155] *Sasyikâ* must here refer to the cow, according to the rule given in Part I, verse 59 (fl. 3*b*[10]). The word *sasyaka* is, in Pâṇini 5, 2, 68, said to mean 'endowed with good qualities,' as *sasyakô maṇih* 'a faultless gem,' *sasyakô vatsaḥ* 'a faultless calf,' see the Petersburg Dictionary.

[156] With this formula may be compared one in the Ashṭânga Hṛidaya VI, 30[535] (vv. 28*b*, 29*a*), which recommends, among other things, an ointment made with the burnt (*dagdha*) body of a black snake which has died naturally (*svayaṁmṛita*) and the oil of *Inguda* (Balanites indica). The 'black snake' is a variety of the *Naga tripudians* or Cobra. Of this species there exist several varieties in India, the prevailing colour of which is black or blackish, with certain white marks. See Dr. Günther's Reptiles of British India, p. 339.

[157] These two formulae are quoted in my preliminary paper on the Bower MS., in the Proceedings of the Asiatic Society of Bengal, for 1891, p. 58.—Substantially the same two formulae are found in the Vangasêna XXV[408] (v. 35), Chakradatta XXIII, 11, 12[306], and Bhâva Prakâśa II, 2[209], with the following two differences, however: (1) liquorice is omitted from the first formula, (2) both formulae are for plasters (*pralêpa*). With the formulae, as given in these three works, the Charaka VI, 27[835] and Ashṭânga Hṛidaya IV, 22[430] (v. 33) agree, with the following difference that they substitute the root of *Sahachara* (Barleria cristata) and *Jîvantî* (Dendrobium multicaule) for *Gôdhûma* or 'wheat.' The Charaka VI. 27[834] and Vangasêna XXV[410] (v. 53), however, give a formula for making a poultice (*pradêha*) which, in addition to sesame, liquorice, and milk, requires three or four other ingredients. Moreover the Chakradatta XXIII, 11[306] quotes in its commentary a formula from the Charaka for making a poultice which otherwise agrees with our second formula. It runs thus: *vâtê sa-raktê sa-ghṛitaḥ pradêhô | gôdhûma-chûrṇaṁ chhâgalî-payaś=cha* ‖ i.e., 'a poultice may be made with clarified butter, powdered wheat, and goat's milk.' I have not been able, however, to trace this formula in any copy of the Charaka accessible to me.

[158] On plasters (*pralêpa*) and poultices (*pradêha*) see Dutt's Hindu Materia Medica, p. 19; also Suśruta I, 18[69] and Śârngadhara III, 11[206] (vv. 63, 64).

Four Formulae for the Cure of Fetid Diarrhœa,[159]
in 7 ślôka.

(I)

(406.) Clarified butter, oil, treacle, śukta[46], and ginger;—a potion, made of these five ingredients, will give immediate relief from severe pains in the sacrum.

(II)

(407 and 408.) Root of plumbago and of long pepper, Vachâ (*Acorus Calamus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), Pâṭhâ (*Stephania hernandifolia*), seeds of Vatsaka (*Holarrhena antidysenterica*), chebulic myrobalan, and ginger;—(408) *a preparation of* these quickly stops diarrhœa caused by the concurrent *derangement of the* three humours[38] and attended with fetid discharges and severe pain, also stools charged with phlegm or bile.

(III)

(409 and 410.) Chebulic myrobalan, the three acrids[23], asafœtida, sonchal-salt, also Vachâ (*Acorus Calamus*) and Ativishâ (*Aconitum heterophyllum*);—a preparation made of these may be drunk with warm water. (410) It will stop diarrhœa caused by the concurrent *derangement of the* three humours[38] and attended with fetid discharges and severe pain, just as the shore *stops* the raging sea.

(IV)

(411 and 412.) Chebulic myrobalan, Prativishâ (*Aconitum heterophyllum*), asafœtida, sonchal-salt, Vachâ (*Acorus Calamus*), rock-salt;—

Thirteenth Leaf: Reverse.

a paste made of these may be drunk with warm water. (412) This preparation against fetid diarrhœa is much approved by physicians, but a doctor who cares for his profit and credit should use it with discretion.

(Four Formulae for Astringents.[160])

(I)

(413 and 414*a*.) Kernels of the jâman and mango[161], Rôdhra (*Symplocos racemosa*),

[159] The first of these four formulae I cannot trace anywhere else. The second formula, however, is found almost identically in the Suśruta VI, 40[783] (vv. 35*a*, 36*b*) and Vangasêna III[83] (vv. 32, 33), but the latter reads *sa-vâtam* for *purîsham*. The Ashṭânga Hṛidaya IV, 9[375] (vv. 104*b*, 105*a*) has it in another recension; and the Chakradatta III, 23[90] gives only the latter portion of the formula, beginning with *pâṭhâ*. The third and fourth formulae are mere varieties of one another, the fourth substituting *saindhava* for *tryûshaṇa*, the other five ingredients being the same in both. Both formulae, as the corresponding recensions, quoted below, show, consist of six ingredients. In the third formula, as given in our Manuscript, there is probably a clerical error, and *Vachâ* should be read for the second *tathâ*. Compare the similar recensions, all of which include *Vachâ*, in Suśruta VI, 40[783] (v. 35*a*), Vangasêna III[83] (v. 27), Chakradatta III, 20[89], Ashṭânga Hṛidaya IV, 9[376] (vv. 105*b*, 106*a*), Bhâva Prakâśa II, 1[142], Harîta Saṁhitâ III, 3[166]. A nearly identical recension of the fourth formula occurs in the Vangasêna III[83] (v. 29) and the Bhâva Prakâśa II, 1[135]. The Suśruta VI, 40[784] (v. 46) has another recension of it which omits *saindhava*.

[160] None of these four formulae can be traced in any other medical work. There are, however, many corresponding formulae, made up, in varying combinations of the same ingredients, such as Charaka VI, 10[588] (l. 13-21, six formulae), Suśruta VI, 40[785] (vv. 60-62, six formulae, vv. 66-68, four formulae, vv. 69-70, 89), Ashṭânga Hṛidaya IV, 9[373] (vv. 56*a*-63), Vangasêna III[85] (vv. 52-58, 66, 86, 92-94, 105, 174, 175). Chakradatta III, 29, 31, 39, 41[92], Bhâva Prakâśa II, 1[136] (vv. 1-4, four formulae, also p. 138, l. 15, 16). It may be noted, that most of the formulae, here quoted, also differ from one another.

[161] By *asthi* or 'stone' of the mango is intended the kernel of the stone, or *asthi-madhya*, as the corresponding formula in Suśruta VI, 40[785] (v. 67) shows.—Jâman is the *Eugenia Jambolana*.

rind of pomegranate, rasot, Anantâ (*Hemidesmus indicus*), small cardamoms, and filaments of the lotus ;—(414*a*) these mixed with one part of honey are said to make an excellent astringent.

(II)

(414*b*—416*a*.) Rasot, galena, talc, bitumen[162], Musta (*Cyperus rotundus*), Kaṭphala (*Myrica sapida*), (415) kernels of the jâman and mango[161], also bêl, Yâśa (*Alhagi maurorum*), Vatsaka (*Holarrhena antidysenterica*), Śalmala (*Bombax malabaricum*), Dhâtakî (*Woodfordia floribunda*), Lôdhra (*Symplocos racemosa*), Phalî (*Aglaia Roxburghiana*), Mêchîka (*Moringa pterygosperma*), and red ochre ;—(416*a*) a potion *prepared from these* with rice, treacle and honey makes an excellent astringent.

(III and IV)

(416*b* and 417.) A potion may be prepared either from cucumber-seed with rasot, (417) or from rind of pomegranate and bark of Vatsaka (*Holarrhena antidysenterica*) with butter-milk. These two formulae are considered to make excellent astringents in cases of diarrhœa.

A Formula of the Aśvins to cure Hæmorrhage,[163]
in 8 ślôka.[164]

(418 and 425.) Loudly proclaiming, the excellent Aśvins, the best of physicians, for the benefit of those suffering from hæmorrhage, hæmorrhoids, and fever, (419) taught to Vâsava (i.e., Indra) the *following* formula, *which had been* declared by Brahma of old :—Sandal, Nalada (*Nardostachys Jatamansi*), Rôdhra (*Symploços racemosa*), Uśîra (*Andropogon muricatus*), filaments of the lotus, (420) Nâgapushpa (*Messua ferrea*), bêl, Bhadramustâ (*Cyperus rotundus*), and sugar; also Hirivêra (*Pavonia adorata*), Pâṭhâ (*Stephania hernandifolia*), fruit and bark of Kuṭaja (*Holarrhena antidysenterica*), (421) ginger, Ativishâ (*Aconitum heterophyllum*), Dhâtakî (*Woodfordia floribunda*), and rasot; also kernel of the mango and the jâman, and gum of Môcha (*Bombax malabaricum*), (422) blue lotus, Samangâ (*Mimosa pudica*), small cardamoms, and rind of pomegranate. Of these twenty-four ingredients take equal parts, (423) and make them up into a potion with rice-water and honey. As such it is beneficial to people suffering from hæmorrhage, hæmorrhoids, and fever; (424) it may also be given to people subject to fits of swooning and syncope[49], and troubled with morbid thirst; *it also cures* diarrhœa, vomiting, and suppression of the menses in women. (425) This formula, devised by the Aśvins, is a remedy against hæmorrhagia ; it is also said to be an excellent means of arresting *threatening* miscarriages.

[162] The reading of the text here is puzzling and probably corrupt. I read *abhraṁ, śailêyaṁ*, as suggested by Kavirâj Binod Bihari Gupta Kavibhûshaṇa, these two drugs being used in the case of bowel complaints. The emendation, however, is not altogether satisfactory.

[163] I cannot trace this formula in any medical work, except the Vangasêna XI[227] (vv. 93-99*a*). There it is given in nearly identical terms, with only a few slight verbal alterations.

[164] The text reads "12 ślôka." But this is clearly an error; for the Âśvina formula consists only of 8 ślôka. But if the preceding formulae for astringents are included, the total amounts to 13 ślôka (or $12\frac{1}{8}$, if the count be made from the asterisk in the text).

(Four Formulae for the Cure of Dysentery.[165])

(I)

(426 and 427.) Take curds, clarified butter, oil, ginger, and molasses, also honey and powder of (dried) jujube; and having worked the whole up into a paste, take it in the form of a draught. (427) This preparation effectively restrains dysentery, just as the wind does the current of a river as if it were obstructed by a weir of creepers.

(II)

(428.) Or prepare a paste of jujube leaves, chebulic myrobalan, and Rôdhra (*Symplocos racemosa*), with the juice of wood-apples and honey, and take it as a draught with curds.

(III)

(429.) *A patient* overcome with the pains of dysentery should drink . . . . boiled with the root of Âḍhakî (*Cajanus indicus*), after having strained it and boiled it again in smoked clarified butter. This *preparation* relieves the most intense pain.

(IV)

(430*a*.) In the case of dysentery the patient should take a paste of cucumber-seed made up into a draught with rice and coriander.

Fourteenth Leaf: Obverse.[166]

(Twenty Formulae for the Cure of Cough due to Emaciation and Ulceration and other causes,[167])

(I)

(431.) [168]In the case of cough due to ulceration, sweet, cold, and greasy substances, such as promote the growth of the bulk of the body, are beneficial *for use* as food and drink. Also treatments such as are recommended for the relief of *disorders of* the bile should be adopted.

[165] I have been able to trace only the first and second of these four formulae in other medical works. The first occurs in a different recension, substituting *sitâ* or 'sugar' for *karkandhu-chûrṇa*, in Vangasêna III[107] (v. 282). In a third recension, in which it is broken up into two distinct formulae, it is found in the Ashṭânga Hṛidaya IV, 9[370] (v. 18). The second formula occurs in two different recensions in the Vangasêna III[107] (v. 287, also v. 103) and Ashṭânga Hṛidaya IV, 9[371] (vv. 36*b* and 37*a*) In both of these *Dhâtakî* (Woodfordia floribunda) is substituted for *Abhayâ* or 'chebulic myrobalan.'—On "smoked clarified butter (v. 429), see *infra*, v 868.

[166] The number of this leaf is missing. Its exact place is uncertain. At first I had placed it as the twenty-first, as belonging to the sixth chapter on Rasâyana. The number 21 appearing in the plate, on the right-hand margin of the reverse, is inscribed by myself. The true place of the leaf, however, is most probably where it now stands, in chapter IV, on Miscellaneous Formulae, as the fourteenth leaf, though there is some difficulty in adjusting the junctions of the thirteenth, fourteenth and fifteenth leaves. The concluding formulae on the thirteenth and fourteenth leaves give an impression of incompleteness. See the following note.

[167] The original text has no heading for the following twenty formulae. The next succeeding sets are on hiccough and cough; and the present set contains formulae for cough due to emaciation, ulceration and other causes. The Vangasêna has a chapter on *kshata-kshaya* or 'ulceration and emaciation,' immediately preceding its chapter on cough and hiccough. The Charaka, too, has a special chapter on *kshata-kshîṇa* or 'ulceration and emaciation,' preceding those on cough and hiccough. In other medical works such as the Suśruta, Ashṭânga Hṛidaya and Chakradatta, the formulae on ulceration and emaciation are subsumed in the chapters on cough and hiccough. These considerations seem to prove that the present set of formulae should immediately precede those on hiccough and cough, given on the fifteenth leaf, and that, therefore, the present leaf must be the fourteenth.

[168] There is no formula, exactly like this, elsewhere. The following passages, however, may be compared, in the Charaka VI, 19, page 723, line 20, and p. 731, l. 6, and Ashṭânga Hṛidaya IV, 3 (v. 150)[336], (v. 177)[338], IV, 4 (v. 20*a*)[339] which contain some verbal agreements.

(II)

(432 and 433.) [169](*a*)Liquorice, long pepper, raisins, lac, Śṛiṅgî (*Pistacia integerrima*), Śatâvarî (*Asparagus racemosus*), and of Bamboo-manna four times and of sugar twice as much as all *the other ingredients put together*;—(433) with these, together with honey and clarified butter, a linctus may be prepared for the cure of cough due to ulceration. (*b*) Or a potion may be made of equal quantities of sugar and lac *mixed* with milk.

(III)

(434) [10]A cough which is due to emaciation, should, according to the humour which is disordered, be relieved by a diet of flesh, milk and clarified butter, and generally by such food as promotes the growth of the bulk of the body; but an attenuating diet should be avoided.

(IV)

(435.) [170]Long pepper, Padmaka (*Prunus Puddum*), raisins, and well-ripened fruit of Vṛihatî (*Solanum indicum*), mixed with clarified butter and honey, make a linctus for the cure of cough due to emaciation.

(V)

(436—440.) [171] Boil two pala[9] each of the set of ten roots[81], cowhage, cardamoms, root of long pepper, plumbago-root, Gajapippalî (*Scindapsus officinalis*), Apâmârga (*Achyranthes aspera*), Śaṅkhapushpî (*Canscora decussata*), zedoary-root, Balâ (*Sida cordifolia*), (437) and root of Pushkara[12], together with one âḍhaka of barley, in one drôṇa of water. When the decoction is thoroughly permeated with the barley, it should be boiled once more together with one hundred chebulic myrobalans (438) and one tulâ of molasses, after adding to it one kuḍava each of clarified butter, oil, and long pepper. When it has become cold and *of the consistency of* a linctus, (439) add a kuḍava of honey, and then place it in a vessel *used* for clarified butter.[294] It may be taken, according to one's requirement, as a linctus, and two of the chebulic myrobalans should be eaten with it. (440) This *preparation* cures every kind of cough, but especially *cough* due to emaciation. To patients suffering of asthma and hiccough it should be freely applied in the form of a sudorific plaster.

(VI)

(441—444*a*.) [172](*a*)Kulattha (*Dolichos uniflorus*), sesame, Mâsha (*Phaseolus Rox-*

[169] The first part of this formula, is found, in a practically identical recension, in the Vangasêna XII[267] (vv. 77*a*, 78) and Chakradatta XI, 19[214], with the exception that the proportions of bamboo-manna and sugar are reversed, being twice and four times respectively.

[170] This formala occurs, in the identical recension, in the Vangasêna XII [268] (v. 92, see also v. 79), and the Chakradatta XI, 20[214], except that the Chakradatta reads *śvâsa-kâsa*, i.e., 'asthma and cough' for *kshaya-kâsa*. In a slightly different recension it is found in the Charaka VI 20[736] (l. 24).

[171] This formula is found, in another recension, in the Charaka VI, 20[734], Chakradatta XI, 37[219], Ashṭânga Hṛidaya IV, 3[335], (vv. 125*a*-131*a*), and Śârngadhara II, 8[144] (vv. 30-35). This second recension is also given in the Vangasêna XII[276] (vv. 174-180), but with two additional lines, the first of which adds, as a further ingredient, one pala each of the *chaturjâta* or 'set of four spices' (see *ante*, p. 14, note 26). The other explains the name *Agastya-harîtakî*, by which the formula is there called, to have been given to it, because it was composed by the great sage Agastya, and because it contains one hundred Harîtakî or 'chebulic myrobalans.' In the Chakradatta and Śârngadhara the formula is also quoted under that name, though without the explanation. The main difference between the recensions as given in our Manuscript and in those medical works is that the latter substitute Bhârgî (*Clerodendron Syphonanthus*) for Êlâ or 'cardamoms,' and that they name a much larger number of diseases for which the preparation is a remedy, including among them *valî* 'wrinkles' and *palita* 'grey hair.'

[172] With this formula may be compared the following passages: Charaka VI, 19, page 724, lines 1, 7, 8, 18, 19, p. 725, l. 7, 9, 10; Suśruta VI, 51 (v. 44) [855], Vaṅgasêna XIV [287] (vv. 33, 41, 42); Ashṭânga Hṛidaya IV, 3[329] (v. 19), IV, 4[339] (vv. 20, 25, 27).

burghii), vinegar, clarified butter, oil, meat, and boiled rice; or broth of the flesh of the peafowl, partridge, and ordinary fowl together with the three acrids[23] and pomegranate; or (441) asafœtida, vida-salt[22], raisins, juice of citrons, and fresh ginger; or Kulattha (*Dolichos uniflorus*), pomegranate, cumin, and dry radishes :— (443) *any of these* may be eaten with greased and hot dishes of barley, wheat, and rice; (*b*) and infusions of Kulattha (*Dolichos uniflorus*), barley, and jujube, with those of the ten roots[81] and Balâ (*Sida cordifolia*), (444*a*) may be used as drinks, for the purpose of curing cough, asthma, and hiccough.

(VII)

(444*b*—446*a*.) [173]Zedoary, Pushkara[12], Jîvantî (*Dendrobium multicaule*), Musta (*Cyperus rotundus*), dry ginger, *Chôraka (*Trigonella corniculata*), (445) long pepper, Tâmalakî (*Phyllanthus urinaria*), Surasa (*Ocimum sanctum*), cardamoms, aloes, cinnamon-bark, and Bâlaka (*Pavonia odorata*) :—taking equal parts *of all these drugs*, and adding eight times as much of sugar, (446*a*) a linctus may be made with honey and clarified butter, as a remedy for hiccough and asthma.

(VIII)

(446*b* and 447*a*.) [174]Dates, long pepper, raisins, and sugar :—equal parts of these, (447*a*) together with honey and clarified butter, make a linctus for the cure of asthma and hiccough.

Fourteenth Leaf: Reverse.

(IX)

(447*b*—449.) [10](*a*)Dishes prepared of . . . . . rice and wheat, (448) together with cold broth of game, raisins, and sugar, or with cold boiled-milk, clarified butter, and sugar (may be taken as food); (449) (*b*) and cold grape-juice, sugar, and infusions of emblic myrobalans, raisins, root of Pushkara[12], deodâr, and sugarcane may be taken as drinks, according to one's inclination.

(X)

(450.) [175]Raisins, emblic myrobalans, dates, long pepper, and black-pepper may be made up, with honey and clarified butter, into a linctus, as a remedy for cough due to *deranged* bile.

(XI)

(451.) [174]Dates, long pepper, raisins, sugar, and powdered fried paddy, in equal parts, will make, together with honey and clarified butter, another remedy for cough due to *deranged* bile.

[173] This formula is merely another recension of the Shadyâdi powder, given in the chapter on formulae for powders; see *ante*, p. 80, and in the text, p. 27, vv. 27, 28. In note 21 will be found a statement of the parallel recensions.

[174] The eighth and eleventh formulae are practically two different recensions of the same formula. The 11th formula is found, identically the same, in the Chakradatta XI, 8[212], while the 8th formula occurs, in a slightly different recension, in the Charaka VI, 20[737] (l. 1) where *Svadaṁshṭrâ* (Tribulus terrestris) is substituted for *Śarkarâ* or 'sugar.'

[175] This formula is given, in identically the same recension, in the Vangasêna XII[262], (v. 34) and Chakradatta XI, 7[211].

(XII)

(452.) [176]Clarified butter, with both a decoction and paste of Vâśâ (*Adhatoda Vasica*), and with honey and sugar, makes an approved remedy for cough due to *deranged* bile, as well as for all diseases due to *the disorder of* bile.

(XIII)

(453.) [177]Crushing calyxes of the trees with a milky sap[120], boil them as well as a paste of raisins and clarified butter, in four times their quantity of milk. This makes an approved linctus for the cure of cough due to *disordered* bile.

(XIV) The SAMASAKTUKA Clarified Butter.[178]

(454—459.) In sixteen pâtra[9] of water place sixteen pala of raisins, eight pala of honey, and half a tulâ of goat's flesh. (455) Boil this till the water is reduced to one fourth *of its original quantity*; then remove the decoction, strain it, and add to it an equal quantity of milk and one prastha of fresh clarified butter. (456) Now add one aksha each of the following drugs: Ṛishabhaka[56], Jîvaka[56], Mêdâ[56], Vidârî (*Ipomoea digitata*), sugar-cane, cowhage, Bhavya (*Piper Chaba*)[179], walnuts, Nikôchâka (*Alangium decapetalum*), Śṛiṅgâṭaka (*Trapa bispinosa*), and lotus-seeds, (457) boil *the whole* over a gentle fire, and when it is thoroughly boiled, add eight pala of candied sugar, (458) eight pala of honey, four pala of powdered long pepper, and a quantity of powdered parched grain equal to the whole. This clarified butter, highly esteemed by Janakêśvara (*i.e.*, the Creator), is called the Samasaktu (or "containing an equal quantity of powdered parched grain"). (459) In the case of emaciation, ulceration, paucity of semen, hæmorrhagic disorders, and craving for women it may be given; it acts as an aphrodisiac and promotes bodily strength.

(XV)

(460—462.) [180]Boil one pala[9] each of raisins, liquorice, dates, Vidârî (*Ipomoea digitata*), Śatâvarî (*Asparagus racemosus*), Parûshaka (*Grewia asiatica*), and the three myrobalans[15], (461) in one aḍhaka of water, till *the whole* is reduced to one quarter *of its original quantity*. Then boil in it once more the juice of emblic myrobalans, clarified butter, juice of sugar-cane, milk, and of paste of chebulic myrobalans one quarter as much as each of the *others*. (462) This clarified butter, when ready boiled, should be mixed with one quarter its quantity of sugar and honey, and may then be

[176] This formula occurs, in a somewhat different recension, in the Chakradatta XI, 18^{214}. There exist, however, numerous similar formulae. Thus one is given *ante*, p. 34, verses 153, 154 (transl., p. 94), and references to parallel recensions will be found in note 76. Others are in the Ashṭânga Hṛidaya IV, 2^{327} (vv. 24, 25), Chakradatta IX, 8, 12, 13^{179}, Vangasêna IX^{222} (vv. 39*b*, 40, 44).

[177] This formula is found, under the name *Kshîra-ghṛita* or 'medicated milk and clarified butter,' in the identical recension, in the Vangasêna VI, 2^{262} (v. 36).

[178] This formula is already given, in a different and much shorter recension, in the second chapter, under the name of the 'Mṛidvîkâ Clarified Butter' (*ante*, p. 96), where, in note 80, some parallel recensions will be found noticed. The longer recension, here given, shows similarities with portions of other formulae, e.g., the Amṛitaprâśa (see *ante*, p. 90) as given in the Ashṭânga Hṛidaya IV, 3^{333} (v. 96).

[179] *Bhavyâ* is the same as *Chavyâ* or 'Piper Chaba' according to the Mêdinî Kôsha. In the Petersburg dictionary it is said to be a false spelling, though it is not apparent on what ground.

[180] This formula is found, in the identical recension, in the Charaka VI, 5^{518}, Vangasêna XXXII^{475} (vv. 42-44), Chakradatta XXX, 34^{370}, under the name of *Drâkshâdi-ghṛita*, in the chapter on *gulma* or 'abdominal tumours,' and accordingly these works read *pitta-gulma-ghnam* instead of *pitta-kâsa-ghnam*. In the Ashṭânga Hṛidaya IV, 13^{391} (vv. 16, 17) it is given in another recension, in the chapter on *Vidradhi* or 'internal abscesses.' See also Suśruta VI, 42^{812} (v. 106*b*, 107*a*).

administered as a remedy for cough due to *disordered* bile, and in fact for any disease due to *disorder of* the bile.

(XVI)

(463—464.) [181]In the case of cough due to phlegm the first thing to do is to take an emetic and to fast; afterwards dishes prepared of barley and soups made of acrid and pungent things are appropriate. (464) As drinks warm water or wine may be taken, mixed with old honey. Athletics and inhalations also may be practised, and dry and hot things may be eaten.

(XVII)

(465.) [182]In the case of cough caused by phlegm the physician may give mustard-oil or safflower-oil to drink; or *the patient* may drink Pañchakôla-oil[74].

(XVIII)

(466.) [183]The three acrids[23], Pushkara[12], raisins, the three myrobalans[15], zedoary-root, and plumbago-root, mixed with honey and oil, make a linctus for the cure of cough due to *deranged* phlegm.

(XIX)

(467 and 468*a*.) [184]Take powders of the three acrids[23], the three myrobalans[15], deodar, baberang, Padmaka (*Prunus Puddum*), Balâ (*Sida cordifolia*), and *Râsnâ (*Vanda Roxburghii*), and add sugar equal to all of these, and honey as well as clarified butter. (468*a*) This may be taken as a linctus to cure cough due to *disordered* phlegm.

(XX.)

(468*b*.) The three acrids[23] and the three myrobalans[15] . . . . . .

Fifteenth Leaf: Obverse.

Five Formulae for the Cure of Hiccough,[18]

in 5 ślôka.[186]

(I)

(469.) Root of Kâśa (*Saccharum spontaneum*) done up with honey, long pepper and ginger, makes a linctus which most effectively relieves hiccough.

[181] The first portion of this formula is found, identically the same, in the Vangasêna XII[263] (v. 39). The latter portion I have not been able to identify elsewhere.

[182] I have not been able to trace this formula elsewhere. The Pañchakôla, however, is prescribed in the Chakradatta XI, 11[212]. The 'Pañchakôla clarified butter,' will be found in the second chapter, under the name of *Shaṭpala, ante,* p. 94.

[183] This formula I have only found, in the identical recension, in the Vangasêna XII[263] (v. 47).

[184] This formula occurs again, in another recension, *infra*, p. 124, verses 476 and 477, where references to parallel recensions will be found.

[185] Of these five formulae I have not been able to trace the fifth in any other medical work. But the four others occur in the Vangasêna, and the second is also found in the Charaka. The first formula is found in the Vangasêna XIII[282] (v. 23) in another recension which runs as follow: *sadya êva mahâyôgaḥ kâśa-mûla-bhavaṁ rajaḥ | hikk=ârttô madhunâ lihyâch=chhuṇṭhî-dhâtrî-kaṇ-ânvitam.* The second formula occurs in another recension in the Vangasêna XIII[282] (v. 27) which substitutes *naipâlyâ* and *kushṭha* for *gô-vâla* and *śrêshṭha* respectively. In a third and altogether different recension it is found in the Charaka VI, 19[723] (ll. 15-19). The third and fourth formulae are found in the Vangasêna XIII[282] (v. 25*a*), contracted into one, which runs as follows: *kôla-majj-âñjanaṁ lâjâ-tiktâ-kâñchana-gairikam.*

[186] The text reads "15 ślôka," which is probably a mere clerical error.

(II)

(470.) The patient may inhale the fumes of the horn and hair of kine, or the fumes of choice resin of the sal-tree, or fumes of Kuśa-grass (*Poa Cynosuroides*), *in pastils* [187] well-smeared with clarified butter. *By this* he will obtain relief from hiccough.

(III)

(471.) Powder made of Tiktakarôhiṇî (*Picrorrhiza Kurroa*), or powders of gold and red ochre, made up *into a paste* with honey, very quickly cures even a most persistent case of hiccough.

(IV)

(472.) Fried paddy, kernels of the stones of jujube, and best riparian sulphide of antimony[188]:—all these, well made up with honey into a paste, make a linctus which most effectively relieves hiccough.

(V)

(473.) One pala[9] of finely pulverised rock-salt, *made up with* two pala of clarified butter, may be given to a patient for the relief of his hiccough as well as in the case of effusion of blood from the mouth.

Eight Formulae for the Cure of Cough,[189] in 10 ślôka.

(I)

(474.) [190]Long pepper, emblic myrobalan, raisins, bamboo-manna, sugar, fried paddy, clarified butter, and honey together make a linctus that cures cough.

(II and III)

(475.) [191]Long pepper, sugar, and raisins, mixed with honey, make a linctus *for cough*: (III) so do powders of chebulic myrobalan and long pepper, mixed with honey.

[187] For the method of inhaling fumes (or *dhûma-pâna*) see Dutt's Hindu Materia Medica, p. 20. "Pastilles for inhalation are thus prepared: a reed, half a cubit in length, is smeared or laid over with a paste of the drugs to be used, to two-thirds of its extent and is dried in the shade. When dry the reed is withdrawn from the paste, leaving it in the form of a hollow tube. This is smeared with clarified butter and lighted. The lighted extremity is introduced into one end of the inhaling tube, and the fumes drawn in by the other end through the mouth or nose, as the case may be, and emitted again through the mouth."

[188] 'Riparian sulphide of antimony' or *srôtaja añjana* is one of the five kinds of *añjana* or 'substances used for collyriums.' The word literally means 'produced from a river,' especially from the Yamunâ (or Jam'nâ). See Garbe's Indische Mineralien, p. 54, and Dutt's Hindu Materia Medica, p. 74.

[189] Several of these formulae are mere variants of one another; viz., Nos. I and VIII*a*, Nos. II and VI, Nos. IV and VIII*c*. Most of them are found in other medical works, see the subsequent notes; but Nos. II, III, VI, and VII, I have not been able to trace elsewhere.

[190] This and No. VIII*a* are merely two different recensions of the same formula. In two other equally different recensions it is found in the Charaka VI, 20[736] (line 23) and (lines 11, 12).[737] There is this difference, however, that both recensions in the Charaka substitute *Lâkshâ* (lac) for *Tvakkshîrî* or *Tukâkshîrî* (bamboo-manna). Moreover the Bengâlî recension of the Charaka gives (in VI, 18, verse 93[413]) a variant of the first formula, in which milk is substituted for clarified butter, while the Nâgarî recension of the same formula (in VI, 20, lines 11, 12[737]) omits clarified butter altogether.

[191] The second and sixth formulae appear to be merely two different recensions of the same formula. This as well as the third formula I have not been able to trace in any other medical work.

(IV)

(476 and 477.) [193]Prepare fine powder of the three acrids[23], the three myrobalans[15], Padmaka (*Prunus Puddum*), deodar, *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), and baberang, (477) add sugar equal in quantity to the total powder, and make up *the whole* into a linctus with honey and clarified butter. This linctus will cure the five *kinds of* cough, when occurring in complication.

(V)

(478 and 479.) [193]Prepare powders of equal parts of carbonate of potash, baberang, asafœtida, Bhârgî (*Clerodendron Siphonanthus*), ginger, rock-salt, long pepper, and *Râsnâ (*Vanda Roxburghii*), (479) and take them as a draught with clarified butter. This *compound* powder is a remedy against cough; it also cures dyspepsia, syncope[49], asthma, and hiccough.

(VI)

(480.) [191]*Take* of raisins one hundred *pala*[263] by measure and grind them up into a paste with honey, long pepper, and powdered sugar. This makes a most excellent linctus in *all* cases of cough.[194]

(VII)

(481.) A decoction of long pepper, Vṛihatî (*Solanum indicum*), and Vyâghrî (*Solanum Xanthocarpum*), boiled in milk, and mixed with sugar and clarified butter and honey, makes a medicine which cures consumptive cough.

(VIII)

(482 and 483.) [190](*a*)Bamboo-manna, emblic myrobalan, raisins, fried paddy, long pepper, and sugar; or [195](*b*)raisins, Karkaṭaka (*Pistacia integerrima*), the three acrids[23], the three myrobalans[15], cumin-seed, and plumbago-root; (483) or [192](*c*) the three acrids[23], deodar, baberang, the three myrobalans[15], sugar, and Balâ (*Sida cordifolia*):—these three *sets of drugs*, contained in half a ślôka each, combined with clarified butter and honey, make linctuses for sufferers from cough.

[192] This and formula VIII*c* seem to be merely two different recensions, of which the latter is the shorter one, inasmuch as it omits *Padmaka* and *Râsnâ*. The fourth formula occurs in numerous recensions, in the Charaka VI, 20 (l. 23, 24)[743], in the Vangasêna XII[272] (v. 134), in the Aṣhṭânga Hṛidaya IV, 3[357] (v. 170*b*, 171), and in the Suśruta VI, 52[858] (v. 18); also *ante*, p. 122, vv. 467, 468*a*. The Suśruta recension, however, substitutes *Vachâ* (Acorus Calamus) for *Balâ* (Sida cordifolia), and adds *Śṛiṅgî* (Rhus succedanea). The shorter recension in formula VIII*c* is also found in the Vangasêna XII[273] (v. 147, 148*a*) in a recension which much resembles the longer one as given in the Charaka and Aṣhṭânga Hṛidaya.

[193] The fifth formula occurs in another recension in both, the Charaka VI, 20[733] and Aṣhṭânga Hṛidaya IV, 3[329] (v. 12).

[194] The grammar of this formula is very rugged. Literally it runs thus: 'having ground (*pishṭvâ*) raisins (*drâkshâḥ*), one hundred by measure (*pramâṇât hi śata-pramâṇâḥ*), into a paste with honey and long pepper: with this *paste* (*êtêna* scl. *pêshêṇa*) this linctus of powder of sugar (*sa léhaḥ śarkarâyâḥ cûrṇasya*) is most excellent in cases of cough.'

[195] Formula VIII*b* occurs in another recension in the Charaka VI, 20[743] (l. 21, 22). In a third, somewhat shorter recension, it is found also in the Vangasêna XII[262] (v. 34) and Chakradatta XI, 7[211]. This recension gives only one (i.e., *Âmalaka*) of the three myrobalans, and only two (i.e., long and black peppers) of the three acrids.

The PRASTHA Purgative,[19]
in 7 ślôka.[197]

(484—490.) *Take* twenty-five chebulic myrobalans, twenty-five pala[9] of Dantî (*Baliospermum montanum*), and as many pala of plumbago-root, and boil *the whole* in one drôṇa of water, (485) till it is reduced to one-fourth *of its original quantity*. Then strain it, and boil it once more, leaving the chebulic myrobalans in it, and adding clarified treacle in quantity equal to the Dantî (i.e., 25 pala), (486) half a kuḍava of pure oil, four pala of turpeth-root,

Fifteenth Leaf: Reverse.

and half a pala each of powdered long pepper and ginger. (487) Let *all* this be boiled down to the consistency of a linctus, and while it is yet warm, add to it honey, in quantity equal to the oil, and one karsha each of cinnamon-bark, cardamoms, cinnamon-leaves and Kêsara (*Messua ferrea*). (488) Then if he takes one pala of the linctus, and eats with it one of the chebulic myrobalans, the patient, being lubricated thereby, will easily be purged of *as much as* one prastha of vitiated humours, and become healthy. (489) The administration *of this medicine* relieves abdominal tumours, inflammation, piles, morbid pallor,[7] loss of appetite, heart-diseases, chronic diarrhœa, severe jaundice, remittent fever, (490) skin-diseases, spleen, and nausea. At the same time a regular diet of meat-broth with boiled rice may be observed without any harm.

A Formula for preparing a Medicated Liquor with Honey.[198]

(491—493.) Take one karsha[9] each of Rôdhra (*Symplocos racemosa*), zedoary-root,

[196] This formula is found in a nearly identical recension in the Charaka (Bengâlî ed.) VI, 5^{162} (vv. 153-159) and (Nâgarî ed.) VI, 5^{520} (l. 22). The dietetical direction, given in the last half-verse, occurs only in this recension; no other medical work gives it. There are, however, the following differences in the Charaka: 1, it reduces the decoction to one-eighth; 2, in the eighth half-verse it reads *kshipêch=chûrṇa-palam=êkaṁ tvag-êla-patra-kêsarât*, which, however, does not alter the quantity, for one karsha of each of the four drugs is equal to one pala of the aggregate (one pala being equal to four karsha, see *ante*, note 9). 3, It reads *ânâha* or 'habitual constipation' for *utklêśa* or 'nausea,' but the latter is given in the recension of the Chakradatta (see below). 4, In the last half-line, it reads *niratyayaś=ch=âsyâ* (i.e., *dantî-harîtakyâ*) *dravô mâṁsa-ras-audanaḥ*, i.e., 'a safe diet to be observed with this (preparation) is a fluid (soup) of meat-broth and boiled rice.' In the sixth half-verse, the Nâgarî ed. reads *palam=ekaṁ* or 'one pala' for *ardha-palikaṁ* or 'a quantity of half a pala'; but this does not alter the quantity, for the latter reading refers to each of the two drugs, while the former refers to their aggregate. The Vangasêna XXXII[478] (vv. 62-68*a*) also has this formula in the same recension as the Charaka, except that it omits the final dietary direction. In a third recension it is found in the Ashṭânga Hṛidaya IV, 14^{378} (vv. 92-97*a*), and in a fourth recension, in the Chakradatta XXX 40^{373}. Both these recensions agree with the Vangasêna in omitting the dietary direction; they also agree with the Charaka recension in reducing the decoction to one-eighth, but differ from it by increasing the quantity of oil and honey to four pala each.—Regarding the name of the formula, in all other recensions it is called *Dantî-harîtakî* or *Dantî-harîtaky-avalêha*. The word *prastha* in the name of our recension is explained in Śivadâsa's old Sanskrit commentary to the Chakradatta to mean 'thirteen and one-half pala,' on the authority of Bhôja, a medical writer, and he adds *sârdha-trayôdaśa-palaṁ prastham=âhur=manîshiṇaḥ*, i.e., 'learned men say that a prastha contains thirteen and one-half pala.'

[197] The original text has "5 ślôka and one pâda," i.e., five and one-half ślôka. But the actual number of ślôka composing the formula is seven. The Charaka recension has the same number seven, but the Vangasêna, which omits the dietary half-verse, has only $6\frac{1}{2}$. The Ashṭânga recension has $5\frac{1}{2}$, and the Chakradatta, only 5 ślôka. It may be noted that, in our manuscript, there is a mark after the fifth ślôka (verse 488), which usually denotes some termination.

[198] This formula is found, in a practically identical recension, in the Charaka (Nâgarî ed.)VI, 6^{527} (lines 4-8) and (Bengâlî ed.)VI, 6^{175} (vv. 39-42). The latter edition, however, reads *lôdhr-âsavô* or 'liquor medicated with Lôdhra' for *madhv-âsavô*, and accordingly calls the formula by the name *Lôdhr-âsavaḥ*. In another recension it occurs in the Ashṭânga Hṛidaya IV, 12^{388} (vv. 24-28*a*), and is here also called *Rôdhr-âsava*. In our Manuscript the formula consists of 14 drugs enumerated in one verse (v. 453); the Charaka adds another verse giving 14 additional drugs, or a total of 28 drugs. The omission of this additional verse in our Manuscript would seem to be a clerical error. Further the Charaka reads *Triphâlâṁ* for *Trivṛitâṁ*, and *Kramukaṁ* or 'betel-nut' (Areca Catechu) for *kumudaṁ* or 'lotus'; and as these readings are supported by the Ashṭânga Hṛidaya recension, they would seem to be the correct ones.

orris-root,[12] cardamoms, Mûrvâ (*Sanseviera zeylanica*), baberang, turpeth-root, lovage, Chavya (*Piper Chaba*), Priyaṅgu (*Aglaia Roxburghiana*), lotus, Viśâlâ (*Cytrullus Colocynthis*), chiretta, and Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), (492) *and* boil *the whole* in one drôṇa of water, till it is reduced to one-fourth *of its original quantity. Then* strain the resulting liquid, add to it one-half as much of honey, and keep *the whole*, for half a month, in a vessel used for clarified buṭter[204]. . (493) The medicated liquor[199], thus made with honey, if taken in doses of two pala each, speedily cures morbid secretion of urine due to *vitiated* phlegm or bile, also morbid pallor[7], piles, loss of appetite, chronic diarrhœa, *vitiated* humours, leucoderma, and the various kinds of skin-disease.[50]

(Six Formulae for the Cure of Fever,)

in 12 ślôka.[200]

(I)

(494 and 495*a*.) [201]Madhûka (*Bassia latifolia*), Musta (*Cyperus rotundus*), raisins, Kârshmarya (*Gmelina arborea*), Parûshaka (*Grewia asiatica*), Trâyamâṇa[87], Uśîra (*Andropogon muricatus*), the three myrobalans[15], and Kaṭurôhiṇî (*Picrorrhiza Kurroa*) :—(495*a*) a draught, made of these and allowed to stand over-night, will speedily cure the patient of his fever.

(II)

(495*b*—496*a*.) [202]*Take* long pepper, sugar, and honey, mix with clarified butter, and boil in milk. (496*a*) A draught, made of these five ingredients, cures consumptive fever and cough.

(III.)

(496*b*—499*a*.) [203](*a*)Seeds of Kaliṅga (*Holarrhena antidysenterica*), leaves of Paṭôla (*Tricosanthes dioica*), and Kaṭukarôhinî (*Picrorrhizâ Kurroa*); (497) or (*b*) Paṭôla (*Tricosanthes dioica*), Śârivâ (*Ichnocarpus frutescens*), Musta (*Cyperus rotundus*), Pâṭhâ (*Stephania hernandifolia*), and Kaṭukarôhiṇî (*Picrorrhiza Kurroa*) ; *or* (*c*) nîm, Paṭôla (*Tricosanthes dioica*), the three myrobalans[15], raisins, Musta (*Cyperus rotundus*), and Vatsaka (*Holarrhena antidysenterica*) ; (498) *or* (*d*) chiretta, Amṛitâ (*Tinospora cordifolia*), sandal, and ginger ; *or* (*e*) Guḍûchî (*Tinospora cordifolia*), emblic myrobalan, Musta (*Cyperus rotundus*) ;—a decoction, made of *any one of the five sets of*

[199] There are two kinds of medicated liquor, *arishṭa* and *âsava*. The liquor is called *arishṭa* when unboiled drugs are used in the preparation of it, and *âsava*, when a decoction of the drugs is used. See Śârngadhara II, 11[172] (v. 2), Bhaishajya Vijñâna II, 26[35] and 29[37], also Dutt's Hindu Materia Medica, p. 13. See also *ante*, note 43.

[200] The original text reads "10 ślôka." The actual total, however, is 11½. After verse 496*a*, there is a mark of division; but even counting from there, and allowing for the lacuna in verse 505*a*, the total is only 9. There cannot well have been more than half a ślôka to fill up the lacuna at the end of the first line of the obverse of the sixteenth leaf. This is shown by a comparison with the corresponding eleventh line of the reverse of the same leaf, where the lacuna can actually be fully supplied from other medical works. The original leaf, as used by the scribe, must have been a little damaged at this place, otherwise the two lines would have admitted of more writing.—Of these six formulae only the three first can be traced elsewhere.

[201] This formula occurs in the identical recension in the Charaka VI, 3[486] (lines 9-11). In a second recension it is found in the Ashṭânga Hṛidaya IV, 1[216] (vv. 7, 8*a*).

[202] This formula is only found in the Vangasêna II[54] (v. 585) in a different recension.

[203] This quinary formula is found, in the identical recension, in the Charaka VI, 3[485], Vangasêna II [53] (vv. 575-576), Chakradatta I, 154[51], and in a very slightly different recension in the Ashṭânga Hṛidaya IV, 1[216] (vv. 48-51*a*).

drugs comprised in *one of the foregoing* half-ślôka, (499*a*) will relieve at once *any one of* the five kinds of cough.

(IV)

(500.) [10]Nîm-leaves, together with Paṭôla (*Tricosanthes dioica*), sandal, Bhadramusta (*Cyperus rotundus*), emblic myrobalan, and chebulic myrobalan, boiled in water and *mixed* with clarified butter and sugar, give relief to a patient's fever when it proceeds from the humours.

(V)

(501.) [10]The three sweets[204], two parts each of the three myrobalans[15] and Pâṭhâ (*Stephania hernandifolia*), and one part each of madder and Sârivâ (*Ichnocarpus frutescens*), measured out into water, and strained through *a piece of* clean cloth, make a decoction for the relief of every *kind of* fever.

(VI)

(502 and 505*a*.) [10]*Take* sandal, lotus, ..., Musta (*Cyperus rotundus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), Vatsaka (*Holarrhena antidysenterica*), Trâyamâṇâ[37], raisins, and wild Parûshaka (*Grewia asiatica*); (503) also Madhûka (*Bassia latifolia*), Śîtapâka (or Kakôlî[63]), liquorice, and sugar; also both Jîvaka[56] and Ṛishabhaka[56], as well as emblic myrobalans;

Sixteenth Leaf: Obverse.

(504) . . . . . in a wooden mortar, let it stand for a night, and administer it with sugar. (505*a*) This decoction *will serve as a remedy for fever* due to *vitiated* air *and* . . . . . .

Two Formulae for the Cure of Heart-Diseases and others.[205]

(I)

(505*b*.—506*a*.) Chebulic myrobalan, asafœtida, long pepper, lovage, and Indian sorrel:—(468*a*) one aksha[9] each of these may be taken in the form of a draught (as a remedy for heart-diseases.)

(II)

(506*b*—508*a*.) . . . . . (507) are said to make an excellent stomachic preparation *which is* highly valued in the case of heart-diseases, severe pains in the side, and abdominal tumours due to *vitiated* air; (508*a*) also in the case of air staying *in excess* in the stomach, ...

[204] *Madhu-trika* or *Madhura-trika* (or *Madhu-traya*), the three sweet (things)' are *madhu* 'honey', *śarkarâ* 'sugar' and *ghṛita* 'clarified butter.' So in the Râjanirghaṇṭa, according to the Śabdakalpadruma dictionary.

[205] Neither of these two formulae are traceable elsewhere, though owing to their extremely mutilated condition, it is difficult to say so with certainty.

Five Formulae for the Cure of Headache, in 13 ślôka.[206]

(I)

(508*b* and 509*a*.) [10]An errhine *made of* . . . . . (509*a*) is highly recommended as a remedy for head-diseases.

(II)

(510 and 511*a*.) [207]In the case of headache, sandal, Kusṭha (*Sassurea Lappa*), Nata (*Tabernaemontana coronaria*), and blue lotus, made up with clarified butter into a poultice are useful; or (*b*) take equal parts of ginger, cardamoms, white lotus-flowers, blue lotus, Prapauṇḍarîka,[119] deodar, and Kusṭha (*Saussurea Lappa*), (511*a*) also Padmaka (*Prunus Puddum*), and *Chôraka (*Trigonella corniculata*), and *make them up* with clarified butter *into* a poultice *as a cure* for headache.

(III)

(511*b*—513*a*.) [10]. . . . . (512) or best clarified butter, boiled with jujubes, may be administered as an errhine, and after the discharge has taken place, clarified butter may also be taken as a drink, ... (513*a*), and when food is taken, it may be taken with treacle.

(IV)

(514—516.) [10](*a*)The root and fruit of the bêl-tree may be administered in the form of an errhine; *or* (*b*) putting together . . . . . (515) the physician may boil *the whole* as a medicated oil, and then administer it as an errhine for the cure of headache; (516) *or* (*c*) . . . . . , it should be repeatedly given as an errhine.

(V)

(517 and 518*a*.) [10]One part of old oil and the same quantity of Pâtala (*Stereospermum suaveolens*), ... (518*a*) are well-known to make an excellent plaster *to be applied* to the forehead as a remedy against headache.

(VI)

(518*b* and 519.) [10]Salt, ginger, ... (519) . . . . . plumbago-root and Tinduka (*Diospyros embryopteris*), mixed with goat's urine, makes a plaster which cures headache.

[206] The Manuscript reads "16 ślôka." Strictly there are only 12⅓ ślôka, as verses 509 and 513 are only ⅓ ślôka each. But as the leaf is so much mutilated, it is just possible that there may have been somewhere an additional half-ślôka, and if so, the full number is thirteen. To these must be added the 3 ślôka of the preceding set of formulae. This produces the total of 16 ślôka, which appears to be what is intended by the original text.—I have succeeded only in tracing the second of these seven formulae. The Manuscript reads "five formulae," but there are really seven. After the fifth formulâ there is a sectional mark, which seems to show that originally there were given only five formulae, to which afterwards two more appear to have been added.

[207] This double formula is found only in the Chakradatta LXIV, 15[639] in a slight different recension, which adds *Lôha* (aloes) and *Êrakâ* (*Typha angustifolia*) to the *b* formula. The formula in our Manuscript is composed in the well-known awkward and ungrammatical Sanskrit, and as the Chakradatta recension is a good example of its re-cast into good Sanskrit, I may quote it here. It runs as follows: *Nat-ôtpalaṁ chandana-kushṭha-yuktaṁ śirô-rujâyâṁ sa-ghṛitaḥ pradêhaḥ | prapauṇḍarîkaṁ suradâru kushṭhaṁ yashṭyâhvam=êlâ kamal-ôtpalê cha || śirô-rujâyâṁ sa-ghṛitaḥ pradêhô ôh-airakâ-padmaka-chôrakaiś=cha ||*

(VII)

(520 and 521.) [10]. . ˙. . . . . .,

Sixteenth Leaf: Reverse.

Kaṇḍîra (*Momordica Charantia*)[208], and root of Mârka (*Eclipta alba*), the three myrobalans[15], *and* seeds of the pungent Indian mustard, (521) mixed with cow's urine, (makes a plaster for the cure of headache, or it may be prepared) with rain-water.

(Three Formulae for the Cure of Coryza[209].)

(I)

(522—523*a*.) [10]Take . . . . . as well as seeds of Kaṇṭakârî (*Solanum xanthocarpum*), and powder them very finely. This makes a most excellent medicine.

(II)

(523*b* and 524*a*.) [210]Vârtâka (*Solanum indicum*), Kulaka (*Trichosanthes dioica*), the three acrids[23], Kulattha (*Dolichos uniflorus*), Aḍhakî (*Cajanus indicus*), and Mudga (*Phaseolus* Mungo):—(524*a*) if the patient drinks a decoction of these, he gets rid of his nasal catarrh.

(III)

(524*b*.) [211]*The patient may also inhale the fumes produced* from powdered parched grain, well-mixed with clarified butter, and made to burn in a crucible covered with a lid.[212]

(Four Formulae) for the Cure of Toothache.[213]

(1)

(525 and 526*a*.) [10]Having burnt Kaṇḍîra (*Momordica Charantia*)[208] to ashes with

[208] *Kaṇḍîra* is the smaller, muricated variety of Momordica Charantia. See Pharmacographia Indica, Vol. II, pp. 78, 79.

[209] The original text is too much mutilated to be quite certain as to the number of formulae and ślôka. It appears to me, however, that there are three formulae, for a powder, a decoction, and an inhalation respectively. To judge by the trace *pâ*, at the beginning of the 5th line, the original would seem to have counted 3½ (or perhaps only 2½) ślôka, for these three formulae. Most medical works give formulae for powders against coryza, but I have not been able to identify the fragment, here preserved, with any of them. But the two formulae for the decoction and inhalation can be identified with much probability. See the following notes.

[210] The fragment of this formula may, with much probability, be identified with the formula for a decoction given in the Charaka VI, 24[789] (lines 5 and 6), where, in the Nâgarî ed., it runs thus: *Vârtâka-kulaka-vyôsha-kulatth-âḍhaki-mudga-jâḥ | yûshâḥ kapha-ghnam=annaṁ cha śastam=ushṇ-âmbu-sêchanam;* while the Bengâlî ed. reads: *kapha-ghnam=annaṁ vârttâka-kulatth-âḍhaki-mudga-jâḥ | yûshâḥ sa-kulaka-vyôshâḥ śastâs=tôy-ôshṇa-sêvinaḥ.* It occurs, in different variations, in most medical works; e.g., Vangasêna LXVII[779] (v. 77*a*), Ashṭânga Hṛidaya VI, 20[503] (v. 4*a*), Chakradatta LXI, 1[595]. The *Shaḍ-aṅga* decoction, referred to in the last citate is given in the section on the *yakshman* disease, *ibid.*, X, 31[194] Vangasêna X[241] (vv. 33-35).

[211] This fragment can almost certainly be identified with the formula for an inhalation, given, in almost identical terms, in the Charaka VI, 24[787] (l. 19), Vangasêna LXVII[778] (v. 71), Ashṭânga Hṛidaya VI, 20[503] (v. 8*b*), Chakradatta LXI, 13[598], where it runs thus: *athavâ sa-ghṛitân=śaktûn=kṛitvâ mallaka-saṁpuṭê.* In order to understand the formula, the word *pîtvâ* (scl. *dhûmam*) must be supplied from the preceding formula.

[212] The process, indicated in this formula, is thus explained by Śivadâsa in his commentary to the Chakradatta: "powdered parched barley should be placed in a *śarâva* or brazier filled with hot coals and covered over with another *śarâva*. The latter should be provided with a hole. Through this hole, a piece of hollow reed is to be inserted, and the fumes inhaled by means of it."

[213] I count four formulae, but owing to the extremely mutilated condition of the text, the exact number must remain uncertain. For the same reason I have been unable to trace the formulae elsewhere: only one of them (No. III) can be identified with some probability.

fire, let a wise physician apply it to the root of the teeth, ... (526*a*) . . . . *This* will relieve severe toothache.

(II)

(526*b*—528.) [10](*a*) Cumin-seed, ginger, and baberang . . . . . (527) . . . . . and the set of ten drugs[81], made into a paste with clarified butter, may be given; (528) *or* (*b*) *having boiled* over fire in an iron vessel . . . . . .

(III)

(529.) [214]Nichula (*Barringtonia acutangula*), white mustard, long pepper, and ginger also carbonate of potash, and salt, make a gargle for the cure of toothache.

(IV)

(530 and 531.) [10]Sômarâjî (*Vernonia anthelmintica*), ... (531) . . . and ginger, done carefully into a paste, will make an excellent gargle for the removal of toothache.

(Six Formulae for the Cure of Diseases of the Ear.[215])

(I)

(532 and 533*a*.) [216] . . . . . These should be boiled in clarified butter. (533*a*) With this *preparation* may be filled the ear of a patient who suffers from severe pain in the ear.

(II)

(533*b* and 534*a*.) [217](*a*) In the case of hissing in the ear or noises in the ear, one should fill the ear with pungent oil. (534*a*) (*b*) In the case of noises or deafness the same remedies may be used as in the case of severe pains in the ear.

(III)

(534*b*—537*a*.) [218]Long pepper, root of the bêl tree, Kushṭha (*Saussurea Lappa*), and liquorice, (535) also Mâṁsî (*Nardostachys Jâtamansi*), Vyâghranakha (*Unguis odoratus*),

[214] This formula is probably identical with one which occurs, in a somewhat similar recension, in the Suśruta IV, 22[492] (vv. 18*b*, 19*a*), where it runs as follows: *pippalî-sarshapâṁ ś=ch=aiva nâgaraṁ naichulaṁ phalam | sukh-ôdakêna saṁsṛishṭaṁ kavalaṁ ch=âpi dhârayêt.* In a slightly different form it is found in the Chakradatta LVII, 9[570]: *pippalyaḥ sarshapâḥ śvêtâḥ nâgaraṁ naichulaṁ phalaṁ | sukh-ôdakêna saṁgṛihya kavaḍaṁ tasya yôjayêt || tataḥ kshâraṁ prayuñjîta kriyâḥ sarvâś=cha śîtalâḥ. |* In this form the formula approaches more nearly to that in our Manuscript. See also Vangasêna LXV (v. 77)[744].

[215] The original text is too much mutilated to determine with certainty whether there were six or seven formulae. Only two of them (Nos. II and III) I have succeeded in identifying absolutely.

[216] It seems to me probable that this fragmentary formula was practically identical with the double formula given in the Suśruta VI, 21[721] (vv. 16, 17). In the Vangasêna this double formula is broken up into two separate formulae, LXVI, v. 27[762] and v. 42[764]. In the Ashṭanga Hṛidaya VI, 18[499] (v. 15*b*, 16*a*) the second of the two formulae is joined with a third, taken from the Charaka VI, 24[794] (l. 15, 16), to form a new double formula; and in the Chakradatta LX, 10*b* and LX, 11[588] the latter is again broken up into two separate formulae.

[217] This formula is found identically in the Vangasêna LXVI[765] (v. 54). But the same idea is also expressed in the Vangasêna LXVII[762] (v. 22), Suśruta VI, 21[720] (v. 2), and Bhâva Prakâśa II, 4[124], also in the Ashṭânga Hṛidaya VI, 18[499] (v. 22*a*) and Chakradatta LX, 13*b*[589], also Charaka VI, 24[795] (l. 3, 4). See also Suśruta VI, 21[732] (v. 32).

[218] This formula is found only in the Vangasêna LXVI[764] (vv. 48-50). It occurs there in the identical recension, with the only exception of substituting *Aguru* (aloes) for *Rôdhra*.

Rôdhra (*Symplocos racemosa*), small cardamoms, and deodar:— with a paste made of these *drugs* boil one prastha[9] of oil over a gentle fire.

Seventeenth Leaf : Obverse.

(536). *Then* add the juice of Kêyûra[219] (*Pavonia odorata*) and radishes, mixed with some oleaginous substance.[220] Of this *preparation* pour as much as a pichu[221] into the ear, or use it as an injection. (537*a*) By means of it the most excruciating earache may be quickly relieved.

(IV)

(537*b* and 538*a*.) . . . . . , (538*a*) and oil boiled with the ashes of long pepper is a remedy for ear-diseases.[222]

(V)

(538*b* and 539*a*.) (Another remedy for ear-diseases, entirely wanting.)

(VI)

(539*b*—542*a*.) [223]Take the fat of a cock and boil it with Sthûla (*Artocarpus integrifolia*) and Mâsha (*Phaseolus Roxburghii*), (540) . . . . . (541) Putting all these together, for days . . . . . (542*a*) . . . . . .

(Formulae for the Cure of Various Skin-diseases.)[224]

I.

(542*b*—544.) Kakubha (*Terminalia Arjuna*), oil of Sumanâ (*Jasminum grandiflorum*), Varaṇî (*Crataeva religiosa*), . . . (543) . . . . . These a wise *physician* should boil, (544) and (allow to stand) for seven nights[225], ...

[219] *Kêyûra*, as the name of a drug, is not given in any Sanskrit dictionary, available to me ; nor have I been able to trace it in any medical work, except the Vangasêna. In the sense of 'bracelet,' however, it is a synonym of *Vâlaka*, and the latter is also the name of the drug Pavonia odorata. Accordingly I take *Kêyûra* to be a synonymous name of the latter drug.

[220] On *snêha* or 'oleaginous substances,' see *ante*, Part I, p. 13, note 19.

[221] The following additions may be made to note 9 (*ante*, p. 78) on synonyms for measures. *Pichu*, a kind of grain, is another name for *karsha* ; so is *kiñchit* (fl. 19*a*[7]) and *pâṇitala* (fl. 25*b*[12]). *Sata* is another name for *tulâ* or 100 *pala* (fl. 19*a*[3], *śat-ârdha=tul ârdha*). *Sukti* is a name for 2 *karsha* or ½ *pala*. See notes 263, 265.

[222] Compare with this a long formula for the preparation of *kshâra-taila* or 'oil prepared with vegetable-ashes,' given in the Charaka VI, 24[794], Vangasêna LXVI,[766] (vv. 65-67), Chakradatta LX, 12[588], Ashṭânga Hṛidaya VI, 18[499] (vv. 26-30*a*).

[223] With this fragmentary formula may be compared one in the Suśruta VI, 21[730] (vv. 11*b*, 12*a*), which prescribes the fat of a cock with *Kaṇṭakârî* (Solanum xanthocarpum) and goat's milk ; and another in the Vangasêna LXVI[765] (v. 59) which prescribes pig's fat together with *Mâsha*, liquorice, and the two *Kakôlî* (see *ante*, note 63). See also the formula in the Suśruta VI, 21[730] (v. 6).

[224] Owing to the extensive mutilation of the original text, it is impossible to fix the number of formulae ; but that they all had reference to the cure of various kinds of skin-diseases is evident from the traces still preserved.—On the skin-diseases, see *ante*, note 50.

[225] Compare the two formulae in the Suśruta IV, 10[438] (§§ 2, 4) on skin-diseases. In both the mixture is prescribed to be kept standing for seven nights to macerate.

(II)

(545 and 546.) . . . . . realgar, Kaṭphala (*Myrica sapida*), leaf-stalk of the lotus . . . . . (546) . . . . . .

(III)

(547 and 548.) Turmeric, red ochre, honey of the small bee, sulphate of iron and rock-salt, ... (548) . . . . . These, boiled with oil, will make an excellent ointment for *the cure of* skin-diseases.

(IV)

(549 and 550.) . . . . . (550) Of these a paste may be made (which may be used as a remedy for) ringworm (and other skin-diseases), after washing *them* with the brine of saline earth.[226]

(V)

(551 and 552.) (Line 11.) . . . with turmeric and bêl . . . .

Seventeenth Leaf : Reverse.

(557.) (Line 3.) . . . . . and Mustâ (*Cyperus rotundus*) . . . .
(558.) (Line 4.) . . . . . let *the patient* eat . . . . . .
(562.) (Line 7.) . . . . . Vatsaka (*Holarrhena antidysenterica*) . . .
(564.) (Line 8.) . . . . made into a paste, (is a remedy for) skin-diseases . . . .
(566.) (Line 9.) . . . . Musta (*Cyperus rotundus*), Rôdhra (*Symplocos racemosa*) . . . . .
(568.) (Line 10.) . . . . . (It cures) itching, exanthematic and pustular (skin-diseases).[227]

(Four) Formulae for the Cure of White Skin-diseases,[228]

in 6 ślôka.

(I and II)

(569.) (Line 11.) . . . . . cures many (skin-diseases).

Eighteenth Leaf : Obverse.

(570.) It relieves (white skin-diseases) : there is no doubt of it.

[226] Compare the formula in the Vangasêna LVII[652] (v. 67).

[227] Compare the formula in the Ashṭânga Hṛidaya IV, 19[419] (v. 68).

[228] Owing to the extensive mutilation of the text, the exact number of the formulae is uncertain. Moreover, I have only been able to identify the third formula. The fourth, though fairly complete in our text, I have not been able to trace satisfactorily.—Of the *sidhma* or 'white skin-diseases,' there are two kinds : the 'greater' or the well-known white leprosy and the 'lesser' or pityriasis ; see Nidâna, p. 175-179.

(III)

(571 and 572.) [229](*a*)White skin-diseases may be cured by *the application of* oil *prepared* with the ashes of plantain-*stalks*. (*b*) *The ashes of* Apâmârga (*Achyranthes aspera*), prepared in the same way, may also be used; (572) or (*c*) . . . . . *mixed* with hare's blood.

(IV)

(573 and 574.) [230](*a*) The five ingredients consisting of the castor-plant, Taġara (*Tabernæmontana coronaria*), Kushṭha (*Saussurea Lappa*), plumbago-root, and urine; again (*b*) root of Âṭarûshaka (*Adhatoda Vasica*), Shaḍgranthâ (*Acorus Calamus*), and liquorice, (574) also Prapunâḍa (*Cassia Tora*), baberang, rock-salt, Paripêlava (*Cyperus rotundus*), ... and the milky juice of Snuhî (*Euphorbia neriifolia*) make a grand remedy for white skin-diseases.

Seven Formulae for the Cure of Strangury,[231] in 9 ślôka.

(I)

(575.) [232]Milk should be boiled with treacle, and may then be drunk lukewarm as desired. This has been said by the Aśvins[98] to be a most effective medicine for strangury.

(II)

(576.) [10]A potion may be made of raisins, sugar, and whey. This is declared to be an unfailing medicine for strangury.

(III)

(577.) [233]Make a paste of one aksha[9] of the seeds of Êrvâruka (*Cucumis utilissimus*), this when drunk with vinegar and salt, will cure the patient of strangury.

(IV)

(578.) [234]Twice one aksha[9] of saffron, made into a paste with the juice of raisins, and allowed to stand *in water* for one night, will cure the patient who drinks it, of strangury.

(V)

(579.) [235]A paste made of finely pulverised iron may be drunk with honey. This is said by the Aśvins[98] to be an unfailing medicine for strangury.

[229] The two first alternatives of this formula are found, in another recension, in the Vangasêna LVII[653] (v. 71) and Chakradatta L, 18[601] where *Apâmârga* is mentioned under its synonym *Śikharin*. The first and third alternatives are found, in another recension, in the Charaka VI, 7[541] (line 14). The second alternative, in a different recension, is also found in the Vangasêna LVII[653] (v. 79) and Ashṭânga Hṛidaya IV, 19[419] (v. 75), where *Apâmârga* is mentioned under its synonym *Mayûraka*.

[230] With the second alternative of this formula may be compared one given in the Vangasêna LVII [653] (v. 80).

[231] There is some confusion in the text. The remark which stands at the end of verse 581, should come at the end of verse 583; and the remark which stands there should read *ślôka* instead of *yôga*. For there are seven *yôga* or formulae in nine *ślôka*.

[232] This formula occurs, in a practically identical recension, in the Vangasêna XXXV[497] (v. 29*a*). In a second recension, which adds clarified butter, it is found in the Vangasêna XXXVI[503] (v. 37*b*), Chakradatta XXXIII, 7*b*[388], and Bhâva Prakâśa II, 3[43]. In a third recension, similar to the second, it is given in the Suśruta VI, 58 (v. 40*a*)[383].

[233] This formula is found, in a slightly different recension, in the Vangasêna XXXV[498] (v. 37) and Bhâva Prakâśa II, 3[36], and in a third recension in the Suśruta VI, 58 (v. 28)[382] and Chakradatta XXXIII, 1*b*[386].

[234] This formula is found, in another recension, which prescribes honey and only one aksha of saffron, in the Suśruta VI, 58[382] (v. 30). In a third recension, which prescribes no quantity at all, it occurs in the Vangasêna XXXVI[503] (v. 34*b*), Chakradatta XXXIII, 4*a*[387] and Bhâva Prakâśa II, 3[42]. Compare also Ashṭânga Hṛidaya IV, 11[383] (v. 7).

[235] This formula occurs, in a different recension, in the Vangasêna XXXV[499] (v. 43), Chakradatta XXXII, 20*a*[384] and Bhâva Prakâśa, II, 3[37]. Compare also Hârîta Saṁhitâ III, 29[312] (l. 8).

(VI)

(580 and 581.) [10]Kharâśvâ (*Carum Roxburghianum*), asafœtida, Surasa (*Ocimum sanctum*), Hirivêra (*Pavonia odorata*), rasot, roots of plumbago and Trâyamâṇa[37]: —(581) equal parts of these may be taken as a potion with honey. This relieves all pains in the sides and strangury.

(VII)

(582 and 583.) [236](*a*) In any case of strangury water should always be used with a decoction of the roots of Śara (*Saccharum Sara*), Kâsa (*Saccharum spontaneum*), sugar-cane, Darbha (*Poa cynosuroides*), Vîraṇa (*Andropogon muricatus*)[121], and Gôkshura (*Tribulus terrestris*); (583) or (*b*) *the patient* may drink a potion of safflower, or of rice-water, or of honey-water; or (*c*) a milk-clyster, as prescribed[237], may be administered, or sudorific applications may be made.

(A Formula for the Cure of Epistaxis.[238])

(584.) [10]In the case of bleeding from the nose *the application of* a liquid errhine[239] is recommended, *which may be made* with raisins, sugar-cane, the fresh juice of Dûrvâ (*Cynodon dactylon*), conch-shell, red-ochre, and (white) sandal.

(Four Formulae for the Cure of Inflammation.)

(I)

(585.) [240](*a*) To one who suffers from an inflammation radishes, boiled in water and butter-milk, may be given; or (*b*) he may eat chebulic myrobalans with treacle, or (*c*) dry ginger with treacle.

(II)

(586.) [241](*a*) For the purpose of reducing an inflammation, *the patient* should drink Punarnavâ (*Boerhaavia diffusa*), deodar, and old ginger, with milk, for three days; (587) *or* (*b*) he should drink chebulic myrobalan, deodar, ginger, and Punarnavâ (*Boerhaavia diffusa*) with cow's urine. After digestion, he should bathe, and may then be given milk to drink.

(III)

(588 and 589) [10]Take three pala[9] of chebulic myrobalans, and one pala each of the three acrids[23], also one karsha each of (honey and) oil, and half a tulâ of treacle. (589)

[236] There is no formula like this elsewhere, but the substance of it is found incorporated in many formulae, such as Vangasêna XXXV (vv. 17, 43)[496], XXXVI (v. 48)[504], Ashṭânga Hṛidaya IV, 11[383] (vv. 6, 22), Bhâva Prakâśa II, 3[34].

[237] The milk-clyster, the prescription of which is here referred to, probably stood on the lost twentieth or twenty-first leaves. Those leaves contained a portion of the fifth chapter which treats of the preparation of clysters.

[238] Neither this nor the following heading is found in the original text, where all the formulae, referring to epistaxis, inflammation and emesis are lumped together under the heading for emesis. See note 242.

[239] *Avapîḍa* or 'liquid errhine' is a kind of *śirô-virêchana*; see *ante*, Part I, p. 22, note 75. It consists of pungent drugs, dropped into the nose. When blown in, in the form of powder, the errhine is called *pradhamana*. See Dutt's Hindu Materia Medica, p. 17; Ashṭânga Hṛidaya I, 20 (v. 7*b*)[135].

[240] I have only been able to trace the second and third alternatives, in slightly different recensions, in the Charaka VI, 17[662] (l. 18), Vangasêna XLI[567] (vv. 69*b*, 80*a*), Chakradatta XXXIX, 9*b*, 10*a*[433], Ashṭânga Hṛidaya IV, 17[410] (v. 5*b*).

[241] Only the second alternative of this formula, in a different recension, is found in the Charaka VI, 17[662] (l. 7, 8). Compare, however, similar formulae in the Ashṭânga Hṛidaya IV, 17[410] (v. 2*b*), Vangasêna XLI[565] (vv. 39, 56, 72) and Chakradatta XXXIX, 5[432], 8*c*[433].

These make the boluses called after Agasti, and may be taken after one's meal. They serve to relieve inflammation, piles, chronic diarrhœa, cough, and retention of discharges.

(IV)

(590—592.) [10](*a*) *Mix* equal parts of the three myrobalans[15], Musta (*Cyperus rotundus*), and baberang;

Eighteenth Leaf: Reverse.

also equal parts of . . . . . and pulverized iron, and take them as a linctus *made* with honey and clarified butter. (591) Follow this up with a draught of milk and, after digestion, make another meal of milk; or drink a double quantity of urine and one kuḍava of milk; (592) or take a drink *made* of the three acrids[23], or of cow's urine, as a purgative. (*b*) Barley-dishes, game, spirits of sugar-cane, and hot vapour baths are also remedies for inflammation.

(Five) Formulae for the Cure of Emesis, in five ślôka.[242]

(I)

(593.) [243]In a case of emesis a patient who suffers from thirst and internal heat should drink rice-water with pomegranate, liquorice, Rôdhra (*Symplocos racemosa*), calyxes of the banyan-tree, sugar, and honey.

(II)

(594.) [244]Or he may, in a case of emesis, take a linctus made, with honey, from the kernel of jujubes, galena, sugar, grains of long pepper, fried paddy, and bees' excrement.

(III)

(595*a*.) [245]*A linctus*, made of the powder of mango-kernels with water, serves also as a remedy for morbid thirst, emesis, and acute diarrhœa.

(IV)

(595*b* and 596*a*.) [246](*a*) Sprouts of the citron and jâman trees, sugar, and honey may be taken as a linctus, in a case of emesis; (596*a*) or (*b*) they may be taken as a draught when squashed in cold water.

[242] The original has "14 Ślôka," which number is made up by counting together all the verses from 584 to 597, comprising three distinct sets of formulae. See note 238.

[243] This formula is only found in the Vangasêna XVII[308] (v. 69), and Chakradatta XVI, 11[240], though in a different recension.

[244] This formula is found, in a different recension, in the Charaka VI, 21[748] (l. 1). In a third recension, omitting galena, it occurs in the Ashṭânga Hṛidaya IV, 6[347] (v. 16*b*). In a fourth recension substituting emblic myrobalan for galena, and omitting fried paddy, it occurs in the Vangasêna XVII[305] (v. 46) and Chakradatta XV, 20[235]. In the Suśruta VI, 49[848] it is broken up into two separate formulae, verses 28*a* and 30*b*, the former of which is also given in the Vangasêna XVII[303] (v. 25*a*).

[245] There is no formula like this anywhere; but compare Vangasêna XVII[306] (v. 57*a*).

[246] There is no formula like this elsewhere; but the second alternative agrees substantially with the Charaka VI, 21[748] (l. 4, 5) and Vangasêna XVII[306] (vv. 54, 58).

(V)

(596*b* and 597.) [247](*a*) In a case of emesis *the patient* may eat fried paddy mixed with honey; or (*b*) chebulic myrobalan with small bees' honey; (597) or (*c*) he may eat wood-apples with the three acrids[23]; or (*d*) he may drink them with split-Mudga (*Phaseolus Mungo*) steeped in water; or (*e*) he may drink a paste of (white) sandal with the juice of emblic myrobalans.

(Three) Formulae for the Relief of Morbid Thirst.

(I)

(598 and 599*a*.) [248](*a*) In a case of morbid thirst grains of red rice with blue lotus and galena, roasted iron filings, honey, raisins, dates, and Parûshaka (*Grewia asiatica*) should be boiled in water, and, when cool, may be taken as a draught; (*b*) also sugared water and milk *may be taken*.

(II)

(599*b*—601*a*.) [10]Take equal parts of sugar, baberang, liquorice, long pepper, with emblic myrobalan and rock-salt, (600) clarified butter, honey, chebulic myrobalan, and oil, and sixteen parts of powdered parched grain, and drink *the whole* with water as a refreshing medicine, (601*a*) which cures morbid thirst, abdominal tumours, fever, and piles, acts as an aphrodisiac, and relieves chronic diarrhœa.

(III)

(601*b* and 602*a*.) [249](*a*) Cold plasters *may be used*, or (*b*) cold *draughts of* broth of game or of the juice of the drugs of the Madhurâ-class[250]; (602*a*) or (*c*) poultices may be applied to the head, made of emblic myrobalan, pomegranates, hog-plums, and citrons.

(Six) Formulae for the Relief of Morbid Secretion of Urine, (in 5) ślôka (and 1 pâda).

(I)

(603.) [251](*a*) Any one who suffers from morbid secretion of urine, should drink a

[247] The first alternative of this formula does not occur, in this form, elsewhere. The second alternative, in another recension, is found in the Vangasêna XVII[303] (v. 23*a*) and Chakradatta XV, 7*a*[233], and, in a third recension, in the Ashṭânga Hṛidaya IV, 6[347] (v. 17*a*). The third, fourth and fifth alternatives are found in another recension in the Suśruta VI, 49[348] (v. 27*b* and 30*a*) and Ashṭânga Hṛidaya IV, 6[347] (vv. 16*a* and 21*a*). The fifth alternative also occurs, in a different recension, in the Charaka VI, 21[746] (l. 12), and in a third recension, in the Vangasêna XVII[302] (v. 19) and Chakradatta XV, 5*a*[232].

[248] The first part of this formula is found only in the Charaka VI, 22[754] (l. 11, 12), though in another recension. The second part, in this form, I cannot trace elsewhere.

[249] There is no formula like this elsewhere. Compare, however, Charaka VI, 22[753] (l. 11, 15, 20, 23, 24), Ashṭânga Hṛidaya IV, 6[349] (v. 63, 69), and similar directions.

[250] The Madhura-class is the same as the Jîvanîya-class, for which see *ante*, note 82.

[251] This formula occurs, in a practically identical form, in the Charaka VI, 6[525] (l. 22, 23). The only exception is that the latter reads *dârvîṁ surâhvaṁ*, *i.e.*, 'Dârvî (Indian barberry) and deodar,' thus making four ingredients instead of three. But the true reading might be *dârvîṁ surâhvâṁ* *i.e.*, 'the Dârvî which is called divine,' that is, 'deodar' or '*suradâru*.' This, indeed, is the reading of the Bengâlî recension (*ib.*, VI, 6, verse 25[172]). The smaller Petersburg dictionary gives 'deodar' as an unsupported meaning of Dârvî. Both the Ashṭânga Hṛidaya IV, 12[387] (vv. 5*b*, 6*a*,) and the Vangasêna XXXVIII[521] (v. 57*a* and v. 58*b*) give the formula in two different recensions which, however, agree in prescribing four ingredients, including Indian barberry and deodar. The Suśruta IV, 11[443] (§ 4) also, in a fourth recension, prescribes four ingredients, but substitutes *Viśâlâ* (Citrullus Colocynthis) for *Dârvî* (Indian barberry). On the other hand, the Chakradatta gives both versions, with three ingredients as well as with four: in XXXV, 11[402] it gives our formula, in a fifth recension, with its three ingredients (deodar, the three myrobalans and Musta), while in XXXV, 13*b*[403] it gives the first part of our formula (identical with the Vangasêna recension) with four ingredients, adding Indian barberry or Dârvî to the other three. There can hardly be a doubt, but that the shorter form of the formula, as given in our Manuscript, is the original, and that *Surâhva-dâru* was afterwards expanded into *Surâhva* and *Dârvî*.

decoction of deodar, the three myrobalans[15], and Musta (*Cyperus rotundus*); or (*b*) he may take a draught of turmeric, *made* with the juice of emblic myrobalans mixed with honey.

(II)

(604.) [252](*a*)In every kind of morbid secretion of urine a draught may be taken of turmeric with the juice of emblic myrobalans; or (*b*) a cooling draught of honey with (powdered parched) barley macerated in the urine of cows.

(III)

(605.) [253]Preparations of barley-dishes, spirits of sugar-cane, flesh or broth of wild animals, the three myrobalans[15], and honey, with the exclusion of anything astringent, bitter, or acrid, are remedies for morbid secretion of urine.

(IV)

(606.) [10]Decoctions made of turmeric, nîm, Darbha (*Poa cynosuroides*), ginger, Kakubha (*Terminalia Arjuna*) with milk, and Chavya (*Piper Chaba*), also of Kushṭha (*Saussurea Lappa*), Śyâmâka (*Panicum frumentaceum*)[254], Pâṭhâ (*Stephania hernandifolia*), and cardamoms *are beneficial* to sufferers from morbid secretion of urine due to *vitiated* phlegm.

(V)

(607.) [10]In a case of mordid secretion of urine due to *vitiated* bile, decoctions made of Sallakî (*Boswellia serrata*), liquorice, emblic myrobalan, Śvadaṁshṭrâ (*Tribulus terrestris*), Khadira (*Acacia Catechu*), various kinds of urine, Kaṭabhî (*Clitorea ternatea*), milk, butter-milk, oil, and medicated liquors[199] are beneficial.

(VI)

(608*a*.) [10]In all cases of morbid secretion of urine the patient may use a linctus made of the Tiktaka[255] powder with honey.

(Four Formulae) for the Treatment of Erysipelas,

in 5 ślôka and 1 pâda.

(I)

(608*b* and 609.) [256]The first remedy to be used in the case of erysipelas is blood-letting, (609) purgatives, emetics, styptics made of cooling substances, dieting with

[252] There is no formula like this anywhere else. With regard to the second part, however, may be compared the directions in the Charaka VI, 6[525] (l. 18), Vangasêna XXXVIII[522] (v. 62*a*), and Ashṭâṅga Hṛidaya IV, 12[388] (v. 10*b*).

[253] This formula is not found elsewhere; though its substance is contained in the directions, given in the Charaka VI, 6[525] (l. 8-15), Suśruta IV, 11[442] (§ 2, 3, 7), Vangasêna XXXVIII[520] (vv. 41, 42), Ashṭâṅga Hṛidaya IV, 12[388] (vv. 10-13), Chakradatta XXXV, 2*b*[399]. There is, however, a curious discrepancy; in our Manuscript astringent, bitter and acrid drugs are excluded, while in all the other works *tiktaśâka* or 'bitter' drugs (of the *tikta-gaṇa*, such as *Paṭôla* or Trichosanthes dioica), and in the Suśruta, also *kashâya* or 'astringent drugs' (such as *Vaṭa-śuṅga* or sprouts of the Ficus bengalensis) are expressly prescribed. There are, however, here discrepancies in those works themselves; *e.g.*, the Suśruta prescribes the flesh of *ânûpa* or 'marsh-animals' (such as the buffalo), while the Vangasêna expressly forbids it.—By *yavânna-vikṛiti* or 'preparations of barley-dishes' are meant *apûpa* or 'cakes,' *saktu* or 'flour' (of parched barley), *vâṭya* or 'parched barley,' etc.

[254] *Śyâmaika* I take to be merely a various, or perhaps wrongly spelled, form of *Śyâmâka*.

[255] The Tiktaka powder will be found, *ante*, p. 84, and in the text, p. 29, verses 56-58*a*.

[256] The substance of this formula is found in the Charaka VI, 12, lines 16, 19[600] and lines 2-4[601]; also Vangasêna LX[691] (v. 26), Chakradatta LIII, 1[532]; also Ashṭâṅga Hṛidaya IV, 18[412] (v. 1).

bitter herbs, and *applying* plasters made of lentils or the common chickpea ground with milk.

Nineteenth Leaf: Obverse.

(I)

(610 and 611.) [257]Plasters and douches are also recommended, made with . . . . . Śâdvala (*Cynodon dactylon*), Vîrâ (*Desmodium gangeticum*), liquorice, madder, Vêtasa (*Calamus Rotang*), blue lotus, Kêsara (*Mesua ferrea*), (611) Jîvanîya (*Dendrobium multicaule*), Palâśa (*Butea frondosa*), and . . . . . ., ground in clarified butter, water, or milk.

(III)

(612.) [258]A decoction made of turpeth-root, the three myrobalans[15], nîm, ..., Pîlu (*Salvadora persica*), and ginger, and mixed with treacle, is a cure for erysipelas and fever.

(IV)

(613.) [259]The Mahâtikta clarified butter[260], likewise the ingredients of the Tiktaka powder[255] boiled in clarified butter, may be taken as a draught for the cure of erysipelas and fever.

(Three Formulae for the Cure of Morbid Palor and Jaundice.)

(I)

(614.) [10]In the case of jaundice and morbid palor, if the patient is feverish, he should take a draught of the Mûrvâdya decoction[261], or of turmeric mixed with cow's urine, or of the rind of pomegranate together with both the latter.

[257] This formula is not found elsewhere; but there are numerous similar formulae for the preparation of plasters and douches in all medical works; *e.g.*, Charaka VI, 11, pages 603 and 604.

[258] There is no formula exactly like this elsewhere; but compare Charaka VI, 11[602] (l. 11, 12), Chakradatta LIII, 3*a*[533], Vangasêna LX[691] (v. 28).

[259] There is no formula like this elsewhere; but both, the Charaka VI, 11[602] (l. 5) and the Ashṭânga Hṛidaya IV, 18[413] (vv. 9, 22), also prescribe the Mahâtiktaka clarified butter.

[260] The Mahâtikta clarified butter will be found, *ante*, p. 93, and in the text, p. 33, verses 137-143.

[261] The construction of this formula is somewhat awkward. I take *pûrv-âdyam* to be a clerical error for *mûrv-âdyam*. The term *mûrvâdya* means "a series of drugs, commencing with *Mûrvâ* (Sanseviera zeylanica)." There is no series of drugs, so far as I know, called by this term, but there is a *ghṛita*, or medicated clarified butter, called *mûrvâdya*, the ingredients of which commence with *Mûrvâ*. It is nowhere mentioned in our Manuscript, as now extant; but it is given in the Vangasêna VIII[208] (vv. 30, 31), as a remedy for morbid palor. I am inclined to believe that it is this series of ingredients which is here referred to under the term *mûrvâdya*, though it is here prescribed to be used as a decoction, not as a medicated clarified butter. All its ingredients, with a number of additional ones, occur in the *Mahâtiktaka* clarified butter (*ante*, note 260), which in the Ashṭânga Hṛidaya IV, 16[407] (v. 1), is expressly prescribed for the cure of morbid palor. It may be noted, that in the third formula (v. 617) two other powders are similarly quoted, the *Ayôrajîya* and the *Mustâdya*. The former will be found, *ante*, page 83 (text, page 28, vv. 43-55), and the latter, though under the name *Tiktaka* powder, *ante*, p. 84 (text, page 29, vv. 56-58*a*). The *Tiktaka* powder commences with *Musta*, and may, therefore, also be called *Mustâdya*. The coincidence of *Mustâdya* and *Mûrvâdya* with *Tiktaka* or *Mahâtiktaka* is noteworthy. There is also a *Tiktaka* clarified butter (see *ante*, p. 33) which practically agrees with the *Mûrvâdya*, except that it substitutes *Nimva* for *Mûrvâ*. Finally it may be noted that in all three formulae of the *Tiktaka* or *Mustâdya* powder, the *Ayôrajîya* powder, and the *Mahâtiktaka* (or *Mûrvâdya*) clarified butter, morbid palor (*pâṇḍu-rôga*) and jaundice (*kâmalâ*) are mentioned among the diseases, for which they are intended. There is a *Mustâdya* set of drugs given in the Suśruta I, 38[143] (§ 49), but this is not likely to be referred to here.

(II)

(615 and 616*a*.) [262]Take one prastha[9] each of long pepper and raisins, and boil them in one drôṇa *of water* with the juice of emblic myrobalans, half a hundred pala[263] of sugar, liquorice, ginger, bamboo-manna, and Kaṭphala (*Myrica sapida*). (616*a*) Then while still warm, mix *in it* one prastha of honey, and drink of it half a pala *at a time*.

(III)

(616*a* and 617.) [10](*a*)One who suffers from jaundice and morbid palor may make use of long pepper; (617) or (*b*) of the Mustâdya *powder*[261]; or (*c*) of a milky enema[237]; or (*d*) of barley-dishes, game and honey. (*e*)He may also take the Ayôrajîya *powder*[261], and (*f*) *generally* adopt the treatments prescribed in the case of fever due to *vitiated* bile.

THE FIFTH CHAPTER: FORMULAE FOR ENEMAS.

(I) THE AŚVAGANDHÂ Enema of the Aśvins,[264]

in 7 ślôka and 1 pâda.

(618—625*a*.) Furthermore I shall explain a preparation for the promotion of strength and *healthy* colour, by which the muscles are made to grow and strength is produced. (619) *Take* twenty-five pala[9] of the roots of Aśvagandhâ (*Withania somnifera*), and cutting them into pieces, let them be boiled in a cooking-pot. (620) When the liquid is found to be reduced to the fourth part *of the original quantity*, take it off *the fire*, and having strained it, decant it into an iron-vessel. (621) Into this decoction a wise physician should introduce the *following* drugs: all those of the Jîvanîya-class[82], powdered sugar, (622), one prasṛita[9] each of honey, clarified butter, and powdered long pepper, and a little salt.[265] He should then stir the whole well with a ladle, (623) and having poured it into a flawless bladder, he should proceed to administer it as an enema either once or twice or three times. (624) When the injection has retroverted, a douche of warm water should be applied, after which a meal of cooked red-rice may be taken, (625*a*) with milk or with the broth of game.

(II) Another AŚVAGANDHÂ Enema,[264]

in 1 ślôka and 1 pâda.

(625*b* and 626.) (*a*) *The Aśvagandhâ roots* boiled in clarified butter *only* with

[262] This formula, in another recension, making it to be a formula for a linctus, is only found in the Ashṭânga Hṛidaya IV, 16^{408} (vv. 29*b*-31). It reads, however, *dvi-palam* for *kaṭphalam*.

[263] *Śata* is here clearly used as a term of measure; meaning '100 pala.' *Śat-ârdha* or 'half a śata,' therefore, is half a *tulâ* (see *ante*, note 9); and the latter term is actually used in the recension of the Ashṭânga Hṛidaya (see note 262). *Śata* is used, in the same sense, in verses 277, 280, 480; and may have that meaning wherever it occurs; see verses 15, 104. See note 221.

[264] This and the following formulae I have not been able to trace elsewhere. The directions respecting the after-treatment of the patient (in verse 624), however, are found substantially alike in most medical works; *e.g.*, in the Charaka VIII, 3^{913} (l. 10), Suśruta IV, 37^{576} (v. 109*b*, 110*a*), Ashṭânga Hṛidaya I, 19^{130} (v. 50*b*, 51*a*).

[265] *Kiñchid-lavaṇikam*, lit. 'mixed with a little salt.' This shows how *kiñchit* came to be used as a term for the small measure of a *karsha*. The Vangasêna I[10] (v. 98*b*) alone gives *kiñchit* as a synonym of *karsha*. The Bhâva Prakâśa I, 2^{72} has *kiñchit-pâṇi*. See note 221.

liquorice, may also be used as an oily enema[110]; (588) or (*b*) again an oily enema may be made *of them* by boiling *them* in clarified butter with the Jîvanîya-class[82] of drugs. *The application of* these causes the muscles to grow, and prevents emaciation.

(III) The RÂSNÂDYA Enema,[266]

in 5 ślôka and 1 pâda.

(627—632*a*.) Take *Râsnâ (*Vanda Roxburghii*), Agnimantha (*Premna integrifolia*), Pâṭali (*Stereospermum suaveolens*), Syônâka (*Oroxylum indicum*), Kârshmarya (*Gmelina arborea*), and Nidigdhikâ (*Solanum xanthocarpum*), together with Râjavṛiksha (*Cassia Fistula*), Sâlaparṇî (*Desmodium gangeticum*); Pṛiśniparṇî (*Uraria lagopodioides*), and Vṛihatî (*Solanum indicum*). (628) The roots of these plants should always be taken, and the root of the castor-plant may be added. Two pala[9] is the quantity to be taken of each of them, and they must be decocted in one drôṇa of water. (629) When the decoction is reduced to one quarter, pastes should be thrown in of finely powdered Kuṣṭha (*Saussurea Lappa*), liquorice, and the yellow kind of mustard.[267] (630) Let also

Nineteenth Leaf: Reverse.

pastes be added of . . . . . and of liquorice. This preparation promotes health, good spirits, *good* digestion, vigour, strength, and *long* life, and gives virility to the exhausted. (631) It is beneficial in the case of nervous diseases, ... loss of appetite, barrenness, and any extensive or inveterate disorder; (632*a*) of morbid secretion of urine, itch, wounds and defects of the womb; of morbid palor, piles, and chronic diarrhœa.

(IV) The HAVUSHÂ Enema,[268]

in 5 ślôka.

(633—637.) The Havushâ enema which the royal sage, the self-controlled Suprabha, has composed in âryâ-verses,—explain to me that *preparation*, the most productive of comfort! (634) Make a mixture of habush, castor-plant seeds[269], carbonate of potash, water, and rock-salt, of the *following* quantities respectively, a prasṛita, a prasṛita, a prastha, a prastha, and half a pala; (635) but the salt should be withheld

[266] I have not been able to trace this formula elsewhere. In the Charaka VIII, 10[950], however, there are three sets of ingredients given for three enemas to be used in the case of bilious diseases. The first of these (*ibid.*, lines 7, 8) substantially agrees with the set of ingredients in our formula (v. 627). Both give ten ingredients, but the Charaka substitutes *Vilva* for *Râsnâ* and omits *Râjavṛiksha*. The same series of drugs enters into the formation of many formulae; see, *e.g.*, the Chyavana-prâśa clarified butter; see *ante*, p. 36, verse 188; also Charaka VI, 1[432] (l. 10, 11), VI [434] (l. 13, 14), also I, 2[14] (l. 1, 2), I, 4[24] (l. 15-17).

[267] This is the well-known "Indian mustard" (*Brassica juncea*), the seeds of which have a light reddish brown colour, and when powdered are of a very bright rich yellow. See Pharmacographia Indica I, p. 125.

[268] I have not been able to trace this formula elsewhere. The Charaka VIII, 8[934] (l. 10, 11) has a formula called *Havushâkhya nirûha*, but with the exception of Habush and rock-salt, all ingredients differ as well as the quantities. Another recension of the Charaka formula will be found in the Vangasêna LXXX[1037] (v. 176), and Śârngadhara III, 6[268] (v. 33), where it is called the "Yâpana" enema; see below note 271. The Suśruta IV, 38[586] (v. 91), Vangasêna LXXX,[1035] (v. 152), Śârngadhara III, 6[266] (v. 18) also have a formula which contains habush, castor-plant-seeds and rock-salt, in addition to three different ingredients.

[269] The reading *vakshaṇa* is uncertain; nor is the word given in any dictionary. I take it to mean the castor-plant, as it is a synonym of *vardhamânaka*. The roots and seeds of the castor-plant are favorite ingredients in enemas.

till *all* the water is evaporated; when the boiling is finished, strain *the mixture*, and stir it up with the salt in clarified butter. (636) To men who care above all for comfort, whose vigour is departed, who suffer of constipation of the faeces, this enema should be administered all at once in a tepid state. (637) Food in moderation should be taken at proper times, and *all* indulgence avoided, but no avoidance *of any particular food* is needed. It is a *preparation* which promotes good spirits, digestion, vigour, strength, virile power and long life.

(V) The MADHUTAILÔDAKA or YAVANA Enema,[270] in 3 ślôka.

(638—640.) Take equal quantities of honey and oil, and of tepid water a quantity equal to both, and *add* one karsha of dill and half a karsha of rock-salt. (639) This is a particularly excellent enema, which promotes the appetite, the muscular tone, and the bulk and strength of the body, and is designated a Yavana (or 'warding off.') (640) Enjoying a woman, riding, athletic exercise, and *the use of* cold water may be indulged in at pleasure, when this enema has been administered.

(VI) (The SARVASÂDHAKA Enema.[10])

(641.) Instead of oil clarified butter may be taken, and milk instead of water. The rest remains the same as before. This is the Sarva-sâdhaka (or 'universal-cure') enema.

(VI) The TAILÂDYA or YÂVANA Enema,[271] in 3 ślôka.

(642—644.) Take equal quantities of honey and oil, and of *Râsnâ (*Vanda Roxburghii*) a quantity equal to both; and *add* one karsha each of dill and of long pepper, (643) also a paste of liquorice, and half a karsha of rock-salt.[47] This enema promotes the muscular tone, bodily strength and bulk, and the appetite. (644) It causes no trouble and wards off *diseases*[271]; it is an aphrodisiac, and imparts vigour and strength. It cures alvus coacta and strangury, abdominal tumours, morbid secretion of urine, hæmorrhoids, and scrotal enlargements.[111]

(VII) (The PICHCHHÂ Enema.[272])

(645—649.) Having wrapped up fresh flowers of the Śâlmalî (*Bombax Malabaricum*)

[270] The first name means 'the enema made of honey, oil and water.' On *yavana*, see note 271. The formula is not found elsewhere. On the other hand, a *madhu-tailika* or 'an enema made of honey and oil' only is found in most medical works; *e.g.*, in the Suśruta IV, 38[586] (vv. 98, 99), Vangasêna LXXX[1037] (vv. 168, 169 and vv. 171-173), Ashṭânga Hṛidaya V, 4[444] (vv. 27*b*, 28). This formula, however, may have been in the missing portion of this chapter.

[271] I cannot trace this formula elsewhere. The name means 'the [enema made of oil and other things.' In verse 644 the enema is said to be a *yâvana* or 'warding-off' agent. Most] medical works give an enema under the name of *yâpana*, of which *yâvana* might be a prakṛitized form. The similarity of the names suggests an identity, though the terms have appropriate meanings of their own; for *yâpana* means 'alleviating,' while *yâvana* or *yavana* (as spelled in v. 639) means 'warding-off.' A *yâpana* formula is given in the Vangasêna LXXX[1037] (v. 176), Śârngadhara III, 6[268] (v. 33), Bhâva Prakâśa I, 2[129], and Ashṭânga Hṛidaya V, 4[444] (v. 30); another in the Ashṭânga Hṛidaya V, 4[444] (v. 29). On *yâpana* as a *paryâya-śabda* or 'synonym' of *nirûha* or *âsthâpana*, see Suśruta IV, 35[560] (§12). All these formulae are of a very different composition from the *yavana* and *yâvana* formulae, given in our Manuscript.

[272] The name of this formula was on the missing twentieth leaf. It is supplied from the parallel recensions. *Pichchhâ* is a synonym of *Sâlmalî*, from which, as the initial ingredient the formula is named; see *ante*, note 25. The concluding

in fresh Kuśa-grass (*Foa cynosuroides*), and plastered them over with black earth[357], roast them in a fire of cow-dung. (646) When the earth is seen to have become thoroughly baked, take out the Śâlmalî flowers, and having pounded them in a mortar, stir up in boiling milk (647) a quantity *of the powder*, equal to a mushṭi.[9] Then having greased this preparation moderately with oil and clarified butter, and mixed it with a paste of liquorice, (648) inject the enema into the body after greasing it, and when it has retroverted, (the patient should bathe and then partake of milk or the broth of game. (649) This is an enema which, acting as a purgative and sustaining remedy, quickly overcomes bilious diarrhœa, fever, inflammation, abdominal tumours, indigestion, and chronic diarrhœa, even when *these diseases* have assumed a very severe form).

Twenty-second Leaf: Obverse.

(THE SIXTH CHAPTER: FORMULAE FOR TONICS.[273])

(I)

(Prose 715.) [274]Counselling *with reference to the acquisition of health and strength*, the blessed Âtrêya said: "caution in diet is of three-fold, *but* abstinence from sexual intercourse is of four-fold value."

(II) (The PIPPALÎ-VARDHAMÂNA Tonic.[275])

(Verses 716—737*a*.) What are the virtues, the effect, and the power of the

portion, in brackets, *i.e.*, verses 648*b* and 649, is supplied from, the very similar recension in the Charaka VI, 10 [589], where the text runs as follows: *snâtvâ bhuṁjîta payasâ jâṅgalânâṁ rasêna vâ* ‖ 648*b* ‖ *pittâtisâra-jvara-śôtha-gulma-âjîrṇâtisâra-grahaṇî-pradôshân | jayaty=ayaṁ śîghram=atipravṛiddhân=virêchan-âsthâpanayôś=cha vastiḥ* ‖ 649 ‖ These verses must have commenced the obverse side of the missing twentieth leaf. A third very similar recension is given in the Ashṭânga Hṛidaya IV, 9 [374] (vv. 72*b*-75). A fourth, rather different recension, occurs in the Vangasêna III[92] (vv. 128-130), and a fifth, in the Suśruta VI, 40 [792] (vv. 134-136*a*).

[273] *Rasâyana* is commonly translated by 'tonic' or 'alterative tonic' medicine. See Dutt's Hindu Materia Medica, p. 6. I have adopted the term, though it is not an exact equivalent of *rasâyana*. According to the Charaka IV, 1[429] remedial agents (*bhêshaja*) are of two kinds: 1, *svasthasya ôjas-kara* or 'promoting the vital power of the healthy' (see *ante*, p. 12, note 12), and 2, *ârttasya rôga-nut* or 'curing the diseases of the suffering.' The former has two sub-divisions: a, *rasâyana* or 'tonics' and b, *vṛishya* or 'aphrodisiacs.' Hence there are three great classes of medicines: 1, *rasâyana*, 2, *vṛishya*, 3, *rôganut*. See *infra*, verse 951. The *vṛishya* or 'aphrodisiacs' are treated of in the eighth chapter. A *rasâyana* is described thus in the Charaka: "It serves to promote length of life, memory, intellect, youthful vigour, high spirits, healthy colour, good voice, highmindedness, strength of the body and the senses, propriety of speech, polite manners, and handsome appearance. It is called *rasâyana*, because it has a beneficial effect on *rasa* or 'chyle' and the other elements of the body." The same description is given in the Ashṭânga Hṛidaya VI, 39[562] (vv. 1, 2). The Śârngadhara I, 4[21] (v. 13) defines it shortly as *jarâ-vyâdhinâśanam* or 'that which prevents decay and cures disease.' The word is derived from *rasa* or 'chyle,' and *âyana* or 'producing.' On *rasa* and the seven 'elements,' see *ante*, p. 15, note 32.

[274] This passage appears to be in prose; at least I am not able to discover in the existing fragment any indication of scansion.

[275] This formula is not found in any other medical work. In a much simpler and more convenient form the graduated treatment with long pepper, prescribed in it, is found in the formula, given below, in verses 749-752, and this latter formula is met with in most medical works; see the references in note 285. In the present case, the patient is to take one long pepper on the first day, and then for one hundred consecutive days the dose is to be increased by one pepper every day, so that on the hundredth day the patient will take one hundred at one dose. Then the dose is to be gradually reduced, by one pepper daily, till it is finally omitted. After every dose milk is to be taken, and at the end of the whole course, a milk-diet is to be observed for one week, for another, a diet of pulse, rice and broth, and for a third week, of meat and other things. The whole course of treatment thus occupies 100+100+21, or 221 days. During the actual continuance of the treatment the patient is to stop inside his house and avoid exposure to draughts. The inconveniences of this treatment would seem to have led to its disuse.

Pippalî-vardhamâna (or 'progressively increasing long-pepper') *tonic*, that I shall *now* set forth in due order out of desire for the welfare of the people. (717) Having taken a draught of this ambrosia, no man ever repents of it; for it leads to the attainment of one's object with the certainty of an emblic myrobalan on the *palm of the* hand[276]. (718) Hence one who is anxious to promote prosperity, health, procreation, and intelligence, should administer this auspicious and life-prolonging alterative tonic. (719) Having taken a draught of oil or clarified butter medicated with the drugs of the Jîvanîya-class[82], and *thereupon* vomited and purged, and having thus been thoroughly cleansed, one may then, at the proper time, on an auspicious day, commence *the treatment*. (720) When the moon is in conjunction with *any of the asterisms* Punarvasu, Pushya, Śravaṇa, Śravishṭhâ, the three Uttara[277], and Hasta, (721) after having fasted, washed one's head, put on clean clothes, repressed one's sensuous desires, and worshipped the Dêvatâs and Brâhmans, one should eat one long pepper. (722) Afterwards one should drink some milk from a cow or goat; and when this is digested, one may eat rice cooked with milk. (723) In this way a man should go on eating *long pepper*, increasing *the number* regularly *by one* each day, until the hundred is completed as well as the decrescent course[278]. (724) Then at the end of the decrescent course one should, as a rule, for seven nights (*i.e.*, one week) make one's meal, severally, of rice cooked with milk, and then of rice cooked with pulse and broth.[279] (725) In the third period of seven nights he may then partake of flesh of game and sweet juices, and drink water which has been boiled and cooled and mixed with something beneficial. (276) He should always stop in a place protected from draught, and avoid every thing unsuitable. He may then in due order add to his diet emblic myrobalans, and, for something sour, (727) the sour juice of tamarind or pomegranates; he should also regularly take a bath. By this treatment a person will speedily gain robust health; (728) a woman will take conception, and even a barren woman will become fruitful. By it leucodermic diseases, phthysis, malignant jaundice, (729) epilepsy, madness, and intermittent fever are relieved; and by a frequent application of it wrinkles and

Twenty-second Leaf : Reverse.

grey hair are removed. (730) It is an agent for promoting colour, good spirits and strength, and most excellent for quickening the digestive faculty; it is auspicious in removing diseases of the skin and creating sound health; (731) *and* it serves to restore the loss of sexual power and of sensitivity. The long peppers are auspicious *in their action* on the body, acrid, sweet, (732) oleaginous, possessed of cooling power and of far-reaching virtues. On account of their acrid nature

[276] This is a well-known proverbial saying to indicate absolute certainty: the clearness or certainty of a thing is as perfect as the clearness with which an emblic myrobalan can be seen, when it is placed on the open palm.

[277] The three 'Uttara' are the Bhâdrapadâ, Phalgunî and Ashâḍhâ asterisms, of each of which there is a *pûrva* or 'earlier,' and *uttara* or 'later.' The eight nakshatras or lunar 'asterisms' here mentioned are the 5th, 6th, 21st, 22nd, 10th, 19th, 25th, and 11th, according to the older system of reckoning.

[278] The reading *daśa-varshâs* or 'ten years' is obviously corrupt. The true reading *avakarshas* (or *apakarshas*) 'decrescent course' (*i.e.*, the course of lessening the dose by one long pepper every day) is suggested by the context.

[279] The word *rasa*, when used without any qualification means the 'juice' of flesh, or 'broth.' Thus the commentary to the Ashṭânga Hṛidaya I, 16[115] (v. 19*b*) quotes another medical authority to this effect: *rasa ity=aviśesh-ôktau jñêyô mâṁsa-bhavô rasa iti tantr-ântar-ôkti*, i.e., 'another (medical) text-book states that 'rasa' when not further specified is to be understood to mean the juice of flesh.'

they are remedial to *disordered* phlegm, on account of their oleaginous nature, beneficial to *disordered* air, (733) and on account of their cool nature, relieving to *disordered* bile; they may *thus* be applied in every kind of treatment. This most excellent prescription may be taken with three or even with five of the long peppers *for a dose*; (734) eight also may be taken or ten or any other number according to the strength and age *of the patient*; *but* in every case milk must be used as an after-drink, and milk must also be a regular item of the diet. (735) The directions *for its use* have now been explained and its blessings have now been announced. Hence carefully observing the directions a man should, in the order set forth, (736) make use of this prescription of Pippalî-Vardhamâna (or 'progressively increasing long peppers'), composed by the two Aśvins for the purpose of promoting health, prosperity, strength, and long life. (737*a*) Its *directions* should be unmurmuringly carried out, so that a successful result may be obtained.

(II) (A KÂKÂMÂÇHÎ Prescription.[280])

(737*b*—741.) Let a wise man gather fresh garden-nightshade, with its roots, leaves, flowers and fruit, (738) and let him boil one quarter of a tulâ[9] of it, finely powdered, in a drôṇa of water. (739) When *the decoction* is reduced to one quarter *of its original quantity*, it should be boiled again in one prastha of oil and four times as much (i.e., four prastha) of milk, together with pastes made of the following *drugs*: (740) Prapauṇḍarîka[119], liquorice, roots of *Râsnâ (*Vanda Roxburghii*), Śatâvarî (*Asparagus racemosus*), baberang, dill, and cowhage-fruits. (741) This oil, when *administered* as a liniment, draught, errhine, or enema, drives away all the eighty diseases[109] due to *derangements of* the air.

(III)

(742 and 743.) [281](*a*) The fresh juice of Maṇḍûkaparṇî (*Hydrocotyle asiatica*) may be administered, or (*b*) powder of liquorice with milk, also (*c*) the juice of Guḍûchî (*Tinospora cordifolia*) with its roots and flowers, as agents for promoting *length of* life and curing diseases. (743) These drugs have tonic properties, increasing *the patient's* strength, digestion, *healthy* colour and memory, and quickening the intellect. (*d*) Of Śankhapushpî (*Canscora decussata*), however, a paste must be used:

Twenty-third Leaf: Obverse.

as a quickener of the intellect this Śankhapushpî plant is particularly useful.

[280] Another Kâkamâchî prescription will be found below in verses 759-768*a*. Neither of them can be traced in any other medical work. The Kâkamâchî plant, however, is expressly described in the Ashṭânga Hṛidaya I, 6[50] (v. 72) to have the property of a tonic agent.

[281] This formula is found, in a practically identical recension, in the Charaka VI, 1[445], Vangasêna LXXIV[983] (vv. 375, 376), Ashṭânga Hṛidaya VI, 39[565] (vv. 44, 45), Chakradatta LXX, 8[696], Bhâva Prakâśa III[227]. The only noticeable difference is that in all these works the penultimate quarter-verse *kalkaḥ prayôjyaḥ khalu śaṅkhapushpyâḥ* is placed before the quarter-verse *âyush-pradâny=âmaya-nâśa-nâni*. Consequently in the commentaries to the Charaka, Ashṭânga Hṛidaya and Bhâva Prakâśa, the phrase *sa-mûla-pushpyâḥ* is constructed with *śankhapushpyâḥ*; while in our Manuscript it manifestly belongs to *guḍûchyâḥ*, and so it is also connected in Śivadâsa's commentary to the Chakradatta.—The formula is called, in the Charaka, *mêdhâ-rasanâni* or 'tonic medicines for the intellect,' in the plural number, because it gives four alternatives: 1, fresh juice of *Maṇḍûkaparṇî*, 2, powder of liquorice, 3, juice of *Guḍûchhî*, 4, paste of *Śaṅkhapushpî*.—The Suśruta IV, 28[524] (§ 2) gives only a formula about *Maṇḍûkaparṇî*.

(IV)

(744.) [282]A man who drinks liquorice mixed with clarified butter and honey, following it up with milk, and abstaining from *intercourse with* women, will live for a hundred years.

(V) A Prescription of Long Pepper,

in 5 ślôka.

(745—748.) [283]Any one who is desirous of the benefits of an alterative tonic, should take five, or eight, or seven, or ten long peppers *daily* for one month; (746) or he may take three long peppers every forenoon before his meal, macerated in the ashes of Kiṁśuka (*Butea frondosa*), and fried in clarified butter (747), and to be administered together with clarified butter. This will serve to cure cough, consumption, inflammation, asthma, hiccough, affections of the throat, (748) hæmorrhoids, chronic diarrhœa, morbid pallor[8], intermittent fever, nasal catarrh, loss of voice, abdominal tumours, and persistent low fever.[284]

(VI) Another Prescription of Long Pepper,[285]

or the PÎṬPPALI SAHASRA.

(749—752.) Let the patient take long peppers together with milk for ten days, increasing his dose by regular increments of ten peppers each day, and similarly let

[282] With this formula compare Ashṭânga Hṛidaya VI, 39[566] (v. 55).

[283] This formula is found, in a practically identical recension, in the Charaka VI, 1[445], Chakradatta LXX, 6, 7[696] and Ashṭânga Hṛidaya VI, 39[568] (vv. 96-98*a*). It is, however, divided into two separate formulae (viz., verse 745 being one, and vv. 746-748, the other). Only the latter of these two separate formulae is given in the Vangasêna LXXIV[984] (vv. 382-384). There are, also, two points of difference: 1, all these works read *samâm=êkâm* or 'one half-year' or (as the commentators say) 'one year,' for our *mâsam=êkam* or 'one month.' 2, they read *madhu-saṁmiśrâḥ*, i.e., 'mixed with honey' or *madhu-sarpirbhyâm*, i.e., 'with honey and clarified butter,' for our *ghṛita-saṁmiśrâḥ*, 'mixed with clarified butter.'

[284] The form *vâta-maḷâsakam* in our Manuscript appears to be a clerical error (or perhaps a variety of spelling) for *vâta-balâsakam* as the parallel passages (see preceding note) have it. *Vâta-valâsaka*, lit. 'due to (deranged) air and phlegm' is the name of the ordinary kind of persistent low fever; see Nidâna, p. 24 and footnote on page 30. It is also called *jîrṇa-jvara* or 'inveterate fever,' see Bhâva Prakâśa II, 1[122]. In the Bengâlî paraphrase to the Chakradatta LXX, 7[696], *vâta-valâsaka* is constructed with *gulma* and explained to mean 'abdominal tumours caused by air and phlegm.' See also White's Hindu system of medicine, p. 311.

[285] This formula is found, in a practically identical recension, but under the name of *pippalî-vardhamana*, in the Charaka (Nâgarî ed.) VI, 1, pages 445, 446. But, in the Bengâlî edition there is an additional verse, inserted after the fifth half-verse (i.e., after *madhya-balair=naraiḥ*) which runs as follows: *śîtî-kṛitâ hrasva-balair=yôjyâ dôsh-âmayân=prati | daśa-paippalikaḥ śrêshṭhô madhyamaḥ shaṭ-prakîrttitaḥ ||* i.e., 'those of little strength should take them in the form of a cold infusion. *They should be taken*, according as *the patient's* disease is due to this or that *deranged* humour. The strongest *form of the prescription* is that with ten long peppers; that with six is considered of middle strength.' The Chakradatta XXXVIII, 11[427] agrees with the Bengâlî recension, but adds the following further half-verse: *pañcha-pippalikaś=ch=âpi dṛiśyatê vardh-amânakaḥ*, i.e., 'there exists also a form of this prescription with five long peppers.' On the other hand, the Ashṭânga Hṛidaya VI, 39[568] (vv. 98*b*-101*a*) omits everything after the fifth half-line. The formula, as given in our Manuscript and the Nâgarî edition of the Charaka, is sufficiently intelligible; but the additional verse manifestly improves its symmetry, and its want looks like a defect, which, however, is clearly one of very ancient standing. The form, given to the formula, in the Ashṭânga Hṛidaya seems to be a deliberate attempt to escape from its defect by omitting the unsymmetrical portion altogether. In a different recension which combines the two formulae V and VI, it is found in the Suśruta IV, 5[406] (§14, in prose), Śârngadhara II, 5[103] (vv. 3, 4) and Bhâva Prakâśa II, 1[123].—The Charaka and Ashṭânga Hṛidaya agree with our Manuscript in giving this formula in the chapter on *rasâyana*; but the Suśruta has it in the chapter on *vâtavyâdhi* or 'nervous diseases,' the Bhâva Prakâśa in that on *jîrṇa jvara* or 'persistent low fever,' and the Chakradatta in that on *plîhôdara* or 'enlargement of the spleen.' This formula is constructed on the same lines as the longer one, in verses 716-737*a*. The patient is to take 10 long peppers on the first day, 20 on the second day, 30 on the third day, and so on, increasing the dose by 10 peppers every day, so that on the tenth day he will take 100 long peppers, and the sum of the members of this progression will be 550 peppers. On the eleventh day he reduces the dose again to 90, and so on, by 10 peppers every day, till on the nineteenth day he will again take only 10 long peppers, and on the twentieth the medicine is omitted. The sum of the members of the whole

him afterwards decrease[286] it. (750) Each time, after digestion, let him eat shashṭika[147] rice with milk and clarified butter. This tonic medicine is the Pippalî-sahasra (or 'one thousand long-peppers') formula. (751) In the form of powder, made into a paste, the peppers should be taken by strong men; those of middling strength may take them boiled. The mildest form of the prescription is that which is limited to three long peppers. (752) This long-pepper tonic has the effect of increasing the bulk, restoring the voice, lengthening life, curing enlargement of the spleen, establishing health, and sharpening the intellect.

(V) The Nâgabalâ Prescription or the Âvalika tonic,[287]

in 6 ślôka.

(753—758.) In the beginning of autumn at Pushya[117] time the physician should take up Nâgabalâ (*Sida spinosa*) plants, and after cleaning their roots, make fine powder of them: (754) One karsha[9] of this powder he should stir up in milk, and then give it to drink; and when it is digested, *the patient* may drink milk, but should abstain from farinaceous food. (755) Gradually, he should increase the dose by one pala every day for a period of seven nights (i.e., a week); and then the dose should be lessened by one pala a day, so that no molestation may be felt. (756) It is also said that *at the same time* the patient should avoid to see any woman or sûdra, or any wild animal. This tonic medicine always cures the eleven[288] troublesome symptoms of phthisis, (757) and prolongs life. In just the same manner a tonic medicine may be prepared with liquorice, (758) also with Maṇḍûkaparṇî (*Hydrocotyle asiatica*), and with ginger. This, the so-called Âvalika (or 'serial') tonic medicine, is the very best of all.

(VI) Another Kâchamâchî Prescription.[289]

(759—768*a*.) In the auspicious month of Mârgaśira, after having cleansed one's self with emetic and the other depuratory agents[19], one should procure garden-nightshade

course, progressive as well as retrogressive, thus becomes 550 + 450, or 1000. Hence this form of the prescription is known as the 'formula of 1000 long peppers.' If the ratio of increase is 6 peppers, the total comes to 600; and if the ratio is 3, to 300 long peppers. The latter or 'mildest' form of the prescription appears to be the one which is in use at the present day; see Dutt's Hindu Materia Medica, p. 243, and Pharmacographia Indica, III, p. 177. One point is noteworthy as indicative of age. In our Manuscript there are two prescriptions for a graduated treatment with long pepper, one called Pippalî Vardhamâna (No. II), the other Pippalî Sahasra (No. VI). In all existing medical works there is only one such prescription given; it corresponds to the Pippalî Sahasra, but is called the Pippalî Vardhamâna. Some knowledge of the two original forms of the prescription seems, however, to have survived in the Ashṭânga Hṛidaya IV, 15[409] (vv. 40*b*, 41*a*), where two distinct long-pepper treatments are prescribed, under the names of Pippalî Sahasra and Pippalî Vardhamâna. For the latter the commentary refers to the chapter on Rasâyana and thus identifies it with the formula which corresponds to the original Pippalî Sahasra. But its own Pippalî Sahasra is not explained or identified by the commentary either here or elsewhere, so that it does not appear what its method may have been. The explanation of all this seems to be that the original Pippalî Vardhamâna formula, being found too complicated or awkward, was in later times discarded, and its name transferred to the original Pippalî Sahasra.

[286] The reading *anupivêt* is clearly an error for *apânayêt* asgiven in all the parallel passages, for which see the preceding note.

[287] I have traced this formula only in the Ashṭânga Hṛidaya VI, 39[566] (vv. 54, 55), but in a much shorter recension which combines the substance of this formula with that of formula IV (*ante*, v. 744)—*Nâgabalâ* is also mentioned as a specific, in Suśruta IV, 27[522] (§7).

[288] The eleven *lakshaṇa* or 'symptoms' of phthisis are given in the Nidâna, p. 59, as follows: 1, dysphonia, and 2 pains in the shoulder and sides, both owing to excess of air 3, fever, 4, internal heat, 5, diarrhœa, 6, spitting of blood, all these due to excess of bile; 7, heaviness of the head, 8, want of appetite, 9, cough, 10, pains and rattle in the throat, and 11, aphonia, all these owing to excess of phlegm.

[289] I havenot been able to trace this formula elsewhere. For another Kâkamâchî prescription, see *ante*, vv. 737*b*-741.

bearing fruits and flowers. (760) Ten pala[9] of this garden-nightshade, well-cleaned, the physician should carefully and slowly boil with half as much of oil, in an iron vessel. (761) Of this a little may be taken with one's food made of boiled shashṭika rice.[147]

Twenty-third Leaf: Reverse.

With the plant itself one should eat moderately of shashṭika rice[147] cooked with milk. (762) This should be followed up with a draught of water mixed with emblic myrobalans. When continued for a period of twenty-one nights (i.e., three weeks) this treatment is the best. (763) To continue it for a double period of seven nights (i.e., two weeks), is the middling, and to continue it for one period of seven nights (i.e., one week) is the mildest way of applying this treatment. At the same time one should avoid conjugal intercourse, (764) nor should one indulge in sleep in the day, nor engage in violent exercise. At the end of the course of treatment, one should gradually take to dishes of broth, (765) nor should one eat over much nor take anything unsuitable. This *treatment* will certainly restore the youth of the aged, (766) remove wrinkles, and cure the nervous diseases[109] of men. To those also who suffer from decrease of their virile power, it will restore virility. (767) If it is practised in combination with various good treatments of different classes, it will in due course confer whatever is desired. (768*a*) This is a blessed, glorious, quickening, happy, auspicious, and excellent *prescription*.

(VII) A Tonic oil for an Errhine.[290]

(768*b*—773*a*.) Take one aksha each of each of the three myrobalans[15], and of indigo, blue lotus, (769) sulphide of antimony, roots of long pepper, and leaves of Sahachara (*Barleria cristata*), bark of the Arjuna tree (*Terminalia Arjuna*) and fruit of Piṇḍâraka (*Vangueria spinosa*); (770) also of a decoction of the root of the jâman tree, and of earth *taken* from the roots of a jâman tree[352], Bhṛingaka (*Eclipta alba*) and pulverised iron. (771) Boil *all* this slowly over a gentle fire in oil of beleric myrobalan, and then, after having administered a purgative, apply it as an errhine. (772) For one month the patient should eat only khichaṛî[291] with sesamum-oil, and when he is thirsty, he should drink water in which the three myrobalans[15] have been steeped, (773*a*) and the same should be used in any other case in which water is required.

[290] This formula, in a slightly different recension, is given again in the tenth chapter, as a formula for a hair-dye. *See infra*, verses 905-909, p. 163. I have not been able to trace it in any other medical work.

[291] *Kṛisarâ*, in the vernacular *khichaṛî* or *khichuṛî* or *khichiṛî*, is a well-known Indian dish. Its modern mode of preparing is to boil rice and *dâl* (i.e., 'split pulses') with *garm masâlâ* (i.e., 'warm spices,' such as ginger, pepper, etc.) and salt, and then to grease it with *ghee* or 'clarified butter.' This practically agrees with the description in the Bhâva Prakâśa I, 2[15] *taṇḍulâ dâli-saṁmiśrâ lavaṇ-ârdraka-hiṅgubhiḥ | saṁyuktâ salilê siddhâ kṛisarâ kathitâ budhaiḥ ||* i.e., 'rice together with dâl, mixed with salt, fresh ginger and asafœtida, and boiled in water, is called khichaṛî by those who know.' There appears to have been, however, another kind of dish, under the same name, which was made with *til* or 'sesame-seeds' instead of *dâl*. It is mentioned in the Chhandôga Pariśishṭa: *tila-taṇḍula-saṁpakvaḥ kṛisaraḥ sô 'bhidhîyatê*, i.e., 'sesame-seed and rice, boiled together, are what is called *kṛisara*.' Similarly in Kullûka Bhaṭṭa's commentary to Manu V, 7: *kṛisaras-tilêna saha siddha ôdanaḥ*, i.e., 'rice boiled with sesame-seed is kṛisara.' This variety of *khichaṛî* is unknown at the present day as an article of food, so far as I can ascertain. Both are mentioned as varieties of *kṛisarâ* (fem.) in the Śârngadhara II, 2[96] (vv. 138, 139), but according to the medical vocabulary Âyurvêdârtha Chandrikâ (*s. v.*) the *tila*-variety is *kṛisara* (masc.), while the *dâl*-variety is *kṛisarâ* (fem.).

(VIII) A Tonic medicine devised by the Aśvins.[292]

(773*b*—781*a*.) To Viśvâmitra[293], the great sage, when he was undertaking a course of very severe asceticism, (774) the Aśvins, the divine physicians, best of benefactors, communicated, for the purpose of reconstituting his course of asceticism which he had broken, (775) the following most excellent tonic medicine, fit to promote health and strength: Let there be one prastha[9] of superior emblic myrobalans, plucked in the cold season, (776) and let them be macerated in their own juice for a period of twenty-one nights (i.e., three weeks). Then add one prastha each of powdered long pepper and pulverised iron, (777) two prastha of honey, one âḍhaka of clarified butter, two prastha of sugar, and half a prastha of plumbago-root. (778) Having put in all these ingredients, one should place *the whole*, for one month, in a vessel used for clarified butter or in any other[294], and then partake of it according to *the state of one's* strength. (779) Either one pala or two pala should be taken as a linctus, early in the morning before having taken any meal. Thus one will live for a hundred *years*, in full vigour of mind and free from wrinkles and grey hair. (780). There are here no special directions required with regard to bathing, eating, or sexual intercourse.

Twenty-fourth Leaf: Obverse.

It is a blessed, glorious, quickening, happy, auspicious, *and* excellent *prescription*, (781*a*) enunciated by Viśvâmitra, and highly esteemed by the Ṛishis.

(IX) A Prescription for Causing Bulkiness.[295]

(782.) In the winter one should regularly eat Aśvagandhâ (*Withania somnifera*) and black-sesamum seeds[296], mixed with sugar; and after it milk should invariably be drunk. This *treatment* has been appointed by God himself as a means for imparting *to any one* the strength of Vishṇu; by observing it for twelve days even an old man will become young.

[292] This formula, stripped of its mythological embellishments, and in two different recensions, is found in the Charaka VI, 1[439], under the names of *âmalaka-ghṛita* or 'Âmala clarified butter' and *âmalaka-avalêha* or 'Âmalaka linctus.' The only difference with regard to the ingredients is that 1, in the place of iron-powder, the 'clarified butter prescribes ashes of *Palâsa* (Butea frondosa) and the linctus omits it altogether, and 2, that both Charaka recensions omit plumbago-root. The quantities also differ.

[293] On Viśvâmitra see Dawson's Classical Dictionary of Hindu Mythology, *sub voce*; also J. Muir's Sanskrit Texts, Vol. I, pp. 388ff. quoted from the Mahâbhârata, Râmâyaṇa and other works. He was by birth a Kshatriya, but in order to obtain brâhmanhood, he undertook a course of intense self-mortification, extending over several thousand years. Once this course was interrupted, for ten years, through an amour with the heavenly nymph Mênakâ, who had been sent by the dêva Indra to seduce Viśvâmitra. I cannot find, however, any traditional notice elsewhere, that in this misfortune he was assisted by the Aśvins; though there is some mention of assistance rendered by the Aśvins to his great enemy, the brâhman Vaśishṭha.

[294] The direction, to place a preparation in a *ghṛita-bhâjana* or 'a vessel which has been used for clarified butter,' which often recurs, is explained in the Charaka VI, 1[438] (l. 15, 16), where it is prescribed that a preparation, when ready, should be placed *sauvarṇê râjatê mârtikê vâ ghṛita-bhâvite kumbhê*, or 'in a vessel of gold, or silver, or of earth saturated with clarified butter.' The *ghṛita-bhâjana*, therefore, is an earthen pot which may not be fresh, but should be rendered imporous by saturation with clarified butter. On the other hand, a fresh vessel is enjoined in vv. 1063, 1114. The reference in *v=ânyê*, 'or in any other,' is evidently to a vessel of gold or silver.

[295] I have not been able to trace either this formula or the two following (Nos. X and XI) elsewhere. But compare the formulae in the Aṣhṭâṅga Hṛidaya VI, 39[574] (v. 158), Vangasêna LXXIV[985] (v. 397), and Chakradatta LXX, 9*a*[697].

[296] There are three kinds of sesamum (*Sesamum indicum*): black, white, and red. The black is considered the best, and suited for medicinal use. See Bhâva Prakâśa I, 1[378], and Dutt's Materia Medica, p. 216. The white is a milder sort, used for children; see *infra*, v. 1090.

(X)

(783.) [295]Aśvagandhâ (*Withania somnifera*) and Payasyâ (*Gynandropsis pentaphylla*) may be mixed and drunk with milk. If any lean person takes this regularly for one month, he will become stout.

Now we shall describe *another* formula for increasing the bulk of a lean person.

(XI) A Prescription by Vṛihaspati[297] for Promoting Bulkiness.[295]

(Prose: 784.) *Take* Aśvagandhâ (*Withania somnifera*) with its roots, leaves and flowers, grown in ground undisturbed by the sound of ploughs, or the din of *battles fought with* clubs and discuses, and make it into fine powder. Of this one may take a viḍâlapada[9], every day, as a linctus with clarified butter, and follow it up with a drink of milk. When it is digested, one should eat one's food with milk. (785*a*) By *continuing* this *treatment* for a period of twenty-one nights (or three weeks) *a person* will become strong and stout: so says Vṛihaspati.

THE SEVENTH CHAPTER: FORMULAE FOR GRUELS.[298]

(I)

(Verse 785.) *Make* a decoction of jujubes, Kulattha (*Dolichos uniflorus*), barley, and radishes, mix it with clarified butter and oil, and add curds with rice and rock-salt This gruel will cure fever, also air when it has got into the bowels *in excess*.

(II)

(786.) [299]*Take* dry ginger, long pepper, Chavya (*Piper Chaba*), roots of plumbago and of long pepper, together with rice. A gruel, made of these, cures slight abdominal pains, promotes the appetite, and improves the digestion.

[297] On Vṛihaspati see Dawson's Classical Dictionary of Hindu Mythology, *sub voce*. There was an ancient ṛishi or 'sage' of that name, who was the preceptor of the dêvas. Another Vṛihaspati was the author of a *dharma-śâstra* or 'law-book.' There were also an author of some minor *jyôtisha* or 'astronomical' tracts, and other obscure authors of that name; see Aufrecht's Catalogus Catalogorum. There is no Vṛihaspati known as the author of any medical work, so far as I can discover, though the formula, here given, present itself as a quotation from him. See *infra*, note 332.

[298] *Yavâgû* properly means a 'gruel made of rice,' but it may also be used occasionally of gruels made of other cereals. It is, as a rule, taken warm; for an exception, see verse 792. There are three kinds: *maṇḍâ* or 'liquid,' *pêyâ* or 'drinkable,' and *vilêpî* or 'viscous,' with fourteen, six, and four parts of water respectively to one part of rice. The quantity of rice should be one-fourth of that which a person usually consumes for his meal; and for the purpose of a gruel the rice should be crushed. The medicaments added to a gruel may be in the form of either a paste or a decoction, and thence gruels are called *kalka-sâdhya* and *kvâtha-sâdhya* respectively. When in paste, they should be mixed with the rice, and the whole boiled together; when used in decoction, this should be made first, and afterwards rice put in, in the proportions above noted. Examples of these various kinds of gruel will be found among the formulae given in this chapter. Thus a *pêyâ* is given in verse 790, and a *kvâtha-sâdhya* in vv. 785 and 793*b*. There are, however, also other varieties of preparing gruels; see Dutt's Hindu Materia Medica, pp. 10, 268, Śârngadhara II, 2^{95} (vv. 128-148), Chakradatta I, 21-26^{10}, Ashṭânga Hṛidaya I, 6^{45} (vv. 25, 26).

[299] All the formulae, from here down to verse 801*b* inclusive (i.e., Nos. II—XXV) are found, though in a different recension, in the Charaka I, 2, pp. 14 and 15. Most of them, I cannot trace in any other work; but No. II is given, in a different recension, in the Suśruta VI, 39^{763} (v. 118), and the latter portion of No. III, in Suśruta VI, 39^{762} (v. 98*b*). Nos. IV, V, VII, in the recension of the Charaka, occur in the Chakradatta III, 10^{86}, III, 46^{96}, VII, 7^{166}; and Nos. IV, also, in the Ashṭânga Hṛidaya IV, 9^{370} (vv. 13*b*, 14*a*).

(III)

(787.) [299](*a*) *Take* the pulp of wood-apples, together with the pulp of bêl, also Châṅgêrî (*Oxalis corniculata*), and pomegranate, and buttermilk. A rice-gruel, prepared with these, acts as an astringent and digestive. (*b*) In the case of a disease, caused by *disorders of the* air[300], the roots of the set of five drugs[81] should be added.

(IV)

(788.) [299]With Sâlaparṇî (*Desmodium gangeticum*) and Pṛiśniparṇî (*Uraria lagopodioides*), also Balâ (*Sida cordifolia*), pulp of the bêl-fruit, and pomegranate, a rice-gruel may be prepared, *beneficial* in the case of *diseases due to disordered* phlegm, and diarrhœa due to phlegm and bile.

(V)

(789.) [299]An expert *physician* will boil a rice-gruel in Hrîvêra (*Pavonia odorata*), coriander-seed, blue lotus, dry ginger[301], goat's milk diluted with water, and Pṛiśniparṇî (*Uraria lagopodioides*), as a useful *medicine* in cases of diarrhœa due to *disorders of the* blood.

(VI)

(790*a*.) [299]In a case of fetid diarrhœa a physician may give a pêyâ (or a gruel of middling liquidity[298]) prepared with wood-sorrel, dry ginger, and Ativishâ (*Aconitum heterophyllum*).

(VII)

(790*b*.) [299]In the case of an abdominal disease a pêyâ (or semi-liquid) gruel may be made with Kaṇṭakârî (*Solanum xanthocarpum*), Śvadaṁshṭrâ (*Tribulus terrestris*), and soft molasses.[302]

(VIII)

(791.) [299]Baberang, roots of long pepper, Śigru (*Moringa pterygosperma*), nitrate of potash, and gum of the red-silk-cotton tree; mixed with buttermilk make a rice-gruel which is useful for killing worms living in the intestines.

(IX)

(792.) [299] With raisins, Thôṇêyaka,[303]

Twenty-fourth Leaf: Reverse.

Śârivâ (*Ichnocarpus frutescens*), fried paddy, and long pepper, a pêyâ (or semi-liquid gruel) *may be made which*, taken well-cooled and mixed with honey, will remove morbid thirst grown to excess.

[300] In the corresponding formula in the Suśruta VI, 39[762] (v. 98*b*) this is specified as *pavana-jvara* or 'fever due to air,' while Kavirâj Avinâśa Chandra Kaviratna, in his Bengâlî paraphrase to the Charaka, interprets it as *vâta-yukta atîsâra*, or 'diarrhœa due to air.'

[301] Kavirâj Avinâśa Chandra Kaviratna, in his Bengâlî paraphrase of this formula in Charaka I, 2, interprets this to be *Nâgara-mustaka* or Cyperus rotundus (vernacular *Muthâ*).

[302] On *phâṇita* see Pharmacographia Indica III, p. 593. It is a kind of *guḍa* or 'molasses,' the extract of sugar-cane inspissated to the consistency of a soft, sticky, dark-brown mass.

[303] *Thôṇêyaka* is a prâkṛitized form of *Sthauṇêyaka*, on which see *ante*, Part I, note 66, page 20.

(X)

(793*a*.) [299]A rice-gruel, prepared with Sômarâji (*Vernonia anthelmintica*), is said to be useful in diseases produced by poisons.

(XI)

(793*b*.) [299]A gruel, prepared with a decoction of pig's fat, may be used to cause the growth of the body.

(XII)

(794.) [10]A gruel of barley, boiled with . . . . . and asafœtida, and acidulated with pomegranate, may be taken with clarified butter, oil, and salt as a remedy in a case of indigestion, nasal catarrh, and *disordered* phlegm.

(XIII)

(795*a*.) [299]A gruel made of parched Job's tears, and taken with honey, acts as an attenuant.

(XIV)

(795*b*.) [299]A gruel made of sesame-seeds, mixed with clarified butter, and taken with rock-salt, acts as a lubricant.

(XV)

(796*a*.) [299]A pêyâ (or semi-liquid gruel) of Śyâmâka (*Panicum frumentaceum*) boiled in a decoction of Kuśalaparṇî (an inferior kind of *Desmodium gangeticum*)[304], acts as a desiccant.

(XVI)

(796*b*.) [299]A gruel, prepared with the roots of the set of ten drugs[31], is beneficial in cases of hiccough, cough, and asthma.

(XVII)

(797*a*.) [299]In the case of diseases, having their seat in the abdomen[305], clear spirits of rice, boiled in a pair of oleaginous substances[306], is beneficial.

(XVIII)

(797*b*.) [299]With meat, Mâsha (*Phaseolus Roxburghii*), sesamum-seeds, and vegetables *a gruel* may be prepared to serve as a fæcal evacuant.

(XIX)

(798*a*.) [299]A gruel, made with the kernels of the jâman and mango, and with wood-apples, and bêl, acts as a strong astringent.

(XX)

(798*b*.) [299]Alkaline ashes and asafœtida, also plumbago-root and tamarind, boiled together *into a gruel*, make an aperient.

[304] The *Ku-śâlaparṇî* I cannot find noticed anywhere. The Charaka I, 2 reads *Kuś-âmalaka*, i.e., 'kuśa-grass and emblic myrobalan.'

[305] On *pakv-âśaya* or 'abdomen' see Suśruta I, 21[31] (§4). Its place is from the hips and anus up to the navel. Between the latter and the breast is situated the *âm-âśaya* or 'stomach.

[306] *Yamaka*, 'a pair,' is the technical term for any two *snêha* or 'oleaginous substances,' see Śârngadhara III, 1[235] (v. 3), and *ante*, Part I, p. 13, note 19. As a rule, it is interpreted to mean *ghṛita* 'clarified butter' and *taila* 'oil.'

(XXI)

(799*a*.) [299]Relief of *disordered* air is afforded by a gruel made with roots of long pepper, chebulic myrobalan, and bêl.

(XXII)

(799*b*—800*a*.) [299]A gruel, prepared with buttermilk or taken after a draught of buttermilk, is beneficial in diseases caused by indulgence in clarified butter; (880*a*) but for diseases caused by indulgence in oil, a gruel prepared with half-watered butter-milk, sesame oil-cake, and honey.

(XXIII)

(800*b*.) [299]A gruel, prepared with long pepper and emblic myrobalans and boiled in a pair of oleaginous substances[306], acts as an expectorant.

(XXIV)

(801*a*.) [299]A gruel, made of rice and boiled with curds and Upôdakâ (*Bassella alba*)[307], acts as a cure for mental excitement.

(XXV)

(801*b*.) [299]With *flesh of* a large lizard[308], and juice of the prickly chaff-flower a gruel may be prepared as a remedy against sneezing.[309]

(XXVI) The Gruel of Bhêla.[310]

(802—804.) In diseases due to *disordered* air a gruel prepared with the roots of the set of five drugs[81], mixed with clarified butter and oil, and acidulated with pomegranates, is beneficial. Diseases due to *disordered* phlegm are cured by a gruel made of old cereals. In the case of diseases due to *disordered* bile *the patient* should drink a gruel prepared with (white) lotus, blue lotus, and sugar. (803) "May the Fire-god not depart from my body, may the Wind-god give me the vital airs, may Indra vouchsafe to me strength, and the Water-god bestow on me prosperity!" (804) Let the patient, after having eaten *the gruel* and visited a woman, perform the ceremonial purification[311], while repeating the above spell: then his life will never fail.

[307] The text has *Upôvakâ* which seems to be either a prâkritic form, or a various name for *Upôdakâ*; for the Charaka I, 2 reads *Upôdikâ*, of which there also exists a variant *Pôtikâ*. On *Upôdakâ* as a remedy for *mada* see Ashṭânga Hṛidaya I, 6[51] (v. 83*a*). *Mada* or 'mental excitement' is the initial stage of *unmâda* or 'insanity.' See Nidâna, p. 85.

[308] *Gôdhâ* or 'Monitor' is a name applied to several large species of lizard of the genus Varanus, called by the Natives of India *gôsâmp*, and by Europeans miscalled 'iguana.' They are looked upon as especially choice food by the people who eat them. They are not any species of Lacerta, which does not occur in India. So I am informed by Dr. Alcock, Superintendent of the Indian Museum.

[309] For *kshuta* 'sneezing' the Charaka recension reads *kshudham* 'hunger.' It also inserts *kshîra* 'milk' as a third ingredient. This, however, is opposed to the statement in Suśruta I, 20[78] (§ 3), that the flesh of the large lizard in combination with milk is poisonous, and should never be thus eaten.

[310] I have not been able to trace this formula elsewhere. On the second clause, however, enjoining the use of old cereals as a remedy for bilious diseases, see Ashṭânga Hṛidaya I, 3[20] (vv. 21-22) where barley and wheat are specially named. See also Suśruta I, 5[16] (vv. 15-28) for a similar, but much longer invocation. On the physician Bhêla or Bheḍa, see *ante*, p. 109, note 134; also Part I, p. 11, note 4.

[311] *Spṛiśêd=âpas*, lit. 'let him touch water,' refers to the ceremony of *âchamana* or *upasparśa*, i.e., rinsing the mouth and touching the *ashṭânga* or 'eight parts of the body' (*viz.*, mouth, nostrils, eyes, ears, navel, heart, head, and arms). See details in the Journal, Asiatic Society of Bengal, vol. LIII (1884), p. 65, 66, also Śabdakalpadruma (new ed.), *s.v.*

(XXVII)

(805 and 806.) [10]Of . . . . . , fruit of Kuṭaja (*Holarrhena antidysenterica*), ginger, mango-kernels, Kaṭphala (*Myrica sapida*), jâman, Dhâtakî (*Woodfordia floribunda*), Hirivêra (*Pavonia odorata*), rhizome, Vârishṭha-musta (*Cyperus scariosus*)[312], blue lotus, and Kêsara (*Mesua ferrea*),

Twenty-fifth Leaf: Obverse.

(806) take one dharaṇa[9] each, measured on a balance, and having tied them in a bundle round a reed[313], and washed them, prepare a gruel . . . . . .

(XXVIII)

(807.) [10]If the *patient* drinks a gruel, made of radishes, curds, clarified butter, oil and a proportionate measure of rice, that will relieve the airs that have got into the bowels *in excess* and are moving about there.

(XXIX) The KALYÂṆIKÂ Gruel.[10]

(808 and 809.) One part each of cumin[314], fenugreek, ginger, plumbago-root, and black cumin, fried with clarified butter, and mixed with one part of salt make an excellent gruel, known as the Kalyâṇikâ (or 'the auspicious'). (809) It invigorates the duodenum when in a torpid state, relieves *disorders of the* bile, phlegm and air, heals hæmorrhoids, and cures spleen, abdominal tumours, and malignant jaundice.

(XXX) A Formula for Three different Gruels by the Aśvins.[10]

(810—813.) (*a*)Take Śatapushpâ (*Peucedanum graveolens*), zedoary-root, bêl, Pushkara[12], plumbago-root, Vachâ (*Acorus Calamus*); *or* (*b*) viḍ-salt, sonchal-salt, ginger, and long pepper; (811) or (*c*) one pala of salt, with pomegranate, carpels of Tumburu (*Zanthoxylum alatum*), coriander, and cumin in equal parts; (812) and make these *sets severally* into a gruel with rice fried in a pair of oleaginous substances.[306] This relieves pains in the womb, retention of discharges, and strangury, (813) and cures nervous diseases[109] of whatsoever kind they may be. This *formula for making* gruels has been declared by the Aśvin pair, the best of physicians.[315]

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[312] The *Varishṭha-musta*, lit. 'water-growing Musta,' is not mentiond anywhere else under that name. I take it to be the same as *Nâgara-musta*, which is an aquatic plant and grows in ponds and ditches. See Pharmacographia Indica, III, p. 554.

[313] The passage is mutilated here. A similar passage occurs, *infra*, in verse 869. I do not quite understand the direction, nor do the kavirâjes whom I consulted. *Narttaka* is said to be the same as *Dêva-nala*, which is a species of reed (Arundo tibialis); but the exact meaning of the word is uncertain.

[314] The reading *ajâtyavâ* is corrupt. Perhaps it should be *ajân=yavân*; and *Aja-yava* might be a synonym of *Ajâjî* 'cumin,' or a similar plant. Kavirâj B. B. Gupta suggests *Ajâjî*.

[315] The construction of this passage is very confused. It should have run thus: *êtâṁ yavâgum=âkhyâtâṁ Aśvinau bhishajâṁ varau*, or *êshâ yavâgur=âkhyâtâ âśvinâ* or *âśvinî*; but in this case the last two words would not have fitted in well. The confusion, perhaps, arose from the unsuccessful attempt to turn the originally active, into a passive construction.

THE EIGHTH CHAPTER: FORMULAE FOR APHRODISIACS.[316]

(I) The SARASVATÎ Clarified Butter.[317]

(Verses 814 and 815.) Juice of sugar-cane, Vidârî (*Ipomoea digitata*), emblic myrobalan, clarified butter, milk, and honey:—*of these* take one prastha[9] each, and an equal quantity of meat-broth, (815) also five pala of liquorice and one prastha of decorticated Mâsha (*Phaseolus Roxburghii*). This is the Sarasvatî clarified butter for a Râjarshi who desires to beget a son.

(II)

(816—818.) [10]Boil one prastha[9] each of the juice of emblic myrobalan and sugar-cane, also one prastha each of the milk of a goat and of a cow[318]; (817) also one prastha each of the juice of Vidârî (*Ipomoea digitata*) and clarified butter. When this *mixture* has become cool add one prastha of honey and twenty-five *pala*[319] of sugar, (818) also two kuḍava (*i.e.*, one each) of black pepper and long pepper, cleaned and powdered. This makes a most excellent quickening, strengthening, and aphrodisiac *medicine*.

(III)

(819.) [320]Boil clarified butter and paste of Śatâvarî (*Asparagus racemosus*) in ten times *the former's* quantity of milk. This, when mixed with sugar, long pepper, and small-bees' honey, makes a most excellent aphrodisiac.

(IV)

(820.) [19]Juice of Gôkshuraka (*Tribulus terrestris*), clarified butter, and milk of both a goat and a cow, together with one prasṛita[9] of honey, makes a prescription *capacitating a man* for twenty (seminal) emissions.

(V)

(821 and 822.) [10]Let powders of Vidârî (*Ipomoea digitata*), and cowhage, also emblic myrobalan, Yavâsa (*Alhagi maurorum*), and . . . . . .

Twenty-fifth Leaf: Reverse.

be made into a paste with milk. (822) Let it then be fried in clarified butter, and when it has cooled, let it

[316] The colophon in the text adds that this compendium or conspectus is drawn from the doctrines of sundry professors (*nân-âchârya*) of medicine.

[317] I have not been able to trace this formula elsewhere. It is not apparent why it is called the Sarasvatî clarified butter. *Sarasvatî* is a synonym of *Brahmî* (Herpestris Monieria) as well as of *Jyôtishmatî* (Cardiospermum Halicacabum). But neither of these two enter into the formula. There are two other formulae for a Sârasvata clarified butter, of which one will be found *ante*, p. 103. That gives a remedy against defects in speech, and takes its name from Sarasvatî, the goddess of speech. The other, given in the Vangasêna, p. 994 (see *ante*, p. 103, note 107), is a *rasâyana* or tonic prescription, and takes its name from its first ingredient *Brahmî*.

[318] *Payasaḥ*, 'of milk,' I refer to cow's milk, as it is not specified; see *ante*, Part I, p. 17, note 40. Compare also the fourth formula (verse 820) where also both are prescribed, goat's milk as well as cow's milk.

[319] The measure is here not mentioned in the text; but *pala* must be intended. Twenty-five pala are slightly more than one and a half prastha. See *ante*, note 9.

[320] This formula is found, in the identical recension, in the Charaka VI, 2^{464}, Chakradatta LXXI, 11^{737}, and Vangasêna LXXV^{1003} (v. 74).

be mixed with honey. By eating this confection a wasted man will again attain to sexual vigour.

(VI)

(823 and 824.) [321]*Take* . . . . . : . . . . . together with five times as much of sugar, likewise honey and clarified butter. (824) Of this *confection* a dose of one aksha should be eaten by a male whose member has suffered decay. He should not take any sour or acrid food, and he should abstain from bad practices.

(VII)

(825—827.) [10]Boil one pala[9] each of cowhage and of the roots of the set of five drugs[81] in one aḍhaka of water. To this decoction add one and one-half as much of milk, (826) also one prastha of powdered sugar, and one prastha each of honey and clarified butter. *Then* with wheaten flour make this up into boluses weighing one pala each. (827) By eating one of these a man may engage in sixty copulations, and becomes a favourite with women. It is said to be a most excellent aphrodisiac.

(VIII)

(828.) [10]The more any one eats of purified and decorticated[114] sesamum-seeds, macerated in the broth of sparrows, the more he will be able to engage in sexual intercourse.

(IX)

(829 and 830*a*.) [322]Let wheaten flour and cowhage-seeds be boiled in milk, and, when cool, mix with honey and clarified butter. After having eaten this *confection*, drink some milk of a heifer. (830*a*) By the use of this *a man* will acquire unfailing sexual vigour for a fortnight.

(X)

(830*b*—832*a*.) [323]Let well-washed Mâsha (*Phaseolus Roxburghii*) be boiled in a decoction of Śvadaṁshṭrâ (*Tribulus terrestris*) and milk, (831) and mix it with honey and clarified butter. Of this *confection* a lump of the size of a bêl[9] may be eaten, and after it, in the evening, some milk mixed with sugar should be drunk (832*a*) by any man who desires in one day to go into a hundred women.

(XI)

(832*b* and 833*a*.) [11]Vidârî (*Ipomoea digitata*) should be fried in milk with clarified butter and honey. (833*a*) When cool, one may eat of this *confection* as much as one desires, and can then engage in sixty copulations.

(XII)

(833*b* and 834*a*.) [324]Take powders of Vidârî (*Ipomoea digitata*), macerate it in the

[321] I have not been able to trace this formula elsewhere. Compare, however, the formula in the Bhâva Prakâśa III[224] (lines 8, 9) and Dutt's Hindu Materia Medica, p. 125, where also a warning against "bad practices" is given.

[322] This formula, in a practically identical recension, is found in the Suśruta IV, 26[519] (v. 27). In another recension, combining it with formula XXII, it is given in the Ashṭânga Hṛidaya VI, 40[577] (vv. 23*b*, 24).

[323] Compare the formula in the Ashṭânga Hṛidaya VI, 40[578] (v. 34), where, however, three other ingredients are added.

[324] This formula is found, in another recension, in the Suśruta IV, 26[518] (v. 20), Chakradatta LXXI, 3*a*[733], Vangasêna LXXV[997] (v. 11), and Ashṭânga Hṛidaya VI, 40[577] (v. 26). See also Dutt's Hindu Materia Medica, p. 205, note 3. In a third, longer recension, with six additional ingredients, it occurs in the Charaka VI, 2[468] (lines 1-6).

juice of the same *plant*, (834*a*) and make it up *into a confection* with honey and clarified butter. By eating this *a man* is made fit for ten emissions.

(XIII)

(834*b* and 835*a*.) [325]Similarly powders of emblic myrobalan may be macerated in the juice of the same, (835*a*) and made up *into a confection* with clarified butter and honey. By eating this one becomes fit for one hundred emissions.

(XIV)

(835*b* and 836*a*.) [10]Similarly the roots and buds and fruit of Aśvagandhâ (*Withania somnifera*), (836*a*) drunk during the day with milk, produce a night of twenty *emissions*.

(XV)

(836*b* and 837*a*.) [326]Adhyaṇḍâ (*Hygrophila spinosa*), roots of long pepper, clarified butter, and seeds of cowhage, (837*a*) when applied as a plaster to the (soles of the) feet, render a man potent, so long as he does not touch the earth.

(XVI)

(837*b* and 838*a*.) [326]Having plucked a sparrow of its feathers, add it to ten times its quantity of Ḍêmbukâ[327] (*Oroxyllum indicum*). (838*a*) Clarified butter, boiled with this, is much recommended as a plaster for the feet.

(XVII)

(838*b*—840*a*.) [328]*Take* powders of Vidârî (*Ipomoea digitata*), Mâshâ (*Phaseolus Roxburghii*), and red rice, (839) mixed with the fat of a pig, and the eggs and broth of sparrows, add salt at discretion, and bake *with the whole* a śashkulî[329] in clarified butter. (840*a*) By dint of eating a pâṇitala[221] of this, *a man* may go into one hundred women.

Twenty-sixth Leaf: Obverse.

(XVIII)

(840*b* and 841*a*.) [10]. . . . . (may be taken) with honey and clarified butter; (841*a*) and on drinking milk after it, in the summer, *a man* may enter into ten copulations.

(XIX)

(841*b*—843*a*.) [10]Let there be the following eight ingredients: . . . . . (842) . . . . . and juice of the knots of lotus-stalks. Making a paste of these

[325] This formula, in a different recension, is found in the Suśruta IV, 26[518] (vv. 21, 22*a*), Chakradatta LXXI, 3*b*[733], Vangasêna LXXV[997] (v. 12), and Ashṭâṅga Hṛidaya VI, 40[577] (vv. 27, 28*a*).

[326] With reference to formulae XV and XVI, compare a formula given in the Suśruta IV, 26[519] (vv. 28, 29) for a foot-plaster possessing the same virtue. It is curious that the latter has *chaṭak-âṇḍa* or 'sparrow's eggs,' where our formula has *adhyâṇḍâ chaṭakâḥ*. The latter is a synonym of *pippalî-mûla* or 'roots of long pepper.'

[327] *Ḍêmbukâ* is not given in any dictionary. I take it to be the same as *Ḍimbikâ*, which is a synonym of *Syônâka*.

[328] Compare the formula in the Suśruta IV, 26[518] (vv. 14, 15).

[329] A *śashkulî* is a pastry-puff in the form of a crescent, or of a *môdaka* or 'bolus.'

with goat's milk, bake a śashkulî[329] in clarified butter. (843*a*) By *eating of this* only as much as the joint of the thumb, (one becomes fit for) half (a hundred) emissions.

(XX)

(843*b* and 844*a*.) [10] . . . . . (844*a*), and following it up with a draught of spirits of rice, a man attains to sexual vigour.

(XXI)

(844*b* and 845*a*.) [330]He who eats to satiety of the flesh of a cock, and drinks milk after it, (845*a*) his member will not suffer relaxation, nor his semen, exhaustion, when he engages in copulation.

(XXII)

(845*b* and 846*a*.) [331]He who eats shashṭika rice[147], prepared with clarified butter, together with a sauce of Mâsha (*Phaseolus Roxburghii*), (846*a*) and drinks milk after it, remains awake all night in sexual excitement.

(XXIII) The INDRAPRIYA prescription,[10] by Uśanas.[332]

(846*b* and 847*a*.) Sugar, honey, milk, clarified butter, the three acrids[23], and water: (847*a*) all these should be boiled together, and may then be taken as the Indrapriya or potion 'beloved by Indra.'

THE NINTH CHAPTER: FORMULAE FOR COLLYRIA.[333]

(I)

(Verses 847*b*—850*a*.) [334]Of conch-shell take four parts; of realgar, one-half as much; (848) of black pepper, one-half as much as of realgar; of rock-salt, one-half as much as

[330] This formula occurs, in a practically identical recension, in the Charaka VI, 2[459] (lines 8, 9). The only difference is that the latter substitutes sparrow's flesh for cock's flesh. Compare, however, *ibidem*, line 13, from which it would appear as if in our Manuscript two formulae had been confused.

[331] This formula, in the identical version, occurs in the Charaka VI, 2[459] (lines 10, 11). Compare also Ashṭânga Hṛidaya VI, 40[577] (vv. 23*b*, 24).

[332] Uśanas, with the patronymic *Kâvya*, was an ancient ṛishi or 'sage,' who was the preceptor of the asuras or daityas, the opponents of the dêvas. As such he is always represented in antagonism to Indra, the chief of the dêvas. It is curious that here the composition of a remedy which was a favourite with Indra is ascribed to him. It is curious also that both he as well as Vṛihaspati, the preceptor of the dêvas, (see *ante*, p. 148, note 297) are named as authors of medical formulae. To both the composition of *mantra* or 'charms' and *naya* or 'rules of conduct' are ascribed in the Mahâbhârata, and there is an antitoxic charm, called *Uśanaḥ-stôma* or 'Uśanas' hymn' (see the larger Petersburg Dictionary). But there is no Uśanas known as the author of any medical work, though there exists an author, with that name, of a *smṛiti* or 'law-book' (see Aufrecht's Catalogus Catalogorum).

[333] With the exception of one or two formulae, none of those given in this chapter can be traced in any other medical work, though, of course, the ingredients, by themselves, are common to all works on Hindu medical science.

[334] The first part of this formula, giving the ingredients, is found, identically the same, in the Vangasêna LVIII, pp. 800 and 812, forming there the first part of two different recensions. The second part, in one of the latter, runs thus: *êtach=chûrṇâñjanaṁ śrêshṭhaṁ śukrayôs=timirêshu cha | pichchaṭê madhunâ yôjyam=arbudê mastunâ tathâ;* i.e., 'a collyrium made of powders of these, is an excellent remedy against leucoma and cataract; in ophthalmia it should be applied with honey; in tumours, with whey.' In the other recension it runs thus: *vâriṇâ timiraṁ hanti ch=ârbudaṁ hanti mastunâ | pichchaṭaṁ madhunâ hanti strî-kshîrêṇa tath=ârjunam*, i.e., 'applied with water it cures cataract; with whey, tumours; with honey, ophthalmia; with woman's milk, leucoma.' Identical with the two Vangasêna recensions the formula also occurs in the Chakradatta LXII, 59[612], and LXII, 90[620].

of black pepper. These make the suppository used in the Vidêha[335] country, which, like a knife[336], destroys diseases, (849) *viz.*, lesions *in the eye, disorders of the* tunics[337], cataract, purulent discharges, and bloodshottenness. The conch-shell should be ground in cow's milk, realgar in goat's milk, black pepper in sheep's milk, and rock-salt in human milk.

(II)

(851.) [10]One part of black pepper, two of clearing-nut, three of sugar, four of cuttle-fish bone, together with five of calx of brass make a suppository, *useful* in all diseases of the eye.

(III)

(852.) [10]Sugar, red ochre, honey, and calx of brass, applied in the form of an embrocation, is a pre-eminent remedy against all diseases of the eye.

(IV)

(853.) [10]Let curds mixed with salt be well rubbed on an iron vessel, and *with it* anoint the eye when it suffers severe pain; it will *then* quickly become well.

(V)

(854.) [10]Rock-salt, Vṛihatî (*Solanum indicum*), copper, Kaṭukâ (*Picrorrhiza Kurroa*), conch-shell, and long pepper make the kôkilâ-suppository[338] for the cure of conjunctivitis, leucoma, and blear-eye.

(VI)

(855.) [10]Let long pepper and turmeric be rubbed repeatedly on a mirror[239], and anoint with them the eye when it suffers severe pain; it will then quickly become well.

(VII)

(856 and 857.) [340]Let resinous wood of Chîḍâ (*Pinus longifolia*) be made into fine powder, and let this powder be macerated for three days in the urine of a he-goat. (857) It then becomes a most excellent collyrium for the cure of blear-eye and worms.

[335] The Vidêha country is the modern Tirhût, with the ancient capital Mithilâ. It had a reputation for surgery. A *śâlâkya-śâstra* or 'textbook on surgery' is ascribed to one of its kings (*vidêha-pati*), see Suśruta VI, 1[658] (v. 3*a*). See *infra*, note 347.

[336] *Barddha-ttî* (or rather *varddha-ttî*) I take to be prâkritic for *varddha iti*. *Vardha* is not given in any dictionary, but I take it to mean 'cutting instrument,' used in surgical operations on the eye.

[337] *Paṭala*, 'wrapper,' 'tunic' of the eye. There are six of these, according to Hindu medicine: 1 and 2, the two eyelids, 3, the sclerotic, said to be made of bone; 4, the choroid, said to be made of fat; 5, the retina, said to be made of flesh; and 6, the vitreous humour, said to be made of fire and water. Disorders in the last mentioned lead to *timira* (also called *kâcha*, or *nîlikâ*, or *liṅga-nâśa*), i.e., 'cataract.' See on these and the other constituent parts of the eye, Nidâna, p. 221 (Dr. Dutt's footnote), Suśruta VI, 1[659] (vv. 12 ff.), White's System of Hindu Medicine, p. 292 (where the statements, however, are not quite correct).—*Âlûna* 'lesion' I cannot find used elsewhere as a term for any disease. It probably signifies the two kinds of *śukra* or *śukla* or 'leucoma' of the *kṛishṇa-maṇḍala* or 'cornea,' *viz.*, the *a-vraṇa* or 'simple' and *sa-vraṇa* or 'ulcerous.'—*Mala* signifies the discharges in purulent ophthalmia, also called *pichchaṭa*.

[338] *Kôkilâ*, or the hen-bird of the Indian cuckoo, is the name of this preparation. The reason I cannot discover. There are two suppositories under this name mentioned, one in the Ashṭânga Hṛidaya VI, 13[488] (v. 70), the other in the Chakradatta LXII, 85[619]; but they both differ entirely from our formula.

[339] The use of a mirror is twice mentioned in formulae of the Ashṭânga Hṛidaya. Once in VI, 16[494] (v. 30*b*); certain drugs, though different ones, are to be ground on it, as in our formula. In the other case, in VI, 38[561] (v. 16) the wound of a person bitten by a rat, is to be scarified with an arrow or a mirror; in the latter case, I suppose, by the reflection of the rays of the sun, focused on it.

[340] Compare the formula in the Charaka VI, 24[796] (lines 22, 23), which substitutes *Êlâ* or 'cardamoms' for *chîḍâ*-wood, but otherwise is practically the same. The Bengâlî edition has vida-salt.

(VIII)

(858.) [10]One may cure cataract with saffron-water; conjunctivitis, with *plain* water approaching *affections of the eye*, with honey, and recently sprung-up ones with milk.

Twenty-Sixth Leaf : Reverse.

(IX)

(859 and 860*a*.) [341]*The following is* a remedy against . . . . . and cataract: the fat of a black snake[156] as well as the juice of the fruit of the emblic myrobalan tree:—(860*a*) by *the application of* these two, mixed with honey, any one who has been blind for three days will recover his sight.

(X)

(860*b* and 861*a*.) [10]Powdered Uśîra (*Andropogon muricatus*), Tagara (*Tabernaemontana coronaria*), rock-salt, Paripêlava (*Cyperus rotundus*), (861*a*) cinnamon-bark, and red ochre make a paste[342] for *affections of* the eyelids.

(X)

(861*b*—863*a*.) [10]Realgar, antimony, red ochre, and long pepper, respectively ground with oil, goat's milk, he-goat's urine, and bull's urine, and *mixed together* in equal parts, may be prescribed in the form of a suppository, (863*a*) which should be applied in the case of people who suffer from lippitudo and morbid lachrymation.

(XI)

(863*b* and 864*a*.) [10]Realgar, antimony, and white pepper[343]:—(864*a*) all these, powdered in equal proportions, make a remedy against cataract.

(XII)

(864*b*—866*a*.) [10]Boil the three myrobalans[15] with turmeric, in equal parts, (865) in tank-water mixed with milk, and apply *the whole* as a douche for the relief of pains *in the eyes*. This is an excellent and approved prescription which a wise physician should use (866*a*) in all eye-diseases, particularly in painful ones.

(XIII)

(866*b*—868.) [10]Take leaves of Punarnavâ (*Boerhaavia diffusa*), Vṛihatî (*Solanum indicum*), Kaṇṭakârikâ (*Solanum xanthocarpum*), (867) Śvadaṁshṭrâ (*Tribulus terrestris*), and long pepper, and boil them in goat's milk. This, *mixed* with milk, honey, and tepid water, makes a most excellent lotion.

(XIV)

Clarified butter, smeared on *the inner surface of* a copper-vessel, fumigated

[341] This formula is found, in two different recensions, in the Charaka VI, 24[797] (lines 18, 19), and Vangasêna LXVIII[810] (v. 319). In the latter work it is ascribed to Vaidêha-pati (*i.e.*, Nimi), see *ante*, note 335, and *infra*, note 347. Compare also the formula in the Ashṭâṅga Hṛidaya VI, 13[186] (v. 41).

[342] See *ante*, Part I, p. 23, verse 108, and note 79.

[343] *Svêta-maricha* or 'white pepper' is the name by which the seeds of *Śigru* or Moringa pterygosperma are generally known. See Dutt's Hindu Materia Medica, p. 118.

with goat's horn, and stirred into human milk, *may be used* as a douche for the relief of severe pains *in the eyes*.

(XV)

(869 and 870.) [344]Having suitably pounded Prapauṇḍarîka[119], liquorice, Śailêya[345] and honey, tie *the whole* to a clean piece of reed [313], (870) wet it frequently with water, and squeeze it out from time to time. This makes a capital lotion for *the relief of* violent pains in the eyes.

(XVI)

(871—874*a*.) [10]*Take* root-bark of the two Vṛihatî[160], long pepper, ginger, and rock-salt, together with copper, and grind *the whole* into a paste with milk. (872) Having made it into a soft paste, smear it over a copper-vessel; and repeat this process of grinding into paste and smearing for seven nights and eight days. (873) Then apply it to the eyes as a collyrium for the purpose of relieving pains. It will thoroughly cure swellings, and bloodshottenness. (874*a*) It will also remove lesions, *injuries to* the tunics, opacity, and cataract.

(XVII)

(874*b*—876*a*.) [10]Take of rasot . . . . . ., and realgar, ... (875) . . . . . and roots of Kuśa (*Poa cynosuroides*), and mix them with honey. This makes a remedy against defluxion and itching *of the eyes*. (876*a*) It also cures lesions, cataract and every kind of eye-disease.

(XVIII)

(876*b* and 877*a*)[10] . . . . . .

Twenty-Seventh Leaf: Obverse.

and sixteen . . . . . , also liquorice and sugar make a suppository *useful* in any eye-*disease* of recent origin.

(XIX)

(877*b* and 878*a*.) [10]Sonchal-salt, the two Haridrâ[52], the three myrobalans[15], and the three acrids[23], mixed with liquorice, make a most excellent remedy against cataract.

(XX)

(879.) [10]Take Jâtî (*Jasminum grandiflorum*), conch-shell, realgar, liquorice, cuttle-fish bone, madder, black pepper, and antimony in equal parts, and add Prâchînika[346] (*Stephania hernandifolia*) and long pepper (both) of an equal amount, and twice as much of good red ochre. This *which is a* remedy against all diseases is declared to be most beneficial as a suppository in the case of eye-diseases.

(XXI)

(880—882.) [10]Prapauṇḍarîka[119], liquorice, sugar, realgar, conch-shell, seeds of long pepper, rasot, and antimony, (881) calx of brass, seeds of the clearing-nut, and rock-salt,

[344] Compare the formulae in the Charaka VI, 24[796] (lines 6-9 and 10-15); also Ashṭânga Hṛidaya VI, 16[494] (vv. 25-27).

[345] See *ante*, Part I, p. 20, note 66.

[346] *Prâchînikâ* is a synonym of *Pâṭhâ* (or Stephania hernandifolia); and this is expressly explained in a gloss, appended to the formula in our Manuscript.

cuttle-fish bone, black pepper, and honey:—*of all these take* equal parts, (882) and *having made* pills, place them, well covered, in a shady place to dry. They may be applied as a suppository to induce the growth of hair and to relieve those who suffer from lippitudo or any other eye-disease.

(XXII)

(883 and 884.) [10]Take one part each of white antimony and cuttle-fish bone, also one part each of white pepper[343] and long pepper, (884) and add one part of salt, equal to an aksha.[9] This, in the form of a fine powder, makes a capital remedy against cataract, highly esteemed by Nimi[347], and fit for people of respectability.

(XXIII)

(885.) [10]Red ochre, sugar, and calx of brass, mixed with honey:—these make a lotion *useful* in eye-diseases.

(XXIV)

(886.) [10]Three parts of chebulic myrobalan, and one part of ginger:—these, ground in water, make a suppository, beneficial in all diseases of the eye.

(XXV)

(887.) [348]White pepper[343], cuttle-fish bone, white sugar, conch-shell, powder of copper, seeds of the clearing-nut, iron-powder, roots of Garmuḍî (*Eleusine corocana*), cardamoms, and rock-salt; also Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), and seeds of long pepper:—with a paste of these, made with water, make a suppository. As a remedy against cataract, itching, and opacity, as well as against night-blindness, this is an auspicious suppository.

(XXVI)

(888—890.) [10]Aloes, sandel, cinnamon-leaves, saffron, and Kêsara (*Messua ferrea*), Vṛihatî (*Solanum indicum*), white pepper[343], Bhadramusta (*Cyperus rotundus*), and blue lotus:—(889) equal parts of these should be ground in human milk, or in the absence of human milk, they may be ground in goat's milk. (890) *This preparation* cures itching, cataract, discharges, and bloodshottenness; also night-blindness, and any other diseases of the eye.

[347] Nimi is the name of an ancient physician, who is said to have been a Vaidêha, or a native of Vidêha, the modern Tirhût, see Charaka I, 16[155](l. 7, 8). In the Ashṭânga Hṛidaya VI, 13[489] (v. 99) he is also mentioned as an eye-doctor, and called a *muni* or 'sage'; but in the Charaka I, 16[154] (l. 12) he is described as *râjâ vaidêha* or 'king of Vidêha,' and he is usually simply referred to as the *vidêha-pati* or *vidêh-âdhipati* or *vidêh-âdhipa* or 'lord of Vidêha'; see Suśruta VI, 1[658] (v. 3*a*), Ashṭânga Hṛidaya VI, 13[485] (v. 27*b*), 22[513] (v. 83*b*), Vangasêna LVIII [819] (v. 319*b*). As such, he seems to have been identified with Nimi, the founder of the dynasty of Mithilâ, about whom the myth is told that he died in consequence of a curse by the sage Vaśishṭha, and was then placed by the gods, in spirit form, in the eyes of living creatures. See Dowson's Classical Dictionary of Hindu Mythology, *sub voce*. According to the Charaka I, 16[154], he was one of the conclave of nine physicians who disputed about the question of the number and nature of the *rasa* or 'tastes.' He maintained the existence of seven tastes, *viz.*, the six tastes usually recognised (see *infra*, note 362) with the addition of *kshâra* or 'caustic' (as distinguished from *lavaṇa* or 'saline').

[348] Compare the Charaka VI, 24[796] (lines 4, 5), Vangasêna LXVIII[792] (v. 126) and Ashṭanga Hṛidaya VI, 16[494] (v. 24). Again Vangasêna LXVIII[797] (v. 172), and Ashṭânga Hṛidaya VI, 16[495] (v. 51*b*, 52). Again Chakradatta LXII, 73[616].

Twenty-seventh Leaf: Reverse.

THE TENTH CHAPTER: FORMULAE FOR HAIR DYES.[349]

(I)

(Verse 891.) [10]Boil . . . . and oleander in sesame-oil. This, applied as an errhine or an ointment, is an approved remedy for turning grey hair into black.

(II)

(892 and 893*a*.) [350]A paste made of Prapauṇḍarîka[119], and . . . . . (893*a*) and applied as a plaster, is a remedy for turning grey hair into black.

(III)

(893*b* and 894*a*.) [10]Bamboo-manna, garden-nightshade, Śatapushpâ (*Peucedanum graveolens*), and sesamum-seeds, (894*a*) if applied to the hair, causes them to become as black as antimony.[351]

(IV)

(894*b* and 895*a*.) [10]Indigo, rock-salt, and long pepper, made with water into a paste, (895*a*) if applied to the hair, causes them to become as black as antimony.

(V)

(895*b* and 896.) [10]First let the head be washed with chebulic and emblic myrobalans; (896) then prepare a paste of Alambushâ (*Sphaerantus indicus*) and indigo, and with it, while warm, anoint the head; then the hairs will not turn grey.

(VI)

(897 and 898.) [10]Sulphate of copper, Musta (*Cyperus rotundus*), sulphate of iron, bile of a turtle[352], powdered iron, Dantî (*Baliospermum montanum*), Sahadêvâ (*Sida rhomboidea*), and Bhṛingaraja (*Eclipta alba*), one part of each, (898) boiled with oil of beleric myrobalan, are a remedy for turning grey hair into black, and if it is applied regularly as an ointment, it will prevent the hair from turning grey.

(VII)

(899 and 900.) [353]One prastha[9] of the juice of Bhṛingaraja (*Eclipta alba*), the same quantity of milk, and one pala of liquorice, boiled in one kuḍava of oil, will make even

[349] None of the formulae in this chapter, except one (No. VII), can be identified elsewhere. No. XI, however, belongs to a somewhat common type of formula, see the notes *infra*.

[350] Most medical works give a formula for an oil against grey hair, under the name of *Prapauṇḍarîk-âdya*, or 'commencing with Prapauṇḍarîka.' See the references, *ante*, in note 148. It is not improbable that the present fragment belongs to that formula, though, as the concluding words shwo, it must have been in a recension, different from all elsewhere found. In one of these different recensions, it occurs in the Chapter III on Oils, *ante*, p. 113, No. XIII.

[351] *Añjana* 'antimony' refers here to the well-known blackening cosmetic for application to the edges of the lower eyelids, also known as *surmâ*.

[352] *Kûrma-pitta* or 'bile of a turtle,' together with some other of the ingredients, here given, also occurs in a much longer formula, given in the Vangasêna LXIV[717] (v. 163).

[353] This formula is found in two slightly differing recensions in the Charaka VI, 24[98] (lines 10, 11) and Chakradatta LV, 73[565].

a crane to turn black.[354] (900) It will remove wrinkles and grey hair for twelve years within a week, and for one hundred years, within a month, if administered in the form of an errhine.

(VIII)

(901 and 902.) [10]Two pala[9] of the roots of Râmataruṇî (*Rosa alba*), one pala of liquorice, half a pala of Śâvaraka (*Symplocos racemosa*), and ten pala of oil of beleric myrobalan, (902) boiled by the heat of the sun in an iron vessel for ten days, *and administered as* an errhine, make grey hairs to become of the same colour as the large black bee.

(IX)

(903 and 904.) [10]One prastha[9] of the juice of emblic myrobalan, the same quantity of clarified butter, and one pala of liquorice :—all this together should be boiled over a gentle fire. (904) *Its application* will give sight to the blind, and black colour to grey hair; and if perseveringly administered as an errhine, it will restore the lost *use of the* crystaline lens.

(X)

(905—909.) [355]Take equal parts, of no more than one aksha[9], of each of the three myrobalans[15], indigo, and blue lotus; also of the fruit of Piṇḍâraka (*Vangueria spinosa*), (906) sulphide of antimony, roots of long pepper, and leaves of Sahachara (*Barleria cristata*); add a decoction of jâman, earth from the roots of the jâman tree[357],

Twenty-eighth Leaf: Obverse.

(907) fruit of Kakubha (*Terminalia arjuna*), and two kuḍava of sesame-oil, and boil *the whole* in oil of beleric myrobalans slowly over a gentle fire. (908) Administer it now as an errhine for fifteen days; then on the sixteenth day the noble patient will have left no white hair, his scalp will be black, (909) his face and eyes will look well, and all his hair will be of a deep dark colour. So says Agastya, the best of teachers.

(XI)

(910—916.) [356]Take the three myrobalans[15], flowers of Sahachara (*Barleria cristata*), jâman, Kârshmarya (*Gmelina arborea*), flowers of Kakubha (*Terminalia arjuna*), kernel of the mango, and fruit of Piṇḍâraka (*Vangueria spinosa*), (911) also sulphate of iron, flowers of Asana (*Terminalia tomentosa*), indigo, blue lotus, knots of lotus-stalks, sulphide of antimony, black mould[357], and powdered iron, (912) also both Kaṇṭakârikâ[358],

[354] With reference to this phrase, see *ante*, note 153. The same phrase is added to a formula on a hair-dye in the Ashṭânga Hṛidaya VI, 24[519] (v. 44*a*).

[355] This formula, in another recension, is already given in Chapter VI, on Rasâyana or 'tonics'; see *ante*, p. 147, verses 768*b*-773*a*.

[356] Compare the following formulae: the so-called *Mahânîla-taila* or 'great black oil' in the Charaka VI, 24[798] (lines 12 ff.), Chakradatta LV, 74[565], and the so-called *Nîla-bindu-taila* or 'black drops oil' in the Vangasêna LXIV[727] (vv. 162-168); also four other formulae, *ibidem*, vv. 159-161, 169-171, 172, and 173-176. All these formulae are of a similar type, though not identical with, nor different recensions of our formula.

[357] *Anjana-varṇa-kardama*, lit. 'mould of the colour of (black) antimony,' is vegetable mould, or black soil formed with decaying vegetable matter, such as found in ponds and round the foot of trees. The Charaka and Chakradatta (see preceding note) have *kṛishṇa-kardama*, 'black mould,' which the commentators explain by *paṅka* 'mud,' and *padma-mûla-kardama* 'mould of lotus-roots.' In verses 770 and 906 it is described as *jambû-mûlât mṛittikâ* or 'earth from the roots of jambû-trees.' The berries of this tree (also called *nîla-phala* or 'dark-fruited') are of a dark purple colour; they fall in great abundance from the tree and stain black the ground round its foot. In verse 645 it is called *kṛishṇa-mṛittikâ* or 'black earth.'

[358] The two *Kaṇṭakârikâ* are the same as the two *Vṛihatî*, see *ante*, note 60.

both Śârivâ[34], Madayantî (*Jasminum Sambac*), juice of Bhṛingaraja (*Eclipta alba*), and oil of beleric myrobalan. (913) Mix *the whole* with a decoction of Asana (*Terminalia tomentosa*), and let it stand unboiled for ten days in a vessel of iron. Then boil it thoroughly over a gentle fire, (914) and add to it one half as much of śukta[46], which had been kept placed in Mudga (*Phaseolus Mungo*) and Mâsha (*Phaseolus Roxburghii*). Then on the completion of the half-month, having kept it well-protected *in the meantime*, administer this *preparation*. (915) While smearing one's body with the three myrobalans, and dieting on khicharî[291], one should apply a śukti[221] of this oil as an errhine with care and in a sheltered spot. (916) Whoever that has a white head, permits one prastha[9] of this oil to be given to him as an errhine, he will, after the administration of it, possess black hair.

ELEVENTH CHAPTER: THE DOCTRINE OF CHEBULIC MYROBALAN according to the Aśvins.[359]

Now we shall proceed to declare the doctrine of the chebulic myrobalan.

(Verses 917—929.) [360]To Brahman, while sitting at his ease, the Aśvin pair spoke as follows: "Whence has the chebulic myrobalan sprung, and how many kinds of it are there said to exist? (918) How many *primary* tastes is it held to have, and how many secondary tastes? What are its names, and colours, and the marks of each kind? (919) What diseases does it relieve, and what are its colours and forms? In combination with what *other* drugs, what diseases does it cure? (920) This question, as asked, may your honour be pleased to answer." Having heard the words of the Aśvin pair, Brahman spoke as follows: (921) "The points which you have asked me, I shall severally explain to you, one after the other, so that you may fully understand them. (922) There fell a drop on the earth, when Śakra (i.e., Indra) drank of the ambrosia; thence that most excellent of medicinal plants, the chebulic myrobalan, took its origin. (923) Vijayâ, Trivṛitâ[361], Rôhiṇî, Pûtanâ, Amṛitâ,

Twenty-eighth Leaf: Reverse.

Jîvantî and Abhayâ: these are the seven kinds of chebulic myrobalans. (924) The Vijayâ *kind* is shaped like the bottle-gourd; the globular

[359] This chapter apparently professes to be the *Harîtakî-kalpa* or 'doctrine of chebulic myrobalan,' extracted from a medical work by the Aśvins (see *ante*, note 98). This may have been the Âśvina Saṁhitâ (see *ante*, Part I, note 4) of which, however, no copy seems now to be known to exist. As an extract, therefore, from a lost work of the Aśvins, this chapter is important. A similar *harîtakî-kalpa* which gives the doctrine of the ancient physician Hârîta on chebulic myrobalan occurs in the Hârîta Saṁhitâ, in its *kalpa-sthâna* (printed ed., p. 400). See the following note.

[360] This account of the origin and nature of chebulic myrobalan occurs in a similar recension in the Bhâva Prakâśa I, 1[158]. Only there the information is ascribed to the demiurge (*prajâpati*) Daksha, instead of Brahman himself. (On p. 159, *ibid.*, there is a false reading; it should be *jîvantî chêtakî ch=êti pathyâyâḥ sapta-jâtayaḥ*). Substantially the account is also found in the Hârîta Saṁhitâ V, 1[400] and V, 3[404], where the information is said to have been given by Atri (i.e., Âtrêya) to Hârîta, and in the Madana Vinôda Nighaṇṭu, p. 2, also in the Râja Nighaṇṭa, *sub voce*.

[361] I have not found the term *trivṛitâ*, as a name of chebulic myrobalan, in any other work. The name always occurring in its place is *chêtakî*. In all other accounts the *Chêtakî* variety is said to be 'three-edged' (Bh. Pr. *tri-rêkhâ*, Hâr. S. *try-asrâ*, M. V. Nigh. *try-aṅgî*), but it may be noted that, according to the Bhâva Prakâśa I, 1[159] (ll. 16-21) and Hârîta Saṁhitâ V, 3[404] (ll. 5-13), the *Chêtakî* is a good aperient (*bhêdanî*) and purgative (*virêchanî*), while *Trivṛitâ* is

kind is the Rôhiṇî. The Pûtanâ has a large stone and is thin *in flesh;* the Amṛitâ has a fruit with a thick fleshy part. (925) The Jîvantî is of golden colour; the Trivṛitâ is five-edged, and the Abhayâ is black; *thus* Brahman has declared long ago to the world. (926) I shall briefly describe the tastes and powers of these *seven kinds of* chebulic myrobalans. They possess five tastes, and are of heating power, but they are wanting in saline taste, and are very beneficial.[362] (927) On account of its quality of being destitute of the saline taste, chebulic myrobalan is innocuous; because it expels the waste products of the body, it is considered to be productive of health and preservative of life. (928) It is auspicious, quickly-curing, very remedial, ever harmless, agreeable, health-giving, and a curative agent for the poor[363] (929) as well as for the young, and for such men as are in constant suffering. The chebulic myrobalan (Abhayâ), indeed, is a blessing to men and always useful for the purpose of medical treatment.

(I)

(930 and 931.) [364]Whoever eats chebulic myrobalan (Abhayâ) together with rock-salt and ginger, and alternately with these, long peppers, no disease will be able to overcome him. (931) Or let a man eat two *chebulic myrobalans* well mixed with molasses

the usual name of the purgative drug, the turpeth-root. The name *Kâlikâ* or 'black' is also an unusual one. I have only met with it in the Hâr. Saṁhitâ V, 1[401] (l. 1), where a *Kâlikâ* variety seems to be enumerated in addition to the usual seven kinds (incl. *Chêtakî*), but as it is mentioned in immediate connection with the *Abhayâ* variety (*abhayâ nêtra-rôgêshu śirô-rôgêshu kâlikâ*, i.e., 'in eye-diseases the Abhayâ, in head-diseases the Kâlikâ is useful'), it may perhaps have been intended to be a sub-variety of *Abhayâ*. In our Manuscript the *Abhayâ* is identified with the *Kâlikâ*, which is clearly here intended to be a descriptive name, 'black.' On the other hand, it may be noted that all other accounts ascribe the five-edged shape (Bh. Pr. *Pañcha-rêkhâ*, Hâr. S. *pañch-âsrâ* M. V. Nigh. *pañch-âṅgî*) to the *Abhayâ* variety, while the Bhâva Prakâśa V, 1[159] (l. 12) and Hârîta Saṁhitâ V, 3[404] (l. 3-5) say that there are two kinds of the *Chêtakî*, a white (*śvêta* or *śukla*) and a black (*kṛishṇa*), and the Râja Nighaṇṭu says that *Chêtakî* is also called *Kâlikâ*. It would appear, then, that while our Manuscript makes the *Trivṛitâ* to be five-edged and the *Abhayâ* to be black, all other accounts make reversely the Abhayâ to be five-edged and the *Chêtakî* (=*Trivṛitâ*) to be black (or *kâlikâ*). I cannot solve the discrepancy, but I may note that there are also other points in which the other accounts differ among themselves. They make statements with reference to the colour, size, shape, habitat, and medicinal use of the several varieties of chebulic myrobalan; but these statements by no means agree in all particulars. Finally I may note, 1, that particular prominence is given in our Manuscript to the *Abhayâ* variety (verse 929), and in the formulae (see Nos. III and V) the names *Abhayâ* and *Harîtakî* are treated as perfectly synonymous. I have shewn the occurrence of the two names in brackets in the translation. 2. The *Abhayâ* variety is in the Hârîta Saṁhitâ V, 1[400] (l. 19) said to have its habitat in the Himâlaya, while according to the Râja Nighaṇṭu its habitat seems to be Champâ (modern Bhâgalpur). The other accounts do not state any habitats.

[362] This remark about the tastes occurs, identically, in the Charaka VI, 1[431] (line 8). The usually accepted six *rasa* or 'tastes' are: 1, *svâdu* or *madhura* 'sweet' (as in *guḍa* or 'molasses'), 2, *amla* 'sour' (as in *mâtuluṅga* or 'citrons'); 3, *lavaṇa* or *kshâra* 'saline' (as in *saindhava* or 'rock-salt'), 4, *tikta* 'bitter' (as in *kirâtatikta* or 'chiretta'), 5, *ûshaṇa* or *kaṭu* 'acrid' (as in *maricha* or 'black pepper'), and 6, *kshâya* 'astringent' (as in *harîtakî* or 'chebulic myrobalan'). See Ashṭâṅga Hṛidaya I, 1[6] (v. 14*b*), Suśruta I, 42[154] (§1). There is, however, a curious account of an ancient divergence of teaching on this point, related in the Charaka I, 26[154]. Nine physicians (among them Nimi, see *ante*, note 347; and Kâṅkâyana, see *infra*, note 366) are there named, who respectively held from one to seven, and innumerable tastes. A hexade of tastes was held among them by the royal sage Vâṇyavida; but its component parts were different from those of the usual hexade. They were rather related to the sense of touch and were the following: *guru* 'heavy,' *laghu* 'light,' *śîta* 'cold,' ûshṇa 'hot,' *snigdha* 'greasy,' *rûksha* 'dry.' The established hexade was that taught by Atrêya.

[363] Compare the Hârîta Saṁhitâ V, 3[404] (vv. 5*b*, 6*b*) where the chebulic myrobalan is described as *sukumârâṇâṁ hitaṁ* 'beneficial to the young,' and *daridrâṇâm=anapâya-rasâya nam* or 'an efficacious tonic for the poor.'

[364] I have not been able to identify this formula elsewhere. Compare, however, the very similar formula in the Ashṭâṅga Hṛidaya VI, 39[573] (v. 147), also the direction in the Suśruta IV, 5[406] (§14) where the alternative use of *guḍa-harîtakî* or 'chebulic myrobalan with molasses,' or of the Pippalî-vardhamâna (see *ante*, formula II, on p. 142) is prescribed. Compare also the Ashṭâṅga Hṛidaya IV, 15[401] (vv. 40, 41), where likewise the alternative use of a *harîtakî-sahasra* 'or one thousand chebulic myrobalans,' or of a *pippalî-sahasra* or 'one thousand long peppers' is recommended in the case of *jaṭhara* or 'enlargement of the abdomen' (see *infra*, verse 940), see also *ibidem*, VI, 39[564] (v. 24). See also the formula in the Chakradatta I, 159[53] which prescribes the alternative use of the Pippalî-vardhamâna or of a linctus made of chebulic myrobalan and honey, against *vishama-jvara* or 'intermittent fever' (see *infra*, verse 939).

every day, until he have taken altogether one thousand, he will then overcome every disease.

(II)

(932 and 933.) [10]He who takes chebulic myrobalan (Abhayâ) together with Mudga (*Phaseolus Mungo*) for his slight (early) meal, he will live for an hundred years, repelling every kind of disease. (933) By regularly observing this diet, he will become healthy, strong, free of wrinkles and grey hair, and vigorous in body.

(III)

(934.) [365]Chebulic myrobalan (Abhayâ), turmeric, long pepper, also rock-salt, and Kushṭha (*Saussurea Lappa*), mixed with cow's urine, act as a purgative.

(IV)

(935.) [10]Molasses, juice of raisins, small bee's honey, and chebulic myrobalans (Harîtakî) :—these make Kaṅkâyana's[366] prescription of a purgative for bilious subjects.

(V)

(936.) [365]Long pepper, rock-salt, baberang, and chebulic myrobalans (Harîtakî), mixed with cow's urine and turmeric, act as a purgative.

(VI)

(937.) Chebulic myrobalan (Harîtakî), together with the same quantity of molasses, and mixed with honey, makes a suitable purgative preparation, and is an approved tonic medicine.

(938—946.) [367]This chebulic myrobalan (Harîtakî), as above stated, cures diseases; but hear now from me in detail, what I have already explained in brief: (939) the chebulic myrobalan (Harîtakî) is a remedy against intermittent fever, and the toxic effects of spirituous liquors; it promotes the digestive faculty, and cures abdominal umours. (940) The administration of chebulic myrobalan (Harîtakî) also cures enlargements of the abdomen[101], is a preservative of life, and rectifies phlegmatic complaints of consumptive subjects, (941) cough, asthma, hiccough, syncope[49], swooning, and hysterical convulsions. None *of these diseases* is able to withstand the chebulic myrobalan (Abhayâ), as little as the Asuras *can withstand* the hosts of Indra. (942) Chebulic myrobalan

[365] The formulae III and V are practically identical; they only differ in having *Kushṭa* and *Viḍangâ* (or 'baberang') respectively. With them may be compared the two formulae in Suśruta I, 44[167] (vv. 62 and 63), which also differ in the point of *Kushṭa* and *Viḍangâ*; but they also substitute two other drugs each for the long pepper of our formulae. See also Vangasêna LXXIX [1018] (v. 16).

[366] Kâṅkâyana is the name of an ancient physician, who is said to have been a Vâhlîka or Vâhîka or 'a native of Balkh,' see Charaka I, 26 [154]. He is there represented as having held with Nimi (see *ante*, note 347) and other physicians a disputation on the number of *rasa* or 'tastes.' He held that the tastes were innumerable, and that they could only be described according to their abode, quality, and manner of action; see *ante*, note 362. He is also named in Charaka I, 12 (line 1) among a number of other ancient physicians.

[367] For a similar enumeration of diseases against which chebulic myrobalan is held to be a remedy, see the Charaka VI, 1[481] (lines 12-19) and Bhâva Prakâśa I, 1[160] (lines 3-7). The parallel passage in the Charaka shows that the *vishama* in our text means *vishama-jvara* or 'intermittent fever.' Compare also the formula in Chakradatta I, 159[53], which prescribes a linctus of chebulic myrobalan and honey against intermittent fever.

(Harîtakî) cures severe jaundice and skin-diseases, it relieves hæmorrhoids, and heals every kind of morbid secretion of urine.

Twenty-ninth Leaf: Obverse.

(943) By the administration of chebulic myrobalan (Harîtakî) inflammatory swellings are resolved. Dysentery intensified by *deranged* air, (944) disorders due to phlegm and bile or to blood and bile (i.e., hæmorrhage), morbid palor[7], malignant jaundice, and . . . . . *other* diseases *are relieved* by *the use of* chebulic myrobalan (Abhayâ). (945) It cures also nasal catarrh, discoloration, loss of voice, loss of appetite, heart-diseases, and swooning. (946) Just as Vaiśvânara (i.e., the fire) becomes strong if joined with the wind, so the chebulic myrobalan (Harîtakî) becomes endowed with virtue *if joined* with molasses.

There are the following verses *on this subject*:—

(947—949.) In any circumstances if *chebulic myrobalan*, mixed with molasses, be taken as medicine in the form of a draught or of a linctus, it turns the diseases of men, even when they are difficult to treat and of long standing, into healthy states. (948) There does not exist on earth the disease of men which cannot be effectively overcome by chebulic myrobalan (Harîtakî). That glorious *drug*, sprung from ambrosia, should, *therefore*, be administered by a wise *physician* under all circumstances. (949) Beneficial to horses is salt[368]; water is recommended for elephants, and fire for cows; chebulic myrobalan (Harîtakî) is the very best medicine for men." Thus spoke the Lotus-born (i.e., Brahman).

THE TWELFTH CHAPTER: THE DOCTRINE OF BITUMEN.[369]

We shall now proceed to state the doctrine of bitumen.

(Verses 950—957*a*.) [370]Bitumen is sub-acid, astringent, and acrid in digesting; it is also neither very hot, nor very cold; and it is produced from *the following* four

[368] Compare with this the direction, quoted from the Siddha Yôga Sangraha (a medical treatise on horses) by Mallinâtha in his commentary to the Raghuvaṁśa V, 73: *pûrv-âhṇa-kâlê ch=âśvânâṁ prâyaśô lavaṇaṁ hitaṁ*, i.e., 'in the morning time salt is, as a rule, beneficial to horses.'

[369] The whole of this chapter, in a practically identical recension, is found in the Charaka IV, 1, p. 447. There are only the following noteworthy exceptions: 1, in the Charaka, silver comes, in its natural position, before copper (see vv. 951 and 960); 2, in the Charaka the smallest dose is one karsha (see v. 957*a*); 3, between verses 964 and 965, the Charaka interpolates an additional verse; 4, in verse 965, the Charaka reads *prayôjyâḥ* for *pradêhâḥ*, see below note 374. Nearly the whole of the chapter is also found in the Chakradatta LXX, 64 and 65[725], which professes to give the Charaka recension, but the verses are given in a different order, and some of them (*e g.*, vv. 958, 960, 962) agree with our recension rather, than with that found in the printed editions of the Charaka. On the other hand the directions about 'maceration' are given in a very different, and more detailed version. Substantially the same account, but in an altogether different version, is given in the Bhâva Prakâśa I, 1[258], and again in another version in the Aṣhṭânga Hṛidaya VI, 39[570] (vv. 131-143). In the commentary to the latter, three verses of our version (vv. 950, 956, and 964) are quoted, though in slightly different recensions; see the following notes. They are there ascribed to an anonymous muni or 'sage.'

[370] In this verse I read *n-âty-amla*, 'not very acid' for *n-âty-ushṇa* 'not very hot.' This emendation is obvious, for *n-âty-ushṇa* is repeated in the following half-verse; moreover, all the parallel recensions (see preceding note) have *an-amla*. I also read, with all the parallel recensions, *sambhavaḥ* for *nirddiśêt*. The latter makes no sense, and would seem to have been a marginal gloss, which erroneously got imported into the text, and displaced the proper word. The following verse (951) enumerates the *chatur-dhâtu* or 'four metals,' and in order to indicate this fact, probably some scribe wrote on the margin the gloss *nirddiśêt*, i.e., 'he enumerates them.' I may, here, note that this chapter is particularly full of copyist's errors; and I may add generally, that the writing of our Manuscript, in the later leaves, is much less accurate than in the earlier ones.

metals: (951) gold, copper, silver, and iron. When properly administered it serves as a tonic, aphrodisiac, and curative agent.[273] (952) It attains the highest development of its power, when it is macerated with such decocted drugs, either combinedly or singly, as cure *disorders of the* air, bile, and phlegm. (953) The matter that rises from it when it is thrown *into a decoction of those drugs*, and that settles on the surface, should be thrown again into a decoction *of the same drugs*, while warm, and in this manner the maceration should be carried on for seven days.[371] (954) *Prepared* in the aforesaid manner, *mixed* with powdered iron, and drunk with milk, it confers a long life, full of ease. (955) It also relieves diseases incident to old age, gives firmness to the body, promotes intelligence and memory, and imparts strength. A milk-diet should be observed, when it is administered. (956) There are three ways of administering it, in periods of seven weeks, of three weeks[372], and of one week respectively, which are distinguished as the superior, the middling, and the inferior. (957*a*) Their *respective* doses are one pala, half a pala, and for the smallest, half a karsha.

(957*b*—964.) Now I will explain the various kinds *of bitumen*, with the ways of using them. (958) Gold and the other metals in the mountains, when heated by the sun, emit their impurities, oil-like, heavy, and clay-like[373]: those are the bitumen.

Twenty-ninth Leaf: Reverse.

(959) Sweet and bitter, in colour like the shoe-flower, in digesting acrid and cold, such is the out-flow of the gold. (960) *That of* copper is in colour like the throat of a peacock, bitter and hot, and in digestion acrid. That of silver is acrid, white, cold, and when digested, sweet. (961) (That which is in colour like bdellium, *in taste* bitter and saline[374],) in digestion acrid and cold, is the best of all and is of iron. (962) All have the smell of cow's urine, and all may be used in medical practice; but for use as an ingredient in tonic medicines the last is most to be preferred; (963) while in *disorders due to* air and bile, to phlegm and bile, to phlegm, and to all three combined, the scoriæ of gold and the other *metals respectively* are particularly recommended. (964) While any treatment with bitumen is actually in progress, one should abstain from all heating and heavy things, but at all times one should altogether abstain from the use of Kulattha (*Dolichos uniflorus*).[375]

(965—967*a*.) Various kinds of milk, śukta[46], meat-broths[279] cooked with vegetables, water mixed with cow's urine, also diverse decoctions, are approved for the purpose of

[371] On *bhâvanâ* or 'maceration' see *ante*, note 24. On the particular process, here enjoined, see Dutt's Hindu Materia Medica, p. 95, where it is more fully explained. The directions, given in our recension, are rather obscure; they are set forth in much more and clearer detail in the Chakradatta recension. See note 368.

[372] I read, with all the parallel recensions, *traya* for *tryaha*. The latter, meaning 'of three days,' makes no sense.

[373] The reading *mṛitsn-âchchham* of our Manuscript is also given by the Chakradatta recension, and is there, in the Bengâlî paraphrase of Kavirâj Pyârî Môhan Sêngupta, explained to mean *masṛiṇa o svachchha*, 'soft and clear.' The Charaka and Ashṭânga Hṛidaya recensions (see note 368), however, read *mṛitsn-âbha*, 'clay-like,' and I have adopted this reading in my translation. Moreover, instead of *snigdhâbhaṁ guru* all the parallel recensions have *jatv-âbhaṁ mṛidu*, i.e., 'gum-like and soft.' *Jatv-âbhaṁ*, like *snigdhâbhaṁ*, indicates 'unctuousness' or 'stickiness.'

[374] The bracketed portion of this verse, appears to have been accidentally omitted from our Manuscript. I have supplied it from the Charaka IV, 1[447] (l. 23).

[375] The commentaries to the Ashṭânga Hṛidaya, etc. (see references in note 368) explain this to mean that *Kulattha* should be avoided not only during the actual bitumen-treatment, but for a whole year, or even throughout one's life. The reason given by them is that *Kulattha* is a specific against calculus and gravel, and hence also noxious to bitumen, which is of the nature of a stone.

mixing with bitumen. Any of these may be directed to be used[376] with due regard *to the particular disorder*. (966) There is no disease on earth, capable of being healed, which bitumen will not thoroughly overcome. Hence administered in any of these various ways, (967*a*) it will also to the healthy impart strength of every kind.

THE THIRTEENTH CHAPTER. THE DOCTRINE OF THE PLUMBAGO-PLANT.[377]

We shall now proceed to declare the doctrine of the plumbago-plant.

(Verses 968—974*a*.) Dhanvantari[103], the most wise, was asked by Kêśava (or Vishṇu): "Is there any medicine at all capable of curing all diseases?" (969) Hearing the query of Kêśava, Dhanvantari replied: "Comparable with the plumbago-plant there is no medicine: so it is said. (970) Know also that it is of three kinds: black, white, and yellow, respectively distinguished as the best, the least, and the middling. (971) To patients suffering from skin-diseases, morbid secretion of urine, enlargements of the abdomen[101], and white leprosy, mark that the black variety is particularly beneficial. (972) As a remedy against chronic diarrhœa and hæmorrhoids, and a cure for acute diarrhœa, and as a preservative of life and promotor of intelligence, the white-flowered variety is distinguished. (973) The yellow variety is held to stimulate the intellect, good spirits, and digestion, and to cure *disordered* phlegm. They are respectively distinguished as remedies against *disorders of the* air, bile, and phlegm. (974*a*) But indeed, taking them as one may get them, they may be used as remedies against all *diseases*.

(974*b*—975.) One should take them up in the months of Kârttika, or Mârga-śîrsha, or Âshâḍha.[378] (975) In Kârttika one should take up the black, in Mârga-śîrsha, the white, and in Âshâḍha, the yellow variety. These are the times of collecting them.

(976.) Having offered a prayer to the Dêvas, and invoked the blessing of Brâhmans, as is proper, and *in a place* where there is no cemetery, nor barren saline soil, nor ant-hill, nor chaitya,"[379] . . . . . .

[376] All the parallel recensions read *prayôjyâḥ prasamîkshya kâryam*, i.e., 'any of these should be used with due regard to the treatment adopted (against any particular disease).' This, no doubt, is a more suitable reading, as internal administrations of bitumen appear chiefly to be intended. The suggested emendation *pradêśâḥ* 'directions,' practically yields the same meaning. The reading *pradêhâḥ* 'poultices' does not seem very appropriate.

[377] The only parallel passage with regard to this chapter, that I have been able to discover, is in the Ashṭânga Hṛidaya VI, 39[566] (vv. 62-65). It is an altogether different version, but it agrees with our version in giving three kinds of plumbago, black, white and yellow, though it makes the white variety to be better than the yellow. Both agree in making the *kṛishṇa* 'black,' or (as the Ashṭânga has it) *asita* 'not-white' variety to be the best. At the present day, only two varieties are recognised, the *śukla* 'white' and the *aruṇa* 'reddish' or *rakta* 'red' (or rather 'rose-red,' 'pink'). The latter is considered the better variety, and would seem to be the same as the 'black' or 'not-white' of the older division; for it is also known as the *kâla* or 'black,' and its root, as '*kâla-mûla*' or 'black root.' But the older three-fold division is puzzling; *kṛishṇa* 'black' seems a strange epithet for a rose-red or pink flower; and no yellow variety appears to be known to exist anywhere to judge from what I can learn from botanists. Of course *krishṇa* might be 'dark blue' but there exists no variety of that colour either. This suggests a doubt whether anciently *chitraka* really signified the plumbago-plant. It should be noted, however, that the season for collecting the yellow variety widely differs from that for collecting the black (pink) and white varieties; for the former it is summer (June-July), for the latter, winter (October to December).

[378] Of these three months Kârttika corresponds to 15th October-15th November; Mârgaśîrsha, to 15th November-15th December; Âshâḍha, to 15th June-15th July.

[379] *Chaitya*, Tibetan *chorten*, would seem to refer to the well-known Buddhist shrines (tombs or relic-places) so called.—The remainder of this formula and of the chapter is wanting, with the thirtieth leaf.

The Thirty-first Leaf: Obverse.

THE FOURTEENTH CHAPTER: FORMULAE FOR THE TREATMENT OF CHILDREN'S DISEASES.

The KÂŚYAPA-Pills.[380]

(I)

(Verses 1010 and 1011*a*.) In the case of . . . . . ., (1011*a*) *the physician* should repeatedly administer one pill to the child.

(II)

(1011*b* and 1012.) In cases of acute diarrhœa of children, the physician should give *to them* a pill. (1012) He should give it in honey mixed with rice water, and it should be made with the juice of Parûshaka (*Grewia asiatica*) and with sugar and honey.

(III)

(1013 and 1014.) To a child, attacked with vomiting, a physician should give a pill. It should be made with the juice of Guḍûchî (*Tinospora cordifolia*) and with sugar and honey; (1014) or it may be administered *made* with a clarified infusion of roasted iron-filings, and mixed with sugar and honey. Then *the child* will obtain ease.

(IV)

(1015 and 1016.) In the case of diarrhœa, due to *disordered* blood, the physician should give to the child a pill, made with the juice of the Pañchavalka (or set of five barks[120]), or with rice-water, (1016) mixed with sugar and honey. Or it may be made with the blood of a hare, or of an antelope, or a deer, mixed with honey.

(V)

(1017.) In the case of retention of discharges, the physician should give to the child a pill made with molasses *diluted with* water or the juice of the three myrobalans.[15]

(VI)

(1018.) In the case of fetid diarrhœa, the physician should give to the child a pill made with whey, or with tamarind juice.

(VII)

(1019—1022.) In the case of gravel, stone, strangury, and morbid secretion of urine, the doctor should give to the child a pill, made with honey and clear spirits of rice; (1020) or it may be given, *made* with some suitable medicated liquor.[199] The *child* will then obtain relief; so says Kâśyapa.[381] (1021) By this *means* worms that live in the

[380] I have not been able to trace any of these pill-prescriptions elsewhere. See the following note.

[381] Kâśyapa appears to be the name of an ancient Hindû physician, not otherwise known. In the Ashṭânga Hṛidaya VI, 2^{458} (v. 43*a*) he is called *vriddha-kaśyapa* or the 'old Kaśyapa' or rather 'Kaśyapa the elder.' In that place a formula is ascribed to him for a remedy against children's diseases caused by teething. Similarly *ibidem*, VI, 3^{462} (vv. 48*b*, 49*a*) a formula of his is quoted for a remedy against *bâla-graha* or 'demoniac seizure of children.' From this it would seem that Kâśyapa (or Kaśyapa as the Ashṭânga Hṛidaya spells the name) was specially a physician for children's diseases. A work called *Kaśyapa Saṁhitâ*, and apparently ascribed to this physician, is noted in Burnell's Catalogue of Tanjore MSS.; see Aufrecht's Catalogus Catalogorum, p. 88.

intestines will be quickly expelled; relief will be given to headache, and vomiting will be checked. (1022) If *the child's* anus is infested with worms, let it be smeared with the pill; then he will obtain relief: such is the dictum of Kâśyapa.[381]

(VIII)

(1023—1025.) In the case of unrecognised diseases let the physician give a pill together with tepid water, such as is a remedy against all diseases. (1024) With due regard to the welfare *of the patient*, a doctor should adopt various kinds of treatment; and having regard to the strength or weakness of the children, and to the time and season, (1025) he should apply the five-fold treatment[382] to their wet-nurses, that is to say, *the two kinds of* purgatives, emetics, and *the two kinds of* oily enemas.[110]

(IX)

(1026 and 1027.) In the case of gripes the physician should give a pill to the child, made with pig's excrement and rice-water, (1027) and he should give with it a draught of sugar and honey.

Thirty-first Leaf: Reverse.

On drinking it, the child will obtain ease: such is the dictum of Kâśyapa.[381]

(X)

(1028.) In cases of hiccough, asthma, and cough the physician should give a pill, made with citron or with sonchal-salt and spices.[113]

(XI)

(1029 and 1030.) To a child which is troubled with worms, the physician should give a pill, made with pomegranate-water, and honey, or with clear spirits of rice. (1030) He may also give errhines, linctuses, and spiced vegetable dishes, also a gruel may be given as light food.

(XII)

(1031.) In the case of severe jaundice or other kinds of morbid palor, and of swellings, the physician should give a pill made with a decoction of Pîlu (*Salvadora persica*).

(XIII)

(1032 and 1033.) In the case of diphtheria, inflammation of the palate, goitre, and ranula, *the physician* should give a pill in a pulverised state, and he should lance the gums. (1033) In this way the child's teeth grow with ease, and its swelling is reduced; its diseases also are relieved, and it returns to health.

[382] The *pañcha-vidhâ kriyâ* or shortly *pañcha-karman*, 'the five-fold treatment,' consists of 1, *vamana* or 'emetics,' 2, *virêka* or 'purgatives,' 3, *âsthâpana* or 'enemas,' 4, *anuvâsana* or 'oily enemas,' 5, *nasya* or 'errhines.' To these as a sixth may be added *śôṇita-sêchana* or 'blood-letting.' Nos. 3 and 4 may be classed together as *anuvâsana* 'enemas,' and thus a different five-fold treatment, inclusive of blood-letting, results; see *ante*, p. 80, note 19. Again *nasya* or *śirô-virêka*, lit. 'head-purging,' and *virêka* or *kâya-virêka*, lit. 'body-purging,' may be classed together under the general term of *virêka* 'purgatives,' and thus the three-fold classification results which is named in our text. See Aṣhṭâṅga Hṛidaya IV, 7^{358} (v. 109), also I, 14^{104} (*v.* 5*b*).

(XIV)

(1034—1036.) In the case of ringworm, *different* skin-diseases, leucoderma, eczema, psoriasis, and *in short* in *all* diseases which have their seat in the skin the physician should give a pill, (1035) *made with* powders of Kampilya (*Mallotus philippinensis*) and Guḍikâ (*Abrus precatorius*), and rubbed into a paste with mustard-oil. With this *paste* he should plaster the patient, (1036) and douche him with cow's urine in a tepid state, or with the juice of Khadira (*Acacia Catechu*), or with a decoction of nîm. Then *the patient* will become well.

(XV)

(1037 and 1038.) To a child which is attacked by any morbid change in its appearance[383], by the Pûtanâ demon, or by any other demoniac possession, *the physician* should give a pill made with goat's urine, (1038) or he should plaster it with the pill powdered and made into a paste *with the urine*. Then any demoniac possession, very violent though it be, will be relieved.

(XVI)

(1039 and 1040.) In the case of severe pains in the side, the physician should give a pill to the child, made with the juice of Kulattha (*Dolichos uniflorus*), or with the broth of meat. (1040) Depuratory remedies *also* should be administered to the wet-nurses. This will relieve any violent disorder of the humours, and the child will quickly recover strength and colour.

(Other Formulae.)

(I)

(1041.) [384]If a child is in terror, or cries excessively, give it a linctus of the three myrobalans[15] and long pepper made up with honey and clarified butter.

(II)

(1042 and 1043.) [10]If discoloured round spots appear on the body of *a child, the physician* should apply plasters made of pastes of the roots of the set of ten drugs[81], mixed with clarified butter, (1043) or of pastes of Punarnavâ (*Boerhaavia diffusa*), or of liquorice; he should also give *to the child* frequent douches of tepid water.

(III)

(1044 and 1045.) [10]If a child, born within ten days, cries and is troubled with cough or asthma, *the physician* should give to it an infusion of Karkaṭaka (*Pistacia*

[383] On *chhâyâ* or 'morbid appearance' see the Charaka V, 7[410], Suśruta I, 31[117] (and the commentary on it by Dallana Miśra), Aṣhṭânga Hṛidaya II, 5[226] (vv. 42-53*a*). The word has several meanings. In its widest sense it signifies the general appearance of a person, in point of figure, size, colour and lustre; and any morbid or unnatural change in these respects is an indication of approaching death. The 'reflection' of one's appearance with regard to *saṁsthâna* or 'figure' and *pramâṇa* or 'size,' as cast in sun-shine, water or a mirror, is called *pratichchhâyâ*; and *chhâyâ*, in a narrower sense, is distinguished from it as the appearance of a person in point of *varṇa* or 'colour,' and *prabhâ* or 'lustre.' Thirdly *chhâyâ* signifies the mere *varṇa* or 'colour' (as different in kind: viz., red, yellow, white, blue, green, fallow, and black, altogether seven), as distinguished from its *prabhâ* or 'light' or 'lustre.' The presence of 'colour' can be recognised from a distance by its 'light,' but whether it is of this or that variety (red, yellow, etc.) can only be distinguished when near. Finally, *chhâyâ* is used in the sense of 'morbid appearance,' just as *tṛishṇâ* 'thirst' has also the sense of 'morbid thirst.'

[384] This formula, in another recension, occurs in the Vangasêna LXXI[597] (v. 88).

integerrima), and (1045) salt with long pepper, and *lime from* snail-shells or bivalve-shells.

Thirty-second Leaf: Obverse.

Or *the same* may be given well boiled in an infusion of Vâla (*Andropogon muricatus*).

(IV)

(1046—1048*a*.) [10]If a child suffers from fever, *the physician* should purify the mother's milk, and *for this purpose* administer a decoction of . . . . . ., (1047), also Uśîra (*Andropogon muricatus*), Bhadramustâ (*Cyperus rotundus*), and Trayamâṇâ.[37] External applications also of sandal-wood paste, liquorice with sugar, (1048*a*) and clarified butter medicated with the drugs of the Jîvanîya-class[82] are beneficial.

(V)

(1048*b*—1054*a*.) [10]For a child which is weak and growing thin, (1049) I will now explain a method of preparing an approved and excellent remedy which shall promote the growth of its body, its strength and colour. (*a*) Kuśa (*Poa cynosuroides*), Kâśa (*Saccharum spontaneum*), Uśîra (*Andropogon muricatus*), raisins, and filaments of the lotus:—(1050) milk boiled with these and *mixed* with sugar should be given to a weak child; (*b*) or clarified butter boiled with these and with the drugs of the Jîvanîya-class[82] may be rubbed on it. (1051) (*c*) Or milk boiled with Madhuparṇî (*Tinospora cordifolia*) may be administered to it. Or (*d*) take Tarkârî (*Sesbania Ægyptiaca*), lotus, rock-salt, madder, sesamum-seeds, (1052) seeds of the prickly chaff-flower, Kushṭha (*Saussurea Lappa*), and powders of emblic myrobalan, also Aśvagandhâ (*Withania somnifera*), Chavâ (*Piper Chaba*), Priyaṅgu (*Aglaia Roxburghiana*), and white mustard-seeds[385]: (1053) mix equal parts of all these with curds, and then apply this most excellent liniment to a child which is falling off in flesh; (1054*a*) and when it is well-rubbed over with it, bathe it in a drôṇa[9] of well-cooled milk.

(VI)

(1054*b*—1059*a*.) [10]Further, if a child suffers of asthma or cough, and feels distressed, (1055) let the following linctuses and potions be given to it: (*a*) powders of Kaṭphala (*Myrica sapida*), ginger, long pepper, chebulic myrobalan, (1056) and rock-salt, made into a linctus with honey and clarified butter; (*b*) or Harêṇukâ (*Piper aurantiacum*), long pepper, small cardamoms, Durâlabhâ (*Alhagi maurorum*), (1057) and raisins, powdered and made into a linctus with honey and clarified butter; (*c*) or Kushṭha (*Saussurea Lappa*), orris-root[12], ginger, chebulic myrobalan, (1058) rubbed into a paste and made into a potion with warm water; (*d*) or Bhadramustâ (*Cyperus rotundus*), asafœtida, Tagara (*Tabernaemontana coronaria*), and *Chôraka (*Trigonella corniculata*), (1059*a*) rubbed into a paste and made up into a potion with tepid water. These are remedies against cough.

[385] *Gaura-sarshapa*, or *śvêta-sarshapa*, also called *siddhârtha*, 'white mustard' (Brassia campestris) is milder than the dark-brown variety, and is therefore prescribed for children. On the two (or four) kinds of Indian mustards, see Dutt's Hindu Materia Medica, p. 114, Pharmacographia Indica, vol. I, p. 122-125. See also *ante*, note 267.

(VII)

(1059*b* and 1060*a*.) [10]Lac, turmeric, madder, long pepper, and deodar:—(1060*a*) these, made into powder and mixed with clarified butter, make a remedy against cough.

(VIII)

(1060*b*—1064*a*.) (*a*) [10]To a child which is troubled with morbid thirst, has a sad face, and is withering, (1061) bitter-apples and pomegranate mixed with water should be administered. Or (*b*) Priyaṅgu (*Aglaia Roxburghiana*) and Bhadramustâ (*Cyperus rotundus*), rubbed into a paste (1062) and added to rice-water, may be given to it mixed with honey. [386]Or (*c*) roasted rice and Bhadramustâ (*Cyperus rotundus*) . . . . . ., (1063) these four *ingredients*, after having crushed (the dry ones), should be put into a new earthen vessel, and when *the liquid* has cleared, it may be mixed with honey and taken as a draft by *a child* suffering from morbid thirst and vomiting. Or (*d*) (1064*a*) *the child* may take a draft of honey-water,

Thirty-second Leaf: Reverse.

or also . . . . . .

(IX)

(1064*b*—1066*a*.) [10]Aśvagandhâ (*Withania somnifera*), resin of the sâl-tree, barley-flour, and curds, (1065) mixed with honey and clarified butter, make a plaster to be placed on the scalp, as a remedy against morbid heat, morbid thirst, vomiting, and every *other kind of* disease. (1066*a*) This may be applied, whenever a very coolin; treatment is required

(X)

(1066*b* and 1067*a*.) [10]If boils appear on a *child's* body and a sensation of burning, (1067*a*) it should be treated with cold decoctions made of bitter and sweet drugs.

(XI)

(1067*b* and 1068*a*.) [10]Further, powder of Parpaṭaka (*Oldenlandia corymbosa*), Uśîra (*Andropogon muricatus*), and red ochre:—(1068*a*) equal parts, taken of all these, and rubbed into a paste, make a beneficial plaster.

(XII)

(1068*b* and 1069*a*.) [10]Saugandhika (*Andropogon muricatus*), sugar, and filaments of the white lotus, (1069*a*) also sandal and madder, make a plaster for children.

(XIII)

(1069*b* and 1070*a*.) [10]Sugar-water, bivalve-shells, conch-shell, Śâdvalâ (*Cynodon*

[386] This part of the formula is incomplete and not quite clearly expressed. The drift of it seems to be that there are four ingredients, *viz.*, rice, Bhadramusta, water, and honey. The rice and Bhadramusta should be crushed and mixed with water in a new vessel, and when the liquid has clarified, it should be drunk mixed with honey. The term *paritaptân*, 'roasted' or 'fried' is objected to by Kavirâj Binód Bihârî Gupta, who informs me that such rice is not made use of in children's diseases. The reading in our Manuscript, however, is perfectly clear, though, of course, there might be some clerical error.

dactylon), and Vêtasa (*Calamus rotang*) :—(1070*a*) a plaster made up of these is a remedy against boils.

(XIV)

(1070*b*—1073*a*.) [10]In the case of suppuration of the mouth, apply to it a plaster of raisins mixed with honey; (1071) or clean the *patient's* mouth with rasot and honey; and if the child, on account of the sore mouth, refuses the mother's breast, (1072) dress it with sprouts of Sumanâ (*Jasminum grandiflorum*) and honey; or a paste may be applied made of pulverised stalks of Śara (*Saccharum spontaneum*), and Mâshi (*Nardostachys Jatamansi*), (1073*a*) and when the mouth is seen to be clean, it should be dressed with clarified butter.

(XV)

(1073*b*—1075*a*.) [10]Next: (*a*) having made a paste of the flowers of Dhâtakî (*Woodfordia floribunda*) and Sallakî (*Boswellia serrata*), also of Jinganî (*Odina Wodier*), (1074) Samañgâ (*Mimosa pudica*), and madder, boil it in oil. Then apply it, in the case of otorrhea, deterging *the ear* repeatedly. (1075*a*) (*b*) Also oil in which bêl and sandal has been boiled is beneficial for filling into the ear.

(XVI)

(1075*b*—1077*a*.) [10]A paste of bêl with the juice of the wood-apple, boiled in (1076) milk and oil may be applied to the ear as a detergent of the labyrinth. (*b*) Also all aromatic drugs[387], boiled *similarly*, are recommended in the case of fetid discharges from the ear (1077), (*c*) also fumigations[388] of the deterged *ear* with beleric myrobalan and gum-resin of the sâl-tree.

(XVII)

(1077*b* and 1078*a*.) [10](*a*) Into the ears *of a child* suffering from a disease in it, a wise *physician* will pour some of the Gandha-oil.[387] (1078*a*) (*b*) The tepid juice of radishes, also makes a remedy for filling into the ear.

(XVIII)

(1079.) [389]Galls of Kulîra (*Pistacia integerrima*), black pepper, fried paddy, Madhûlikâ (*Sanseviera zeylanica*), long pepper, and antimony; also liquorice and honey *boiled* in a new earthen vessel with oil, is declared to make a remedy for *children* afflicted with emesis.

(XIX)

(1080.) [10]Long pepper, sugar, fried paddy, liquorice, black pepper, bamboo-manna, and honey make a linctus as a remedy against emesis.

[387] The Gandha-oil will be found in the Suśruta IV, 3[398] (vv. 58*b*-64) and Ashṭânga Hṛidaya VI, 27[528] (vv. 36-41). It is not given in the third chapter of our work among the medicated oils. It is made by boiling all the drugs of the so-called *gandha*-class or class of 'aromatic drugs,' in sesamum-oil. The Gandha-class is also called the Êlâdi-class, or the class which commences with *Êlâ* or 'cardamoms,' which will be found enumerated in he Ashṭânga Hṛidaya I, 15[112] (vv. 43, 44.) See also *ante*, note 113. But it is possible that in the present case there is no reference to any established formula for an aromatic oil.

[388] On the method of *paridhûpana* or 'fumigating' see Dutt's Materia Medica, p, 21.

[389] Compare the formula in the Vangasêna LXXI[395] (v. 69) which only substitutes *Niśâ* 'turmeric' for *Madhûlikâ* and ginger.

(XX)

(1081.) [390]Bhârgî (*Clerodendron Siphonanthus*), long pepper, Pâṭhâ (*Stephania hernandifolia*), Payasyâ (*Gynandropsis pentaphylla*),

Thirty-third Leaf: Obverse.

together with honey, may be used as a linctus against emesis due to deranged phlegm. So says Jîvaka.[391]

(XXI)

(1082.) [10]Deodar, Kushṭha (*Saussurea Lappa*), chebulic myrobalan, and rock-salt with clarified butter, may be used as a linctus against *emesis* due to derangement of the air.

(XXII)

(1083.) [10]. . . . . , together with long pepper make a linctus which quickly stops emesis.

(XXIII)

(1084.) [392]If diluted cow-dung be added to the set of four spices[393], and used as a linctus with honey, the patient will be delivered from emesis.

(XXIV)

(1085.) [394]Powders of long pepper and black pepper, together with honey and sugar, may be used, with the juice of citrons, as a remedy against emesis.

(XXV)

(1086 and 1087.) [10]Take young shoots of the mango and jâman trees, and of the trees with a milky sap[120], also Payasyâ (*Gynandropsis pentaphylla*), root of Śârivâ (*Ichnocarpus frutescens*), madder, and plumbago root, (1087) and having boiled the whole, give it, mixed with honey and sugar as well as with the set of three spices[393], to the *sick* child, to drink as a cordial and remedy against emesis and diarrhœa.

[390] Compare the formula in the Vangasêna LXXI[395] (v. 68), which, however, substitutes *Nâgara* 'dry ginger' and *Maricha* 'black pepper' for *Payasyâ*.

[391] Jîvaka is the well-known famous physician of Buddha's time. For an account of his history see the Mahâvagga, Chap. VIII (Transl. in the Sacred Books of the East, Part II, pp. 171 ff.), Hardy's Manual of Buddhism, chap. VII, § 20, p. 244, and Schiefner's Tibetan Tales, chap. VI, p. 91 ff. The two accounts differ in minor points of detail, the most important of which is that according to one he was an illegitimate son of Abhaya, and grandson of king Bimbisâra, while according to the other he was an illegitimate son of king Bimbisâra himself and a younger brother of prince Abhaya. He was the court-physician of king Bimbisâra, and is said to have studied medicine in Takshaśilâ (in the Panjâb) under the famous physician Âtrêya (see *ante*, p. 11, note 4). Many wonderful cures, performed on grown-up persons, are related of him; but none with reference to children. But he bore the name or title of *Kaumârabhṛitya* (Pâli *kômârabhachcha*), i.e., 'children's doctor,' which clearly indicates him as having been particularly skilful in the treatment of children's diseases; and this circumstance is supported by the formulae, here attributed to him, which present themselves as giving his *ipsissima verba*. In the Mahâvagga and Tibetan Tales a fanciful etymology is given of his title, as meaning "Maintained by the prince (Abhaya)."

[392] This formula, in an other recension, occurs in the Vangasêna LXXI[395] (v. 67).

[393] See *ante*, Part I, p. 14, note 26.

[394] This formula, in another recension, occurs in the Vangasêna LXXI[396] (v. 73), where, however, *Madhuka* 'liquorice' is substituted for *Maricha* 'black pepper.'

(XXVI)

(1088.) [395]Root of the bêl-tree, boiled and mixed with powders of fried paddy, may by a child be taken, made up into a linctus with sugar and honey, in the case of worms and emesis.

(XXVII)

(1089.) [b]Cardamoms, asafœtidâ, Bhârgî (*Clerodendron Siphonanthus*), ginger, and rock-salt, taken with clarified butter, as a potion, will quickly cure severe pains due to *deranged* air.

(XXVIII)

(1090.) [10]White sesamum-seeds[396], liquorice, mixed with sugar, oil and honey, and taken as a linctus, puts a stop to the flux of a child which passes blood.

(XXIX)

(1091 and 1092*a*.) [10]Liquorice, paste of sesamum, sugar, honey, mixed with rice-water, may be given, with honey and sugar, to children in a case of bloody diarrhœa; they will then obtain relief.

(XXX)

(1092*b*—1094*a*.) [396]Take calyxes of the banyan-tree, Rôdhra (*Symplocos racemosa*), *fruits of* Kârshmarya (*Gmelina arborea*), and sugar; (1093) also liquorice, bêl-root, Samaṅgâ (*Mimosa pudica*), Aṁśumatî (*Desmodium gangeticum*), Valâ (*Sida cordifolia*), with flowers of the red silk-cotton tree, Pṛiśniparṇî (*Uraria lagopodioides*), and Dhâtakî (*Woodfordia floribunda*). (1094*a*) The clarified butter medicated with these quickly stops dysentery.

(XXXI)

(1094*b* and 1095*a*.) [10]Cinnamon, Rôdhra (*Symplocos racemosa*), and superior emblic myrobalans: (1095*a*) equal parts of these, powdered and mixed with honey, make a mouth-wash.

(XXXII)

(1095*b* and 1096*a*.) [10]Turmeric, nîm-leaves, liquorice, honey, and blue lotus:—(1096*a*) with these, as well as with Mârkava (*Eclipta alba*) an oil may be boiled *for use* in the case of suppuration of the mouth.

(XXXIII)

(1096*b* and 1097*a*.) [10]Astringent drugs with honey, and powders of the three myrobalans, (1097*a*) are recommended in cases of suppuration of the mouth, *to be used* as washes and emetics.

(XXXIV)

(1097*b*—1099*a*.) [10]*Take* the two Vrihatî[60], the castor-plant, Śvadaṁshṭrâ (*Tribulus terrestris*), both Vâsaka[397], (1098) ginger, barley-corns, Darbha (*Poa cynosuroides*), Vṛikshâdana (*Ficus religiosa*), and boil them in milk together with long pepper and

[395] This formula, in another recension, omitting honey, occurs in the Vangasêna LXXI[394] (v. 49).

[396] Compare the formula in the Ashṭânga Hṛidaya VI, 2[458] (vv 41-43*a*) which is ascribed to a *Vṛiddha-Kaśyapa* or 'Kaśyapa the elder.' See *ante*, note 381.

[397] That is, the white and black varieties, the *Justicia Adhatoda* (or *Athatoda Vasica*) and *Justicia picta*. See Pharmacographia Indica, vol. III, p. 49, 50.

clarified butter. (1099*a*) This may be given in cases of spasms in the chest. So says Jîvaka.[391]

(XXXV)

(1099*b*—1101.) [10]The lesser set of five roots[81], Kulattha (*Dolichos uniflorus*), jujubes, (1100) rock-salt, ... , cinnamon-leaves, Grâha (*Marsilea quadrifolia*) with clarified butter, the two Karañja[137], Darbha (*Poa cynosuroides*), the cotton-plant and Madhuśigru (*Moringa concanensis*), also (1101) Śvadaṁshṭrâ (*Tribulus terrestris*), Vasuka (*Sesbania grandiflora*), and leaf-stalk of the lotus, with blue lotus:—a draught prepared from these may be taken

Thirty-third Leaf: Reverse.

as a remedy against . . . . . .

(XXXVI)

(1102 and 1103*a*.) [10]Take . . . . . , sugar and . . . , long pepper, rock-salt, small cardamoms, and black pepper-corns, (1103*a*) and make them, with sugar and honey, into a linctus *as a remedy against* . . . . . .

(XXXVII)

(1103*b*—1105*a*.) [398]Boil . . . . . , with jujubes and wheat, (1104) also Kulattha (*Dolichos uniflorus*), Madhuśigru (*Moringa concanensis*), broth of a partridge prepared with a little grease, sonchal-salt, and . . . . . (1105*a*) This is recommended *to be used* in the case of gravel and . . . . . .

(XXXVIII)

(1106.) [10]Tender shoots of the jâman, wood-apples, and shoots and buds of Vaṭa (*Ficus Bengalensis*):—oil, boiled with these, is said to be beneficial in otorrhea *and* . . . . . .

(XXXIX)

(1107.) [10] . . . . . mixed with powdered long pepper, fruit of Vṛihatî (*Solanum indicum*), black pepper, baberang, and white oleander:—these are said to make a remedy against worms.

(XL)

(1108 and 1109.) Kushṭha (*Saussurea Lappa*), turmeric, and the fruit of . . . . . ., made into a paste, are said to make an embrocation, beneficial as a remedy against scabies. (1109) [399]*In fact* against leucodermic diseases[228],

[398] Compare the formula in the Charaka VI, 24[780] (ll. 12-15), also Suśruta IV, 7[418] (v. 5), Ashṭânga Hṛidaya IV, 11[383] (v. 2) and IV, 11[384] (v. 19), in all of which *Kulattha, Kôla* and *Yava* are mentioned together as remedies against stone and gravel. Accordingly I read, in our text *kôla-yavaiḥ* instead of *kâla-yavaiḥ*.

[399] Verse 1109 is marked in the original text with annular sectional marks. It has every appearance of having been originally a mere marginal gloss, amplifying the short formula in v. 1108. Afterwards it would seem to have been transferred by a scribe into the body of the text, and marked off as an addition.

ringworm, keloid, eczema, and every kind of skin-disease . . . . . of children this is always recommended as a universal remedy.

(XLI)

(1110 and 1111.) [400]Boil the stalks, roots and fibres of the blue lotus, shoots of the trees with a milky sap[120], ginger, roots of Darbha (*Poa cynosuroides*), Uśîra (*Andropogon muricatus*), and Indian sorrel in clean water. (1111) Mixed with sugar and honey this makes an excellent *agent for the* relief of morbid thirst.

(XLII)

(1112.) [10]*Parts of the* blue lotus, emblic myrobalan, Priyaṅgu (*Aglaia Roxburghiana*), and Śârivâ (*Ichnocarpus frutescens*):—a paste made of these *and administered* to children *is a remedy against morbid thirst.*

(XLIII)

(1113.) [401] Seeds of pomegranate, sandal, filaments of the lotus, long pepper, sugar, and honey make a linctus for the cure of morbid thirst.

(XLIV)

(1114—1118.) [10]Having collected bark and shoots of the (five) trees with a milky sap[120], ... , place them in a new jar . . . . in an open place, (1115) and mix them with Śârivâ (*Ichnocarpus frutescens*) and Uśîra (*Andropogon muricatus*), or Nâgapushpa (*Mesua ferrea*), or sandal, or Padmaka (*Prunus Puddum*) and Kâla (*Cassia Sophora*), or leaves of the blue lotus, and . . . . and rub them up into a paste. (1116) With any of these decoctions the child's body should be washed, and it should also drink it, when it has become sufficiently cold, with the broth of quails and with sugar, but strictly without salt and anything sour[402]. (1117) Cold plasters *also* . . . . . and cold rooms, and nurses wearing wet and cold things[403], and cold broths[279] serve to relieve morbid thirst. (1118) The remedies against morbid thirst, here set forth, also serve to relieve the heat of fever due to *deranged* bile. Mûrvâ (*Sanseviera zeylanica*) *and* . . . . . may also be administered in such cases.

[400] This formula, in a slightly altered recension, substituting *âmra-jambu-pravâlâni* 'shoots of the mango and jâman trees' for *nîlôtpalânâṁ naḍâni* or 'stalks of the lotus,' occurs in the Vangasêna LXXI[894] (vv. 51, 52). The third hemistich is there given thus: *darbhâ-mûlî-girâ-chukrakvathitâni jalêna tu.* This yields no sense, but, to judge from similarity of letters, suggests the reading which I have adopted in the text, p. 76 (viz., *darbha-mûl-ôśîra-chukra*).

[401] Compare the formula in the Vangasêna LXXI[894] (v. 53.) The only difference is that there *Jîraka* 'cumin' is substituted for sandal, and that long pepper is omitted.

[402] The meaning is that any of the alternative decoctions, above given, should be given to the child, both as a wash as well as a drink; only in the latter form it must be given quite cold.

[403] With regard to this direction about the contact with cold and wet things, compare the formula in the Charaka VI, 22[754] (ll. 2-6.)

(XLV)

(1119.) [404]Asafœtida, galls of Karkaṭa (*Pistacia integerrima*), red ochre, black pepper, dry ginger, *and* cardamoms:—these, made up with honey, *are a remedy* in the case of cough and hiccough.

The Fifteenth and Sixteenth Chapters, desunt.[405]

[404] Compare with this the formula in the Vangasêna LXXI[895] (v. 66), which only substitutes ginger for black pepper and cardamoms.

[405] The remainder of this work, containing the fifteenth and sixteenth chapters concerned with the treatment of barren and prolific women, as well as perhaps the concluding portion of the fourteenth chapter, is wanting. It may have consisted of about five leaves.

THE BOWER MANUSCRIPT.

Part II.—Leaf 14.

Plate XIX.

Obverse.

1. बृहणंमधुरंशीतंस्निग्धंपानान्नमिष्यते पित्तोपदिष्टशतञ्चकुर्यत्कासेक्षतात्मकम□□पप्पलद्रक्षल□ष शृगशत□□□□□□□□□□
2. सर्व्वैश्चद्विगुणासितालिह्यात्तन्मधु□सर्पिर्भ्यां क्षतकासनिवृत्तये सशर्क्करांवा पयसापिवेल्लाक्षांसमांशिकाम् क्षयकासंयथादोषंमांसक्षीर□तशनैः
3. शमयेद्बृहंणप्रायै राहारैःस्रंसयेन्नच पिप्पली पद्मकं द्राक्षासंपक्वं बृहतीफलम् घृतक्षौद्रयुतो लेहः क्षयकासनिबर्हणः ॥ दशमूलात्म
4. गुप्तैला पिप्पलीमूलचित्रकान् गजपिप्पल्यपामार्ग्गशंखपुष्पिषडीबलाम् पौष्करञ्चद्विपलिकान्यवाढकयुतान्पचेत् द्रोणेपांतद्यवैःस्विन्नैःकषायम
5. भयाशतम् तुलांगुडस्यतुपचेत्कुडवंघृततैल□ कुडवंपिप्पलीनाञ्चदत्वालेहेचशीतले मधुनः कुडवंदत्वास्थापयेद्घृतभाजने लिह्याद्यथाबलंलेहं
6. खादेद्वेचाभयेततःसर्व्वकासान्नुदत्येष क्षयजंतुविशेषतःश्वासहिक्कावतांस्वेदंस्वभ्यक्तानांप्रयोजयेत् कुलत्थतिलमाषाम्लघृततै
7. लामि षोदनैःबर्हितित्तिरिदक्षाणांरसैः सव्योषदाडिमैः सहिंगुविडमृद्वीका मातु लुंगरसा र्द्रकैः कुलत्थदाडिमाजा जीशुष्क
8. मू ल कसंयुतैः यवगोधूमशाल्यन्नंस्निग्धमुष्णञ्चभोजयेत् कुलत्थय वकोला म्बूद शमू लबलाजलैः पानार्थंकल्पयेत्कासश्वास
9. हिक्कानिवृत्तये॥षडीपुष्करजीवंतीमुस्तनागरचोरकैःपिप्पल्यातामलक्याचसुरसै लागुरुत्वचम् समांशबालकन्दत्वाशर्क्कराष्टगुणाभवेत्
10. □□□□□सर्पिभ्यां हिक्काश्वासनिवृत्तये॥कर्जूरंपिप्पलीद्राक्षाशर्क्कराचेतितत्समम् मधुसर्प्पिर्युतोलेहः श्वासहिक्कानिवारणः ~

Reverse.

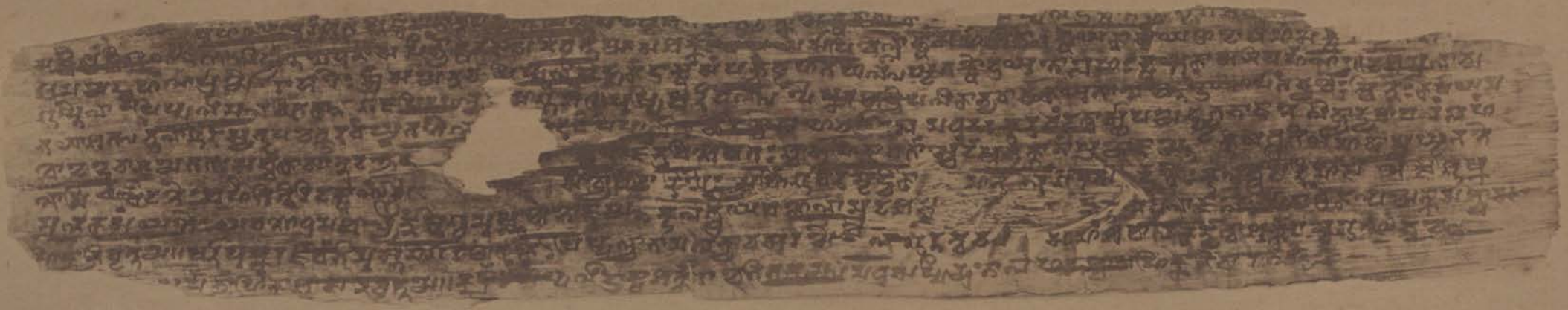
1. □□□□□□□□□शालिगोधूमवैकृतम् जागलानांरसैःशतैमृद्वकाशक्करायुतैःश्रितशीतैःपयोभर्व्वासघृतैःससितोपलैःपिवेद्राक्षारसंशीतंशर्क्करामलकोदकम् मृद्वीकां
2. □□□□दवीक्षून्वापिप्रकामतःद्राक्षामलककर्जूरपिप्पलीमरिचान्वितम्पित्तकासहरंह्येतल्लिह्यान्माक्षिकसर्प्पिषाकर्जूरंपिप्पलीद्राक्षाशीतालाजाःसमांशिकामधुसर्पिर्युतोलेहः
3. पित्तकासहरःपरम् वाशाकषायकल्काभ्यांघृतंसमधुशर्क्करम्सिद्धंतत्पित्तकासघ्नंसर्वपित्तविकारनुत् आपोथ्य क्षीरिणां शुंगान्पचेत्क्षीरेचतुर्गुणे द्राक्षाकल्कंघृतं
4. सिद्धंलेह्यंतत्पित्त कासनुत्॥षोडशभि र्जलपात्रैर्मृद्वीकायाःपलानिदशषट्चअष्टौमधुकपलानिचछागा न्मांसात्तुलार्धंस्यात्पादावशिष्टतोयंशीतं
5. पू तंकषायमवतार्य दत्वाकषायतुल्यंपयो थनवसर्पिषःप्रस्थम् ऋषभकजीवक मेदांविदारिवीकात्म गु प्ता नाम् भव्याक्षोडनिकोचकशृंगाटकपद्मवीजानाम्
6. भागानक्षसमांशानवाप्यसंसाधयेतमृद्वग्नौसम्य क्सिद्धेतस्मिदद्यात्सितशर्क्करापलान्यष्टौ मधुनश्चपलान्यष्टौचतु ष्पलंपिप्पलीचूर्णात् समसक्तुकमित्यभिधीयते
7. घृतमिदंजनकेश्वरपूजितम् क्षीणेक्षतेल्पशुक्रे प्यथसरुचिरपैत्तिकेषुरोगेषु स्त्रीकामेषुचदेयंवृष्यंबल्यंचघृतमेतत् ॥ द्राक्षामधुकखर्जूरविदारीसशतावरी
8. परूषकाणित्रिफलांसाधयेत्पलसंमितान्जलाढकेपाद□□□समामलकस्यचघृतमिक्षुरसंक्षीरंमभयाकल्कपादिकम्साधयेत्तद्घृतंसिद्धंशर्क्कराक्षौद्रपादिकम् प्रयोगात्पित्तकासघ्नं
9. सर्वपित्तविकारनुत् ॥ कफजेच्छर्द्दनंपूर्व्वंकासेलंघनमेव□ शस्तायवान्नविकृतियूषाश्चक टुतिक्तकाः पिवेद्धर्मांबुमद्यंवापुराणं क्षौद्रसंयुतम् व्यायामधूमौसेवेतरूक्षोष्णान्य
10. शनानि च पाययेत्सार्षपंतैलंकौसुंभमथवाभिषक् पंचकोलकसिद्धंवापि वेत्कासेकफात्मके व्योषपुष्करमृद्वीकात्रिफलाषडि चित्रकैःमधुतैलयुतोलेहःकफ□□□
11. बर्हणः त्र्यूषणंत्रिफलादारुविडंगापद्मकोबला रास्नाच सर्व्वेतुल्याःस्युःशर्क्करामधुसर्पिषी लेहयेत्तत्कृतं चूर्णं कफकासनिबर्हणम् त्र्यूषणत्रिफले□□□□□□□□□□

* *N. B.*—The numerals 21 shown on the right-hand margin of the facsimile, have been inserted by myself, and were not on the original leaf. See note 166 on page 118.

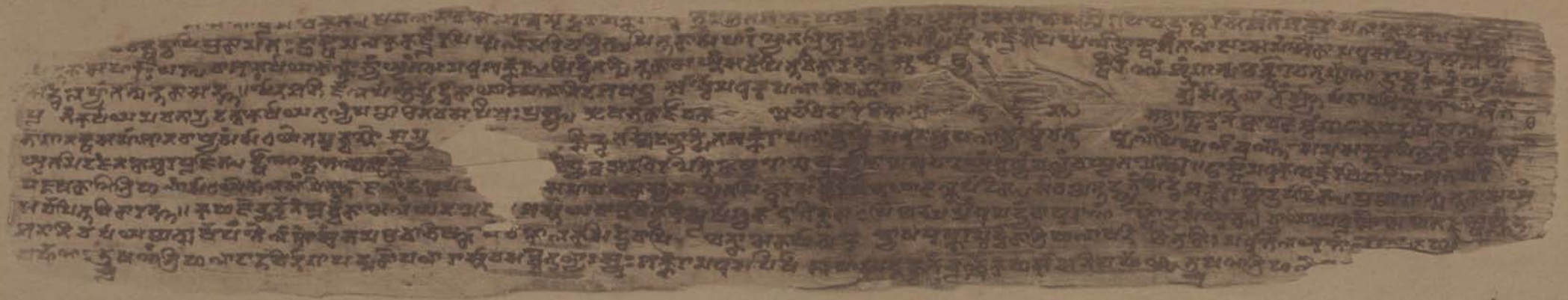
The Bower Manuscript.

Part II, Leaf 14. Plate XIX.

Obverse.



Reverse.



ORIGINAL SIZE.

Photozincking. Survey of India Offices, Calcutta, October 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaves 16 and 17.

Plate XXI.

Obverse.

1. □□□□□□□□□□□□□ उलूखलेरात्रिपर्युषितंह्येतद्दद्याच्छर्क्करयासहकषायएषवात□□
2. □□□□□□□□□□ ◎ अभयाहिंगुपिप्पल्योयवानीमाम्लवेतसम्एतानक्षसमान्भागान्पिवे□
3. □□□□□□□□पनीयंपरंस्मृतम् हृद्रोगेपार्श्वशूलेचवा तगुल्मेचपूजितम्कोष्ठस्थे षुचव□
4. □□□□□स्यतेनास्यमेतच्छी र्षरोगविनाशनम् शिरोरुजायांसघृत:स□चन्दनंकुष्ठ मथो□
5. □□लाकमलोत्पलंचप्रपौण्डरीकंसुरदारुकुष्ठम् कुर्यात्समंपद्मकचोरकौचशिरोरुजायां□□
6. घृतोत्तमंवावदरेणसिद्धंनस्त:प्रदद्या□□ भेदकान्ते॥पश्चाद्घृतंचाप्यनुपा□□
7. भुक्त्वाचभक्ष्यंलभतेगुडेन॥बिल्वमूलंफ□ चैवनस्त:कर्म्मणि□□□□□□□□
8. संगृह्यत त्तैलंविपचेद्भिषक्ततोस्यनस्ततोद द्यच्छीर्षं रोग□□□□□□□□
9. नस्त:कुर्यात्पुन:पुन: ॥ भागोपुराणतैलस्यतावत्स्यात्पाटलस्यच□□□□□□□□□□□□□□
10. टलेप: श स्तो यं ख्यात: शीर्षरुजापह: ◎ ल वणंशृंगवे□□□□□□□□□□□□□□□□
11. चित्रकतिन्दुके बस्तमुत्रेण संयोज्यलेप:शीर्ष□□□□□□□□□□□□□□□□□□□□

Reverse.

1. कण्डीरमर्क्कमूलंचत्रिफलाकटुसर्षपा:गवांमूत्रे□□□□□□□□□□□□□□□□□□□□□
2. म्बराम्बुना ॥शीर्षामयहरा:पंचयोगा:श्लो ◎□□□□□□□□□□□□□□□□□□□
3. कंचैव कण्टकार्या:फलानिचसूक्ष्मचूर्णमिदंकृत्वाकुर्यात्प्रध□□□□□□□□□□□□□□□□
4. यूषमेतन्नर:पीत्वाप्रतिश्यायात्प्र मुच्यते ॥ सक्तून्सुप्रयुत□□□□□□□□□□□□□□
5. पा ⊙ कण्डीरमग्निनादग्ध्वाभस्मतद्गृह्यबुद्धिमा□ दन्तान्त□□□□□□□□□□□
6. □ागेनदन्तशूलंप्रशा म्यति ॥ अजा□ी□ गवेरञ्चविडंगानि□□□□□□
7. □लं सुपिष्टं तु सर्पिषा सहदापयेत्□□ स्तवायसेभाण्डेअग्नि□□□□□
8. □□शृतंपिप्पल्योविश्वभेषजम् क्षारञ्च लवणञ्चैव कवडोदन्तशूलनुत् ॥ सोमराज□□□□
9. □□□□□□वेरंशुक्तपिष्टंविजानतादंतशूलापहंकुर्यात्कवडग्रहमुत्तमम् ॥ दंतशूलहरा□
10. □□□□□□□□भिर्व्विं पाचयेत् कर्णपूरणमेतेन कर्त्तव्यं कर्णशूलिणाम् कर्णक्ष्वेडे□□
11. □□□□□□□□□□□□□ीवाघ्नखंरोध्रंसूक्ष्मेलादेवदारुच गर्भेनानेन तैलस्यप्रस्थंमृद्व□

Obverse.

□□□□□□□□□□□स्नहसमन्वितम्तेनकर्णेपिच□□□□□□
□□□□□□□□सुतम् पिप्पलीक्षारसिद्धंतुतैलंकर्णरु□□□□
□□□□□□□□म्॥कुक्कुटस्यभवेन्मेद: स्थूलमाषाश्चवि□□□□
□□□□□□□□□यम् प्रक्षिप्यसर्व्वमे कत्र दिवसा□□□
□□□□□□□□□तम्॥ककुभंसुमनातैलंवर णी□□□□
□□□□□□□□□चेद्बुध: सप्तरात्र मु□□□
□□□□□□□□□□: शिलाम्कद्दलञ्च मृणा□
□□□□□□□□□□रिद्रागैरिकंक्षौद्रंकासीस मथसै न्धव□
□□□□□□□□□□□□एतत्तैलंविपक्तव्यंकुष्ठालेपनमुत्तम□□
□□□□□□□□□□□□□□षयेत् ऊषामण्डेनधोवित्वादद्रु□
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Reverse.

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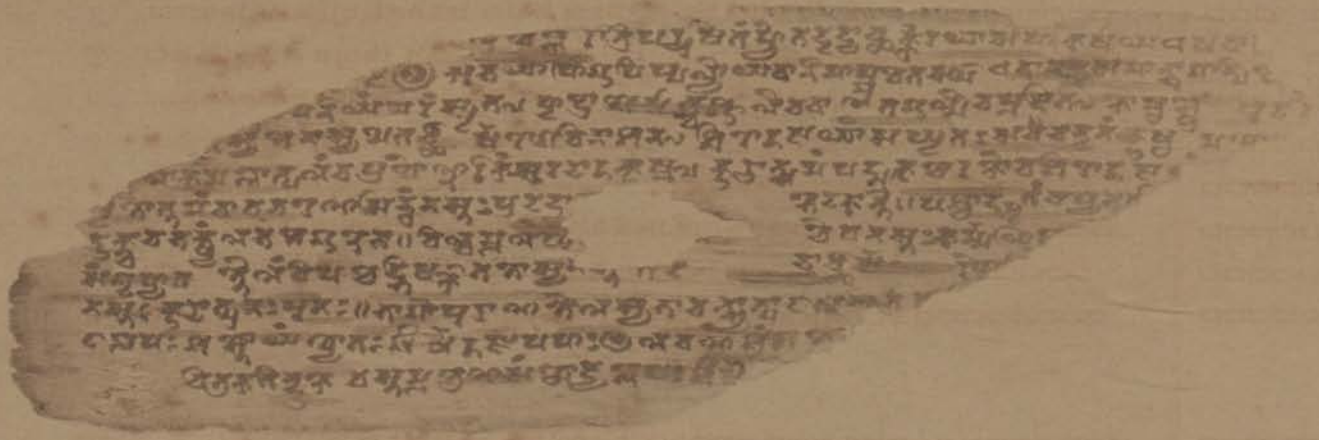
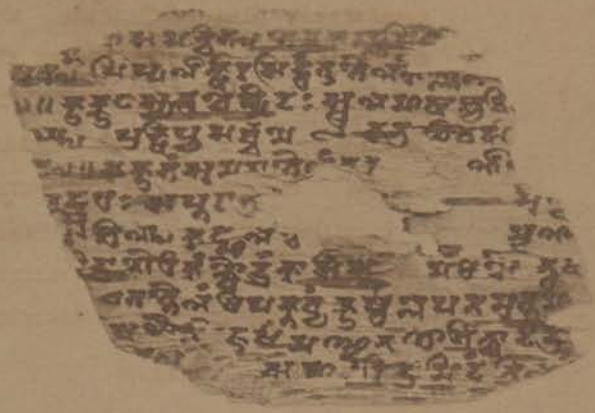
The Bower Manuscript.

Part II. Leaves 16 & 17. Plate XXI.

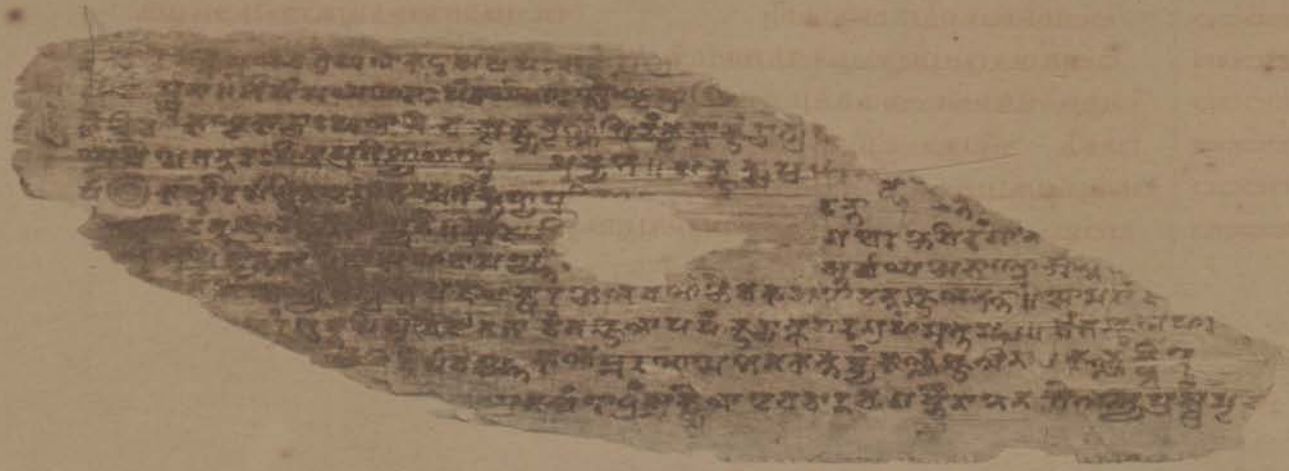
Obverse.



Obverse.



Reverse.



Reverse.

ORIGINAL SIZE.

Photo-etching. Survey of India Offices, Calcutta, October 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 18.

Plate XXII.

Obverse.

1. □□□तनसशय:॥कदल्या:क्षारतैलनसिध्मानिपरमूक्षयेत्एष□□□□दृष्ट अपामाग्मपि□□त□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
2. □शस्यरुचिरेणच॥एरण्डस्तगरंकुष्ठंचित्रकंमूत्रपंचमम्आटरूषकमूलंचषड्ग्रन्थांमधुकन्तथाप्रपुनाडंविडंगानिसैन्धवंपरिपेलव□□□□□□□□□□सध्माना□
3. हषधम्⊙सिध्मयोगा: श्लो५⊙ गुडेनश्रपयेत्क्षीरंकदुष्णंकामत:पिवेत्मूत्र ग्रहस्यभेषज्यं सद्यस्तंमतमश्विनो:॥मृद्वीकांशर्क्करांचैवदधिमण्डेन पायये□
4. मूत्रग्रहस्यभैषज्यं सद्यष्कं समुदाहृतम्॥एर्व्वा रुकस्यबीजानामक्षमात्रंप्रपीषयेत् युक्ताम्ललवणंपीत्वामूत्रग्राहात्प्रमुच्यते॥द्वि:कुंकुमस्या क्षमात्रंमृद्वीक
5. रसपीषिमम्एकरात्रस्थितं पीत्वामूत्रग्राहात्प्रमुच्यते॥अयोरज:सूक्ष्मपिष्टंमधुनासहपाययेत् मूत्रग्रहस्यभेषज्यंसद्यष्कंमतमश्विनो: ॥ खराश्वाहिंगुसुर□
6. हिरिवेरंरसांजनम्चित्रकस्यचमूलानि त्राय मानांचसंहरेत्एतानिसमभागानिमधुनासहपाययेत्पार्श्वशूलंमूत्रकृच्छ्रंसर्व्वमेतेनशाम्यति⊙□□
7. कृच्छ्रघ्ना: सप्तयोगा: ॥ ⊙ ॥ मूत्रकृच्छ्रेषु तोयार्थ:कार्य:क्वाथ्येनसर्व्वदामूलानांशरकाशेक्षुदर्भगोक्षुरवीरणै:पिवेत्कुसुंभपुष्पं वा
8. तण्डुलांबुमधुद्रवम्क्षीरवस्तिंयथोक्ताम्बादद्यात्स्वेदाश्चकारयेत्⊙मूत्रकृच्छ्रघ्नानवयोगा:⊙ नासागमेतुरक्तस्य अवपीड:प्रशस्यतेद्राक्षेक्षुदू र्व्वांस्वरस
9. शंखगैरिकचन्दनै:शोथितेमूलकं सिद्धंतोय तक्रेण दापयेत् हरीतकींसमगुडां खादेद्वागुडनागरम् ॥ पुनर्न्नवांदेवदारुंपुरा णंविश्व भेषजम्श्वयथु
10. प्रतियानार्थंच्यहंतुपयसापिवेत्॥ह रीतकीन्देवदारुंशृंगवेरंपुनर्न्नवाम् गोमूत्रेणपिवेज्जीर्णे स्नातं क्षीरेणभोजयेत् हरीतकीनांत्रिपलंपलास्त्रिकटुकात्त्रय:
11. □□तैलाश्चकर्षांशागुडस्यार्द्धतुलाधृता आगस्त्यान्मोदकानेतान्भुक्तस्योपरिभक्षयेत् शोथार्शोग्रहणीदोषकासोदावर्त□तये॥तुल्यांशास्त्रिफलामुस्तविडं□

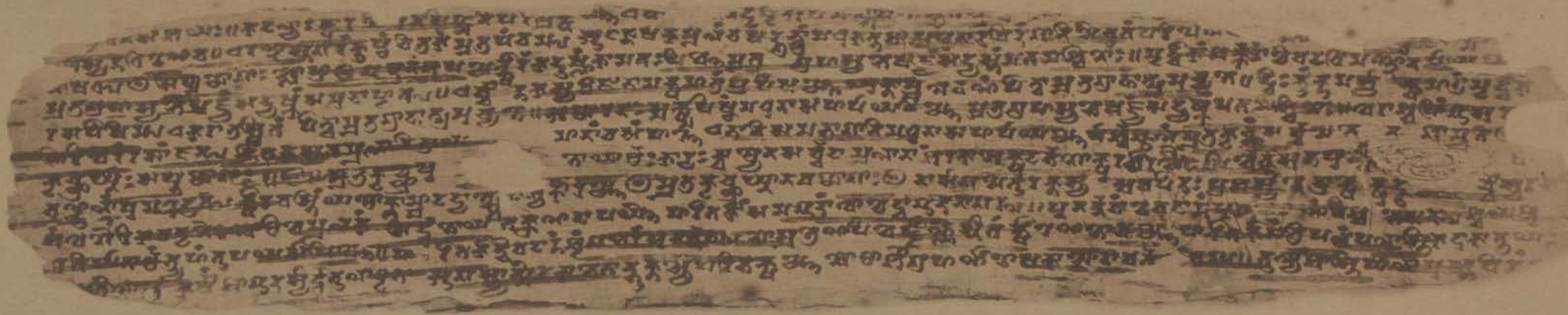
Reverse.

1. □□□□ □□□रयोरजस्तुल्यतलिहेन्मधुसर्पिषा क्षीरंचानुपिवेज्जीर्णेक्षीरेणैवचभोजयेत् मूत्रवाद्विगुणक्षीरंपिवे [त्कु]डवसमितम्पिवेद्वाच्यूषणस□
2. □मूत्रंवाविरेचनम् यवान्नाजांगला:शीधु:स्वेदाश्चोष्णाश्चशोफहा॥◎॥छर्द्यांपिवेततृष्णार्त्त:सदाहस्तण्डुलाम्बुना दाडिमंम धुकंरोध्रंबटशुंगा: सितांमधुम्
3. लिहेद्वामधुनाच्छर्द्यांकोलमज्जाञ्जनंसिताम्पिप्पलीतण्डुलालाजामक्षीकाशकृतासमम्आम्रास्थितोयचूर्णंवातृष्णाच्छर्द्यातिसारनुत्॥मातुलुंगस्यजम्ब्वाश्चपल्लवा:
4. ५ शर्क्करामधु लिहेच्छर्द्यांपिवे च्चैषांक्षुण्णानां शीत लंजलम् लाजान्मधुयुताङ्खादे त्सक्षौद्रांवाहरीतकीम् खादेत्कपित्थंसव्योषंपिवेन्मुद्गद लांबुना छर्द्यां
5. ५ चन्दनकल्कंवापिवेदामलकीरसैरिति◎छर्द्दियोगा:श्लोका५५◎ तृष्णायांरक्तशालीनांतण्डुलान्सोत्पलाञ्जनान्पक्वलोष्ट मधु द्राक्षाकर्जू राणि
6. परूषकम् जलेस्थितंपिवेच्छीतंशर्क्करांबु पयांसिच ॥सितांविडंगामधुकंपि प्पल्योधात्रिसैन्धवै:सर्पिर्म्मध्वभ यातैलंभागा: स्युर्म्मा
7. नत:समा:॥भागा:षोडशसक्तनामद्भिस्तं तर्प्पणंपिवेत् तृष्णागुल्मज्वरार्शोघ्नं वृष्यंग्रहणिदीपनम् शीता: प्रलेपा:शीता श्चजाङ्ग□
8. मधुरारसा:धात्रिदाडिमवृक्षाम्ल मातुलुंगैर्द्दिहेच्छिरइति◎तृष्णाप्रशमनायोगा:⊙सुराह्वदारु त्रिफलासमुस्ताकषायमु क्वाथ्यपिवेत्प्रमेहीक्षौद्रे□
9. युक्तामथवाहरिद्रांपिवेद्र सेनामलकीफलानाम् ॥ हरिद्रांसर्व्व मे हे षुपिवेदामलकीरसै: गोमूत्रभावितयवै:पिवेद्वा मधुतर्पणम्॥यवान्नविकृति:
10. शीधुर्ज्जांगलास्तृफलामधुकषायतिक्तकटुकव्यपायामेहनाशना:॥हरिद्रनिंबदर्भार्द्रक्षीरकाकुभचव्यजा: कुष्ठश्यामैकपाठैला कषाया:श्ले□मेहिनाम्⊙
11. पित्तेसल्लकि यष्टिह्वधात्रीश्वादंष्ट्रखादिरा: मूत्राणिकटभीक्षीरंतक्रतैलासवाहिता: सर्व्वमे हेषुमधुनाचूर्णंवातिक्तकंलिहेत् ॥⊙॥ ५□ ह५ शमनयो□□
12. □ ◎ पूर्व्वमेवहितंविद्याद्वैसर्प्पेरक्तमोक्षणम् विरेकोवमनंशीतै: स्त□नं तिक्तसेवनम् प्रलेपनं□रपि□र्मासरैश□□□□□□□ □□□□□

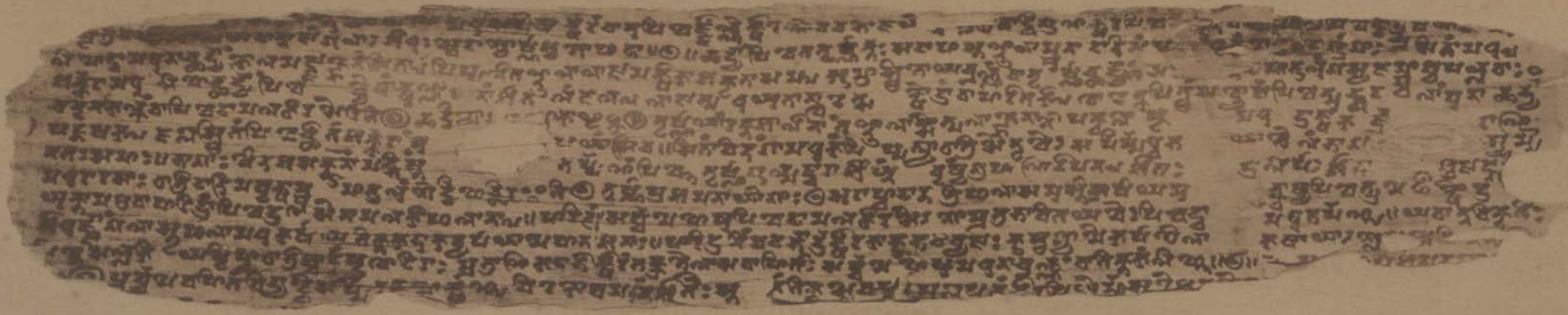
The Bower Manuscript.

Part II. Leaf 18. Plate XXII.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching. Survey of India, Offices, Calcutta, October 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 19.

Plate XXIII.

Obverse.

1. □□□□□□शाद्वलैःवीरामधुकमजिष्ठवेतसोत्पलकेसरैः जवनीयपलाश□□□□□□□□□कैः घृतांबुक्षीरपिष्टैस्तैल्लपःसेकश्चशस्यते त्रिवृतात्रिफलांनिम्बं□□
2. पलुमहौषधम्श्रितःकषायःसगुडोविसर्प्पज्वरनाशनः महातिक्तंपिवेत्सर्प्पिश्चूर्णंयच्चापितिक्तकम्एतैरेवघृतंसिद्धंविषमज्वरनाशनम्॥विसर्प्पचिकित्सितंश्लोकृपा~⊙
3. कषायंकामलापाण्डुपूर्व्वाद्यंज्वरितःपिवेत् हरिद्रांवासगोमूत्रांतयोर्व्वादाडिमत्वचम्॥पिप्पलोद्राक्षयोःप्रस्थौद्रोणेधात्रीरसंपचेत् सिता शतार्द्धंमधुकंशुण्ठीत्वक्क्षीर
4. कट्फलम्शीतान्मधुप्रस्थयुतात्ततश्चार्द्धपलंपिवेत् कामलीपाण्डुरोगीचपिप्पलींवाप्रयोजयेत् मुस्ताद्यंक्षीरवस्तिंवायवान्नंजांगलंमधु अयोरजीयंसेवेच्चयाच पित्त
5. ज्वरेक्रियेति⊙नावनीतकेमिश्रकोद्ध्यायश्चतुर्थः ⊙ अतःपरं प्रवक्ष्यामिबलवर्णप्रसादनम् येनमांसानिवर्द्धन्तेबलंचैवोपजायते मूलानामश्वगन्धायाःपंच
6. विंशत्पलानितु कण्डशश्छेदयित्वातु स्थाल्यामा□ यसाधयेत् पादभागावशिष्टञ्चज्ञात्वातमवतारयेत् तद्रसंतुपरिस्राव्यदृढेपात्रेवसेचयेत् तस्मिन्कषायेमति
7. मानौषधानिप्रकल्पयेत् जीवनिसर्व्वाणिशर्क्कर चूर्णमेवच मधुसर्पिषश्चप्रसृतंपिप्पलीचूर्णमेवच किंचिल्लवणिकंकृत्वाखजेनालोड ये
8. द्भिषक् आसिच्यवस्तावच्छिद्रेवस्तिकर्मणिकारयेत् एकेनयदिवाद्वाभ्यांत्रिभिर्व्वापिप्रमाणतःप्रत्यागतेनिरूहेस्मिन्परिषेकःसुखाम्बुनाततो लोहि
9. तशालीनामोदनंमधुसर्प्पिषा क्षीरेणसहभुंजीतजांगलानांरसेनवेति॥⊙अश्विनोरश्वगन्धावस्तिःश्लोगुपा⊙यष्टीमधुकसिद्धेनसर्पिषा चानुवासयेत् जीवनीयविप
10. क्वंवासर्प्पिःस्यादनुवासनम्तेनमांसानिवर्द्धन्तेक्षयश्चाप्युपशाम्यति⊙अश्वगन्धावस्तिःश्लो~पा~⊙रास्नाग्निमंथमथपाटलिञ्चस्योनाककार्ष्मर्यनिदिग्धिकांचसराजवृक्षा□
11. □□ालपर्णीं सपृश्निपर्णीं बृहतीञ्चदद्यात् एतानिमूलानितुसर्व्वशः स्युरेरण्डमूलञ्चतथैवचेयम् द्वेद्वेपलेचात्रभवेत्प्रमाणं द्रोणेत्वपाञ्चैवपचेत्कषायम् पा□□
12. शेषन्तुक षायमेतत्प्रक्षि प्यक ल्कान्विदधीतसूक्ष्मान् कुष्ठस्ययष्टीमधुकस्यचैवतथैवयेपीतकस□□□□□□□□□□

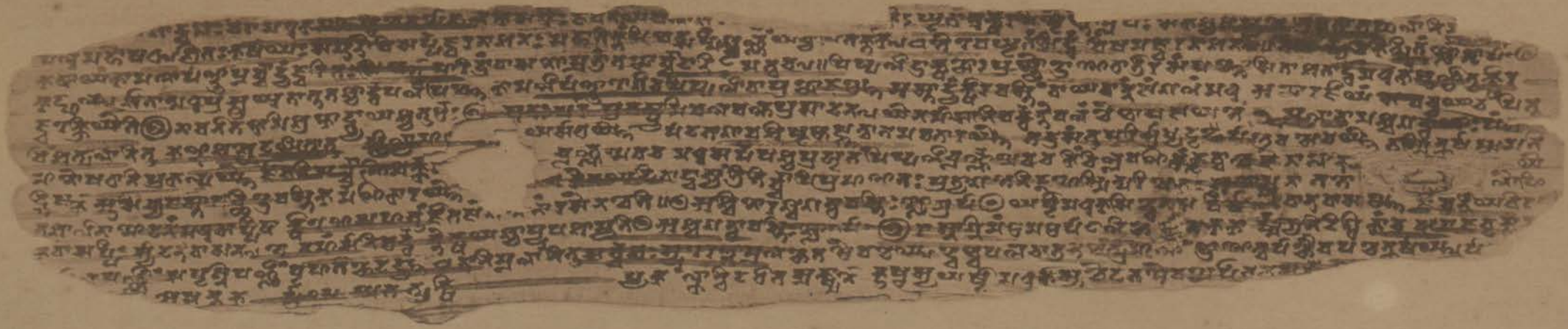
Reverse.

1. □□□□□□ल्कविदद्ध्यान्मधुकस्यचैव आरोग्यतेजोग्निवयोबलायुर्द्ददातिजीर्णेष्वपिपौरुषञ्च वाते□□□□□□□□□□□□□□□□□□□□□□□□□□□□
2. □□मरीचकेचबन्ध्या सुदुष्टेप्रचुरेपुराणे प्रमेहकण्डुक्षतयोनिदोषेपाण्ड्वामया□र्शोग्रहणीप्र□□ ॥ □स्न□□□श्लोकृ□□ □ □□□□□□□
3. र्षिरात्मवान्सुप्रभस्त्विहार्याभिःहवुषावस्तिंतांमेनिबोधतसु खोपभोज्यतमाम्प्र सृतःप्रसृतःप्रस्थःप्रस्थोर्द्धपलंप्रमाणतः प्रस्थःहवुषावक्षणयवक्षरसलि□
4. सैन्धवयुतानाम् कर्त्तव्यमेतदाजलप रिक्षयात्स्वादपेतलवणहृतम्सिद्धंपूतंसलवणमथचख जेत्सर्पिषासार्द्धम्सुखतन्त्राणांनृणांपरिणतवयसांप्रगाढशक्र
5. तांचएषसुखोष्णोवस्तिःप्रणिधातव्यःसकृत्सर्व्वः अन्नमिवकालभोज्यःसुखपरिहार्योनचात्रपरिहार्यम्तेजोग्निवीर्यबलपौरुषा युषांवर्द्धनोप्येषइति⊙हवुषा
6. वस्तिःश्लोकृ⊙मधुतैलसमेस्यातांताभ्यांतु ल्यंसुखोदकम् कर्षश्चशतपुष्पायाःकर्षार्द्धःसैन्धवस्यचएषवैशेषिकोवस्तिर्द्दापनीयोर सायनः
7. बृंहणीयश्च बल्यश्च विद्याद्यवनसंज्ञितः⊙ स्त्रियःसंभोजनंयानंव्यायामंशिशिरोदकम् अस्मिन्प्रणिहितेवस्तौयथाकाममवाप्नु यादिति⊙
8. मधुतैलोदकोवस्तिः श्लो ६⊙ तैलस्थानेघृतंदद्यात्तोयस्थानेभवेत्पयः शेषंपू र्व्वेणतुल्यंस्यात्सवस्तिःसर्व्वसाधकः ~ तुल्यंमधुचतैलञ्चरास्नाताभ्यांसमाभवेत्
9. शताह्वायाभवेत्कर्षः पिप्पलीनां तथैवच यष्टीमधुककल्कश्च कर्षार्द्धंलवणोत्तमात् एषरासायनो वस्तिर्बल्योबृंहनदीपनः निरुपद्रवोयावनश्चवृष्योवीर्यबल
10. वहःगाढविण्मूत्रकृच्छ्राणि गुल्ममेहार्शबध्नुदिति⊙तैलाद्योवस्तिःश्लो५⊙परिवेष्ट्यकुशैरार्द्रैरार्द्रवृत्तानिशाल्मलेः कृष्णमृत्तिकयालिप्यस्वेदयेद्गोमयाग्निना~
11. □शुष्कांमृत्तिकां ज्ञात्वागृह्यवृत्तानिशाल्मलेः उलूखलेसमायोज्यमृद्गीयात्पयसिश्रि ते पिण्डंमुष्टिसमंकृत्वातन्मूलंतैलसर्प्पिषोः स्नेहितं मात्रयायुक्तम्
12. कल्केनमधुकस्यच व□□□□गात्रायदद्यात्प्रत्यागतेथ च~

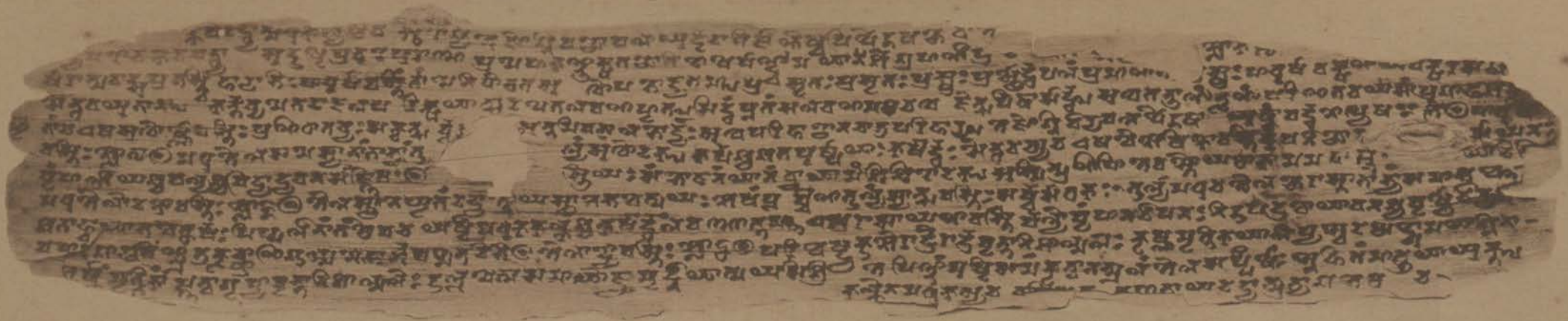
The Bower Manuscript.

Part II, Leaf 19. Plate XXIII.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-zincing. Survey of India Offices, Calcutta, October 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 22.

Plate XXIV.

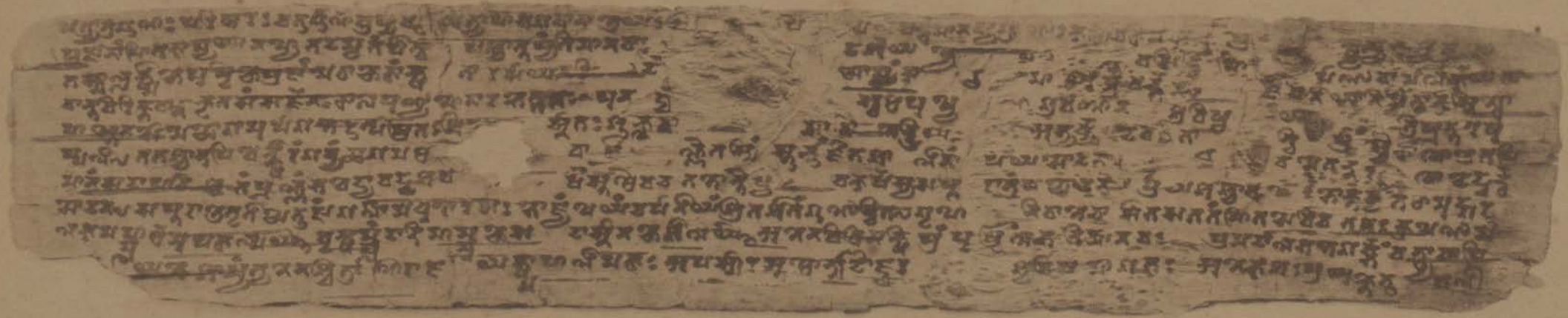
Obverse.

1. मंच्यत्रिगुण:परिहार:चतुर्गुणंब्रह्मचयंमित्याहभगवानात्रेय:⊙॥ पि प्पलीवर्द्धमानस्य गुणा: कर्म्मचकेबलम् प्र□ क्ष्याम्यनुपूर्व्वेण
2. प्रजानांहितकाम्ययानह्येतदमृतंपीत्वा पश्चात्तप्यंतिमानवा: दर्शय त्ये व सिद्धिं हि पाणावामलकंयथा
3. तस्माल्लक्ष्मीञ्चपुष्टिञ्चप्रजांमेधाञ्चकांक्ष ता रसायनमि दं सोम्यंका र्य मा युर्व्विवर्द्धनम् जीवनीयानिपीत्वातुस्निग्धो
4. वान्तविरिक्तवान् कृतसंसर्जन:कालेपुण्याहेनारभेत्तत:~पुन र्व्व स्वथपु ष्ये ण श्रवणेन श्रविष्ठ या त्रिषूत्तरेषु
5. हस्तेन सोमे योगमुपागते उपोषित: शिर: स्नात:शुक्लवा साजि तेन्द्रिय: अभ्यर्च्य देव ता न्वि प्रां श्चैकांखादेतपि
6. प्पलीम् ततश्चानुपिवेत्क्षीरंगव्यंछागमथा□ वा जी र्णेतस्मिं स्तुभुंजीतशा लीनां पयसोदनम् ए वमेतन्नर: खादेद्वर्द्ध
7. मानंसदाहनि श तं पू र्णंभवेद्यावद्दश व र्षास्तथैवच ततोन्तेप्य वकर्षस्यसप्त रात्रंपयोदनम् प्रायशश्चानु~ भोक्तव्यंतथामुद्गर
8. सोदनम् सप्तरात्रे तृतीये तु जांगलो मधुरोरस: भोज्यं पेयं च पानीयंश्रितशीतंगुणान्वितम् गृहे निवातेचा सीतसततंहितसेविचतत:क्रमेणाम
9. लकमम्लार्थमुपकल्पयेत् वृक्षाम्लंदाडिमाम्लञ्चस दास्नानञ्चशीलयेत् अनेनविधिनाक्षिप्रं पुष्टिं लभति मानव: प्रमदा लभतेगर्ब्भं वन्ध्याचापि
10. □□ यते शाम्यंत्यनेनश्वित्राणिराज यक्ष्माहलीमक: अपस्मारस्तथोन्मादोज्वर श्च विषमागत: अनेकश: प्रयुक्ते तु बली

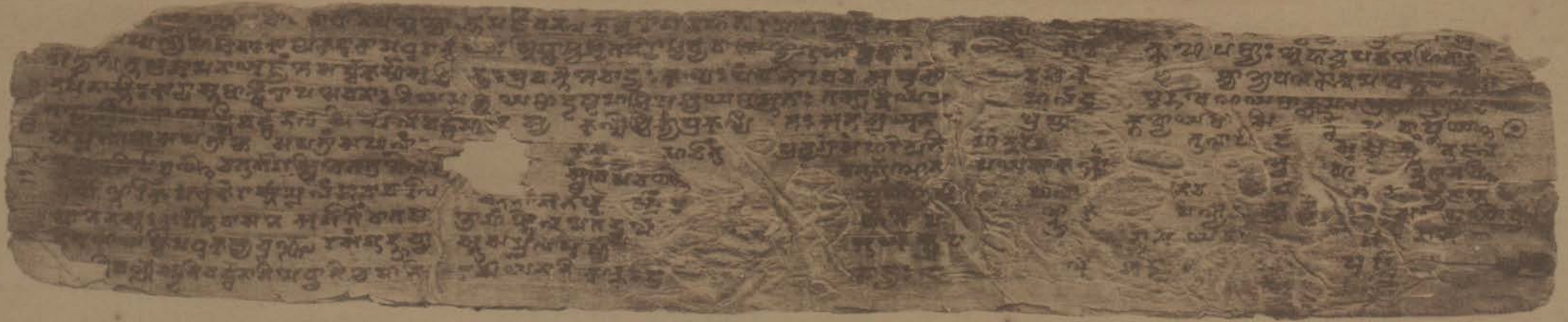
Reverse.

1. □□□□शनम् वस्नतेजो बलाधानिमग्नेश्चोत्तमजीवनम् कुष्ठरोगनिहंतारमारोग्यजनन शिवम् शुक्ल□□□□□□□द्र□□प्रस
2. □□पिप्पल्योहिशिवा:कायेकटुकामधुरान्वया:स्निग्धाश्चशीतवीर्याश्चव्यवापिन्योगुणान्विता: क टु कत्वा त्कफेपथ्या:स्नेहाश्चपवनेहिता:
3. शैत्यात्पित्तप्रशमनायुज्यंते सर्व्वकर्म्मसु त्रि भ्य: प्रवर्त्तते चाद्य: कल्प: पंचभिरेवच अष्टको दशक श्चान्योबलकालमवेक्ष्यच क्षीरा
4. नुपानास्ता: कार्यास्तथाक्षीरोपसेवना: नियमश्चयथादृष्टमाशिषश्चयथाश्रुता: तस्मान्नियम मालंब्य पुरुषेणयथाक्रमम् प्रयोज्यमिदमा
5. रोग्यश्रीबलायुर्व्विवर्द्धनम् पिप्पलीवर्द्धमानस्य कल्पोश्विभ्यांप्रकल्पि त: अनुसूयुना प्रयो क्तव्योयथा सि द्धि म वाप्नुयात्⊙
6. समूलाञ्च सपत्राञ्च सपत्रांसफलां□□ काक माचींतु प्रत्यग्रांसंहरेन्मति मान्नर: तुलापा दं सुसूक्ष्मं तुजल
7. θ द्रोणे विपाचयेत्चतुर्भागस्थितेतत्रतैलप्र स्थंविपाचयेत् चतुर्गुणेन पयसाकल्कां श्चे मा न्विधानवित्
8. ^ प्रपौण्डरीकंमधुकंरास्नामूलंशतावरीम् वडगाशतपु ष्पांच स्वयंगुप्ता फला निच ए तद भ्यंजने
9. पानेनस्त:कर्मानुवासने अशीतिंवातजा न्रोगांस्तैलमेतद्यपो हति म ण्डूक पर्ण्या: स्व र स: प्रयोज्य
10. क्षीरेण यष्टीमधुकस्य चूर्णम् रसंगुडूच्या स्तुसमूलपुष्पा आयुष्प्रदा न्यामयना श नानि
11. □□ग्निवर्णस्मृतिवर्द्धनानिमेध्यानिचेमानि रसायनानिकल्क:प्र योज्य: ख लु शङ्ख पुष्प्या:

Obverse.



Reverse.



ORIGINAL SIZE

Photo-etched at the Survey of India Offices Calcutta, October 1893.

The Bower Manuscript.

Part II.—Leaf 23.

Plate XXV.

Obverse.

1. □□वशेषणतुशंखपुष्पी॥घृतमाक्षिकसंयुक्तंमधुकंच:पिवेन्नर:क्षीरा नुपायी स्त्रीवर्ज्यं: सजीवेच्छर दांशतम्पंचाष्टौसमदशचापि
2. □प्यत्रीमधुसर्प्पिषा रसायनगुणान्वेषीमासमे कंप्रयोजयेत्॥ति स्वस्ति स्वस्तुपूर्व्वा क्षेभुक्तायेभोजनस्यचपिप्पल्य:
3. किंशुकक्षारभावितांघृतभर्जिता:प्रयोज्याघृतसंमिश्रारसायनगुणैषिणा जेतुंकासं क्षयंश्वो षंखासंहिक्कांगलामयम्अर्शा सि
4. ग्रहणीदोषंपाण्डुतांविषमज्वरम्पीनसंस्वरभेदञ्चगुल्मंवातमलासकम्◎पिप्पलीप्रयोग:श्रीकृ○क्रमवृद्ध्यादशाहानि दशपिप्पलिकंदिनम्वर्द्ध
5. येत्पयसासार्धन्तथैवानुपिवेन्नर:जीर्णेजीर्णेचभोक्तव्यंषष्टिकंक्षीरसर्प्पिषापिप्पलीनांसहस्रस्यप्रयोगोयं रसायन: पिष्टास्ताबलिभि:सेव्याश्रिता मध्य
6. वलैर्नरै:यस्त्विपिप्पलिपर्यन्त:प्रयोग:सतु कन्यस: वृद्धर्णस्वर्यमायुष्यंश्लिहोदरविनाशनम्वयस:स्थापनंमेध्यंपिप्पलीनांरसायनमिति◎
7. पिप्पलीप्रयोगोद्वितीय:◎शरन्मुखेनागव लांपुथेणीद्वारयेद्विषक्मूलंतस्या:शुचिर्भूत्वासूक्ष्मचूर्णानिकारयेत्तस्यचूर्णस्यकर्षंतुदुग्धेनालोड्यपा
8. ययेत् जीर्णेदुग्धञ्चपातव्यमन्नञ्चपरिवर्ज्जयेत्क्रमश:सप्तरात्रेणवर्धयीतपलंपलम् तत:पलीनंपात व्यंयावन्नस्यादुपद्रव: अपथ्यतस्त्रीशूद्रमारण्यञ्चैत
9. दुच्यतेजातीपसर्गंयक्ष्माणमप्येकादश रूपिकम्रसायनमिदंहंतिसदाचायुश्चवर्द्धते एषएवतुकल्प: स्यान्मधुकस्यरसायने मण्डूकपर्ण्यांचतथाशृङ्ग
10. वेरस्यचोच्यतेएतदाव लिकंप्रोक्तंरसायनमनुत्तमम्◎नागबलाप्रयोग:श्रीपु○शुभेमार्गशिरेमासेसंशुद्धोवमनादिभि:उपेतफ लपु ष्यान्तुकाचमाषीं
11. प्रयोजयेत्पलानिदशशुद्धाया:काचमाष्या:स माहित: पचेत्क्वार्ष्णायसेपात्रेतैलार्धेनशनैर्भिषक्तस्यमात्रांप्रयुंजीतषष्टिकान्नञ्च भोज ये□

Reverse.

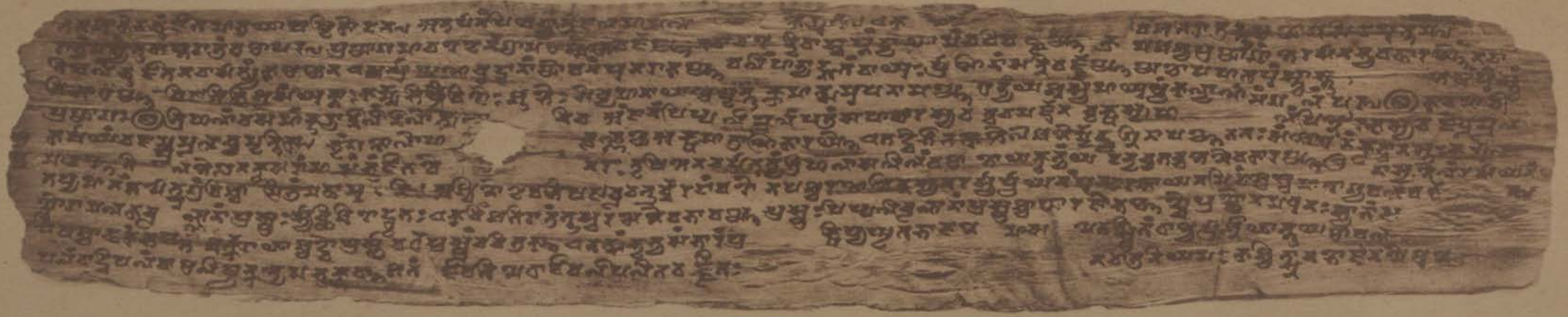
1. तेनशाकेनभुंजीतमात्रयाषष्टिकोदनम् अनुपानंपिवेच्चात्रजलमामल कैर्युतम्एक विंशतिरात्रन्तुप्रयोगमि दमुत्तमम्ऋ□□
2. रात्रंमध्यंतुसप्तरात्रंतथापरम्प्रयोगमाचरेदेनंग्रामधर्म्मञ्चवर्जयेत्नचाचरे हिवास्वप्नंव्यायामंचविवर्ज्जयेत् क्र मशश्चप्रयोगान्तेरसानभ्यवहारयेत्नचा
3. तिवेलंभुंजीतनचासात्म्यंकथञ्चन एषप्रायेणवृद्धानांयौवनं पुनरानयेत् बलिंहन्याद्गतंवायु:प्राणिनांसन्निवर्ज्जयेत् येचीपहतपुंस्त्वास्तु तेषांपुंस्त्वं
4. विशोधयेत् विजातिभिश्चसंयुक्ता: कर्म्मभिर्व्विविधै: शुभै: सेव्यमानायथेष्टन्तुक्रमात्सुपनामयेत् धन्यंयशस्यमायुष्यंकल्याणंमंगलं परम्◎काचमाची
5. प्रयोग:◎त्रिफलांचसमांकुर्यान्नीलींनीलोत्पला · निच अंजनं पिप्पलीमूलंपत्रंसहचरस्यच त्वचमर्जुनवृक्षस्य फ लंपिण्डारकस्यच जंबूमूल
6. कषायंचजम्बूमूलाश्मवृत्तिकाम्भृंगकोलोह चूर्णञ्चअक्षमात्राणिकारयेत्एतद्वैभीतकेतैलेशनैर्मृदग्निनापचेत्तत:संशीधनंकृत्वानस्त:कर्म्मस
7. θ माचरेत्ति लतैलेनक्षसरांमासंभुंजीतवै नर:वृषितेनचपातव्यंत्रिफलासलिलंतथातीयकृत्वंयदन्यच्चतच्चतेनैवकारयेत्◎ नास्यतैलंरसायनं○
8. २ तप्यमानंतपोत्युग्रंविख्या मित्रंमहासु निम् अखिनौदेवभिषजावूचतुर्व्वरदांवरौतपश्चरणखिन्नस्यनरस्याप्यायनंपुन:रसायनमिदंश्रेष्ठमारोग्यबलवर्ध नम्
9. गौरामलकचू र्णानांप्रस्थ:स्याच्छिग्रिरोद्धृत:एकविंशतिरात्रंतुस्वरसेनैवभावयेत् प्रस्थ:पिप्पलिचूर्णानांप्रस्थश्चायोरजोभवेत् द्वौप्रस्थौ□मधुन:स्तातांस
10. र्पिषश्चाढकंभवेत् शर्करायाश्चद्वौप्रस्थावर्धप्रस्थंचचिचकात् एतत्संभृत्यसंभारंप्र क्षिप्यघृतभाजने मास मेतत्स्थितंवान्नेप्राश्नीयात्तुयथाबलम्
11. पलंवाद्विपलंवाथलिह्यात्कल्यमभुक्तवान्प्रतं जीवतिमेधावीबलीपलितवर्ज्जित: मचाचनियम: कश्चित्स्नानभोजनमैथुने-

The Bower Manuscript.

Part II. Leaf 23. Plate XXV

Obverse.

Reverse.



ORIGINAL SIZE

Photo-etching. Survey of India Offices, Calcutta, October 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 24.

Plate XXVI.

Obverse.

1. □□□शस्यमायुष्यंकल्याणंमंगलंपरम्विश्वामित्रेणचाभाष्टमृषिभिश्चाभिपूजितम्◎आश्वि नर सायनम् ⊙
2. हेमंतेथाश्वगन्धांनियतमथतिलान्कृष्णकान्भक्षयोत संमिश्राःशर्करायाःसतत मिहप य.पश्चादनुपिवेत्एत च्चैवे
3. श्वरेणस्वयमिहविहितंविष्णो र्बलकरम् यत्पीत्वाद्वादशाहं भवतिहिपुरुषो वृद्धो पितरुणः॥वृहत्करणं◎अश्वगन्धांपयस्याञ्च
4. संसृज्य पयसापिवेत् मासमेकंप्रयुंजानः सुकृशः स्थूलतांप्रजेत्⊙ अथकृशस्यबृंहणंवक्ष्यामः~निर्मुसलच क्रहलशब्दाभिहतायांभूमौ जाताम
5. श्वगन्धां समूलपत्रपुष्पां सूक्ष्मचूर्णानिकुर्यात् ततः सर्प्पिषाविडालपदकमाहृत्याहनि लेहयेत् पयश्चानु पिवेत्जीर्णांते पयसाभोजनमश्नीयात्
6. एवमेकविंशतिरात्रंबलवान्बृहच्छरीरश्चभवत्या हवृहस्पतिरिति⊙वार्हस्पत्यंवृहत्करणं◎ कोलकुलत्थयवमूल कानांनिर्यूहमेषांघृततैलमिश्रम्
7. दध्नायुतंतण्डुलसैन्धवाभ्यां जयेज्ज्वरंकोष्ठग तञ्चवायुम् सनागरंपिप्पलीचव्यचित्रकंसपिप्पलीमूलमथापितण्डुलान् य वागुरेषालघुशूलनाशनी
8. प्रदीपनीदीपयतेचपावकम्⊙मध्यं कपित्थस्यसविल्वमध्यंचांगेर्यथोदाडिमतक्रसिद्धा यवाग्वियंग्राहणीपाचनीयावातामयेस्यात्तुसपञ्चमूला⊙ स्यात्साल
9. पर्णीह्यथपृश्निपर्णीबलातथाबिल्वफलस्य म ध्यम् सदाडिमा तण्डुलसंप्रयुक्ताकफेतिसारेकफपित्तजे तु॥ ह्रीवेरधान्युत्पलनागरेषुछागेपयस्यांभसि पृश्निपर्ण्याः
10. सतण्डुलां तांविपचेद्विधिज्ञोरक्तातिसारेषुहितांयवागूम् आमेतुसांब्वासहनागरेणपेयांभिषक्सातिविषाञ्चदद्यात्सकण्टकारीतुभवेच्छदंष्ट्रास फाणितावस्ति
11. रुजा सु पेया॥विडंग्यथोपिप्पलीमूल शि ग्रुं सुवर्च्चिकांमोचरसञ्चत द्वत् स्यात्तक्रयुक्तातुहिता यवागू कोष्ठाश्रयान्हंति क्रिमी न्नरस्य मृद्वीकथो

Reverse.

1. □□□□रिवाचलाजाश्चसिद्धासहपिप्पलीभिः पेयासुशीतामधुसंप्रयु क्ता तृष्णांनिहन्या
2. □□□प्रवृद्धाम्॥ससोमराजिस्तुहितायवागूंवदंतिरोगेषुविषान्वयेषु वराहमेदः क्वथितेतुसिद्धास्याद्बृंहणीयातुनृणांयवागू॥यवैर्यवागूतुसदाडिमाम्ला
3. □□□णाहिंगुनिचेद्विपक्वा घृतेसतैलेलवणेचयुक्ताजीर्णप्रतिश्यायहिताकफेच॥गवेधुकानां परितापितानांस्यात्कर्शनीयामधुसंप्रयुक्ता सर्पिष्मतीसैन्धव
4. सं प्रयुक्तातिलैर्युतास्नेहयुतायवागू⊙कुशालपर्ण्याःक्वथितेकषायेश्यामाकपेयातुविरूक्षणीया हिश्वासुकासेषुतथैवश्वासेहितायवागू दशमूलसिद्धा॥
5. रुजासुपक्वाशयसंभवासुहिताप्रसन्नायमकेविपक्वा मां सैश्चमाषैश्चतिलैःसशाकैःसिद्धाभवेद्वर्च्चनिरस्यनीतु॥जंब्वाम्रमस्थीक कपित्थविल्वैःसंग्राहणीया
6. तुभवेद्यवागू॥क्षारञ्चहिंगून्यथचित्रकंचवृक्षाम्ल सिद्धान्यथभेदनीयावातानुलोमंकुरुतेयवागूसपिप्पलीमूलभयासविल्वैः तक्रेणयुक्तातुहितायवा
7. गू तक्रानुपानाघृतव्यापदेषु व्यापन्नतैलस्य हितायवागूउदश्विपिण्याकयुतासक्षौद्रासपिप्पलीकामलकैर्व्विपक्वाकण्ठ्यायवागूर्यमकोपसिद्धादध्नातु
8. पक्वातुरुपोवकास्यात्सतण्डुलास्यान्मदना शनीतु॥ गोधास्वपामार्ग्गरसेनचैवसिद्धायवागू तुभवेत्क्षुतघ्नी॥ सपञ्चमूलाघृत तैलमिश्रासदाडिमा
9. मावातहरायवागूश्ले ष्मामयघ्नीतुपुराणधान्या॥ सपद्मनीलोत्पलशर्करास्यात्सिद्धांपिवेत्पित्तहरा यवागू⊙ अग्निर्म्मेमाध्यगाद्देहाद्वायुःप्राणान्द
10. धातु मे इन्द्रोमेबलमादद्याच्छिवंचापोदिशंतु मे॥ इत्येनंमंत्रमार्षंवैभुक्त्वागत्वातथा स्त्रियःजपमानःस्पृशेदा पस्तथास्यायुर्न्न हीयते॥ भेलीयवागू⊙
11. अमृषुकोसकुटजाफलशृंगवेरमाम्रास्थिकद्दलजंबूसारम् स्याद्धातकीस हिरिवे र शि लोद्भिदे चवारि ष्ठ मुस्तमपिचोत्पलकेसरं
12. स्यात्

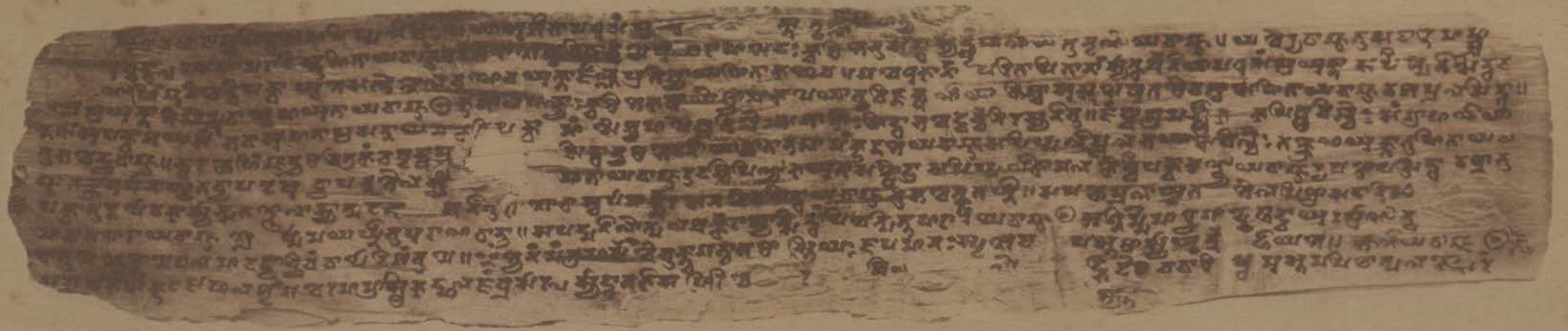
The Bower Manuscript.

Part II. Leaf 24.

Plate XXVI.

Obverse.

Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, October 1903.

THE BOWER MANUSCRIPT.

Part II.—Leaf 25.

Plate XXVII.

Obverse.

1. एतानतुल्यधरणानितुलाधृतानिबध्वापमूटकमथापिनत्तकेस्मिन्प्रक्षाल्यसद्धचि□□प्र□□□□गुमश□□□□□□□□□□□□□□□□□□□□□□
2. मूलकानांदधिघृततैलतथैवतण्डुलानाम् परिमितमपिचेत्पिवेद्यवागूंशमयतिकोष्ठगताश्चरांश्चवाय□ ॥ अजात्यवाकुंचिकशृंगवेरंसचित्रकंकार□□□
3. भागम् घृतेनभृष्टालवणांशयु क्ताकल्याणिकानामयवागुरग्र्या ॥ हतांतुदीप्तांग्रहणींकरोतिश मेतिपि त्तं कफ मारुतौचअर्शां सिवत्तकु
4. रुतेप्लिहञ्चनिहंतिगुल्मांश्चहलीमकञ्च ॥ शतपुष्पांषडींविल्वंपुष्करंचित्रकंवचाम् विडंसौवर्च्चलंचैवशृंगवेरंसपि
5. प्पलीम् पलांशकंचलवणंदाडिमंतुंबुरूणिच कुस्तुंबुरुमजाजीञ्चसमभागानिकारयेत् तण्डुलान्यमकेभृष्टान्यवागूंसाध
6. येद्भिषक् योनिशूलमुदावर्त्तं मूत्रकृच्छ्रञ्चसाधयेत्यावंतोवातिकारोगाः सर्व्वा नेतान्नियच्छति एषायवागु
7. राख्याताअश्विनांभिषजांवराविति ⊙ आश्विनीयंयवागूत्रयम् ⊙ यवागूकल्पः ⊙ इक्षुरसानिविदार्यामलक घृतपयोमाषमांसमधूनां
8. समधुकानाम् प्रस्थाः पृथग्विधेया रसस्तुमांससमंतुलितंच मधुकपलान्यपि पंचप्रस्थोमाषस्यलुचितस्य एतत्सरा स्वतिघृतंराजर्षेःपुत्रका
9. मस्य ॥ आमलकरसप्रस्थः प्रस्थ इक्षुरसस्य च प्रस्थमाजस्यदुग्धस्यपयसः प्रस्थ मेवच विदारीणांरसप्रस्थं घृतप्रस्थञ्चसाधयेत् शीतेदद्यान्मधु
10. प्रस्थंपञ्चविंशञ्चशर्क्करा मरिचंपिप्पलीञ्चैवकुडवौधौतचूर्णितौ जीवनीयञ्चवल्यञ्चवृष्यंचैवेतदुत्तमम् घृ तंशतावरीगर्भं क्षी□□□□ □□□
11. शर्क्करापिप्पलीक्षौद्रं युक्तं तद्वृष्यमुत्तमम् ॥⊙॥ रसंगोक्षुरकात्सर्पिः द्वेचदुग्धेगवाजयोः प्रसृतंमधुसंयुक्तंयोगोविंशति वे गिकः ⊙ विदारी
12. चात्मगुप्ताचतथामलकमेवच यवाशसह□□□

Reverse.

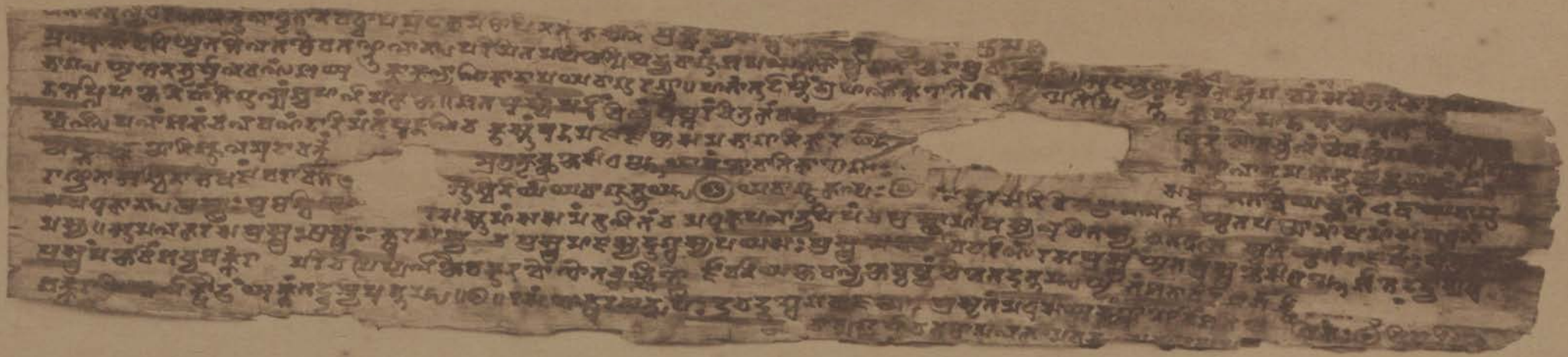
1. पेष्टव्याःपयस□□□□□□द्घृतेभृष्टशतकृत्वामधूक्षितम् भक्षयत्वानरः क्षणः पुन□□□□ □□□□□□□□□□□□□□□□□□□
2. सपञ्चशर्क्करंचूर्णंतथैवमधुस र्पिषीअतोक्षमात्रांप्राश्नीयात्पुमान्यस्यांगनाशनम् अनंब्लकटुकाहारोनिहीनंवर्जयेदृतम् ॥ जलाढकेत्मगुप्तायाः
3. θ पञ्चमूलपलानितु क्वाथेतस्मिन्पयोध्यर्द्धंकृत्वाचूर्णानिदापयेत् शर्क्करायाभवेत्प्रस्थःप्रस्थस्यान्मधुसर्पिषोःगोधूमचू र्णैर्बध्नीयान्मोदकंपलसंमितम्
4. ζ अतएकंनरःप्राश्यषष्टिंगच्छतिमैथुनम्पुरुषःकामिनीकांतःपरमंवृष्यमुच्यते॥रसेनचटकानाञ्चनिश्चित्रान्निर्मलांस्तिलान् भावितान्यावतःप्राशेत्ताव
5. द्गच्छतिमैथुनम् क्षीरपक्वास्तुगो□माः स्वयंगुप्ताफलानिच शीतंमधुघृताक्तञ्चप्राश्य गृष्ट्यापयःपिवेत्प्रयोगादस्यगच्छेतवृषत्वंपक्षमक्षतः॥श्वदंष्ट्रा
6. क्वाथदुग्धाभ्यांधौतान्माषान्विपा चयेत्बिल्वमात्रंततःपिण्डंभक्षयेन्मधुसर्पिषा ततश्चानुपिवेत्सायंशर्क्करासहितंपयः॥एकाह्नागन्तुमि च्छे
7. द्यःपुरुषःप्रमदाशतम्॥ विदारीपयसाभृष्टासर्पिषामधुनासह प्राश्यशीतंयथाकामंषष्टिंगच्छ तिमैथुनम्॥विदारीणांभवेच्चूर्णंत
8. द्रसेनैवभावितम् मधुसर्पिः समायुक्तंप्राश्यस्याद्दशवेगिकः ॥ तथामलक चूर्णानिभावितानितुतद्रसे घृतमा
9. क्षीकसंयुक्तंप्राश्यस्याच्छतवेगिकः॥तथाश्वगन्धामूलानिशुंगानिचफलानिच दिवाक्षीरे णपीतानिरात्रिंकुर्व्वन्तिविंशिकाम् ॥
10. अध्यण्डाचटकाः सर्पिः स्वयंगुप्ताफलानिच पादलेपः प्रयोक्तव्योवृषोयावन्न गां स्पृशेत्॥निष्प त्रञ्चटकंकृत्वाडेम्बु
11. काभिर्द्दशापयेत् घृतंतेनविपक्वंतुपादलेपःप्रशस्यते॥विदारीमाषचूर्णानितथालोहितशाल यः बराहमेदः संयुक्तंचटकाण्डरसे□□
12. युक्त्याचलवणन्देयंघृतेशष्कु लिकांपचेत् ततःपाणित□प्राश्य गच्छेत प्रमदाश□□

The Bower Manuscript.

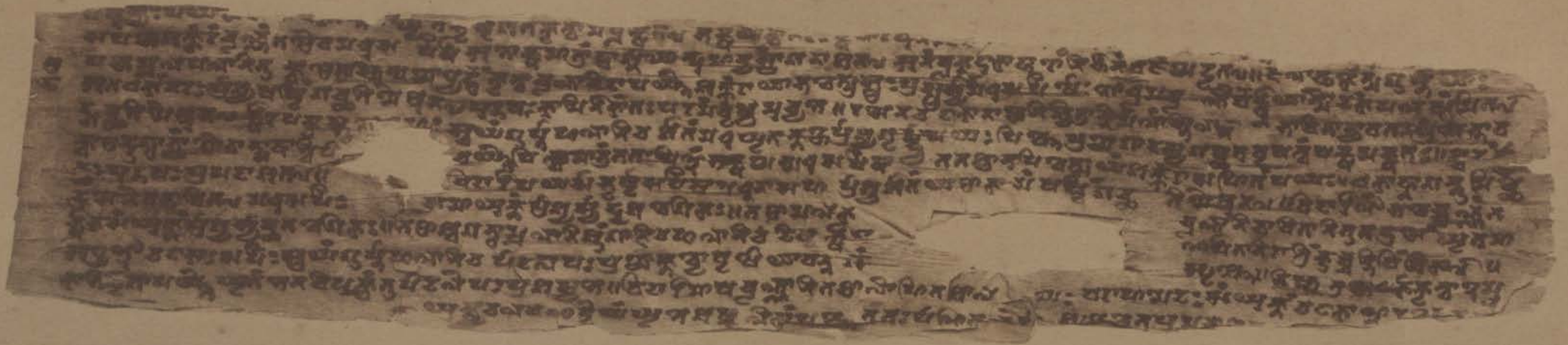
Part II. Leaf 25.

Plate XXVII.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, November 1893.

The Bower Manuscript.

Part II.—Leaf 26.

Plate XXVIII.

Obverse.

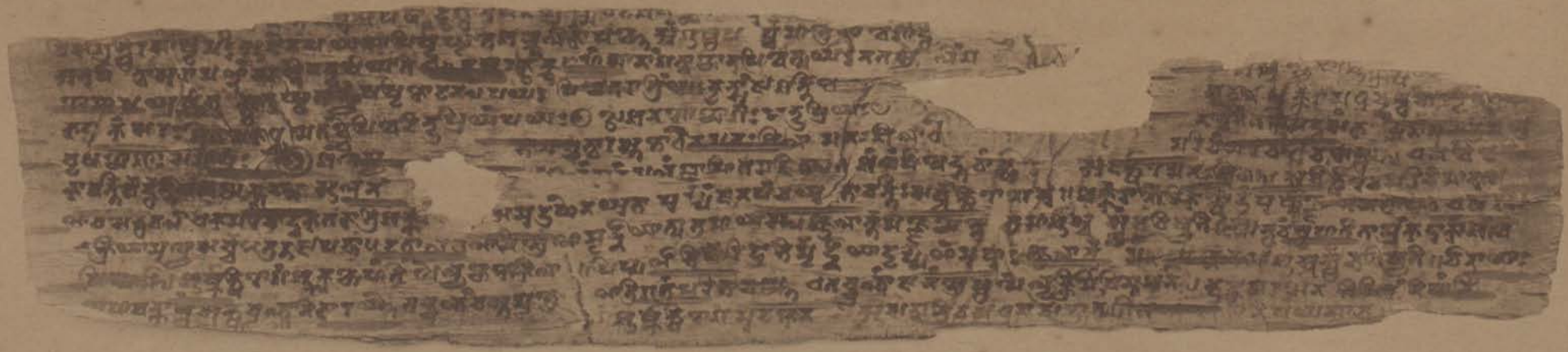
1. □□□□

The Bower Manuscript.

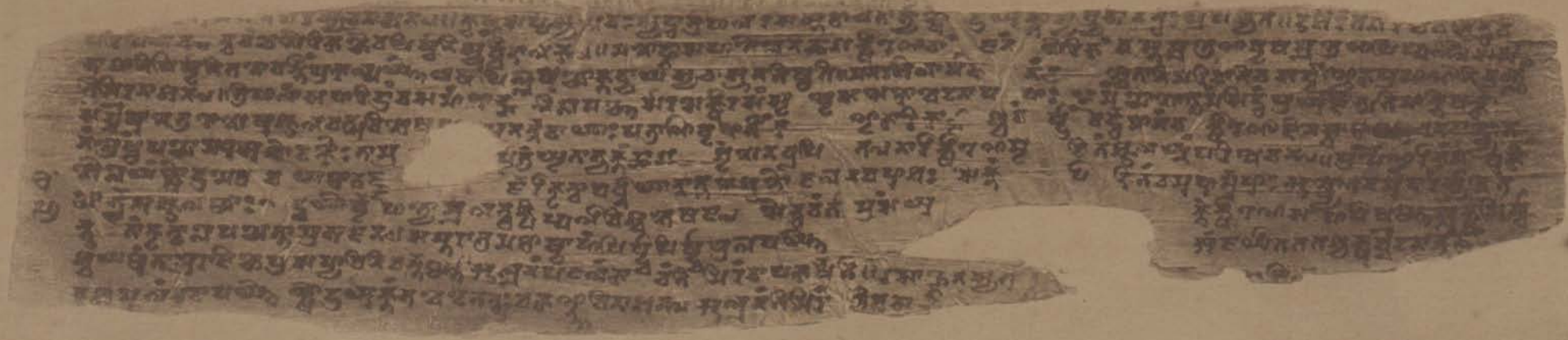
Part II. Leaf 26

Plate XXVIII

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, November 1893.

The Bower Manuscript.

Part II.—Leaf 27.

Plate XXIX.

Obverse.

1. □□□□चषोडशमधुयष्टकाशर्क्करांचवर्त्तिःसद्योत्थितेत्रिणि॥ सौवर्च्चलंहरिद्रेद्वेत्रिफलाकटुकत्रिकम् मधुकेन समायुक्तश्लेष्मतमरनाशनम् ॥जातश□□□
2. शिलासमधुकाफेनंसमुद्रान्तथा मंजिष्ठामरिचांजनंसमधृतंप्राचीनिकापिप्प ली दद्या द्वै वसमां शिका द्विगुणितं यत्तच्छुभंगैरिकम् सर्व्वव्याधिव
3. नाशनोहिततमावर्त्तिःस्मृताच्यामयेति ⊙ प्राचीनिकापाठा⊙ प्रपौण्डरीकंमधुकंशर्क्करासमनःशिला शंखंपिप्प लीवीजानिरसांजनमथाञ्जनम् रीतीपुष्पंफलंचैव
4. कतकस्यससैन्धवम् समुद्रफेनंमरिचंसमभागानि माक्षिकम् क्षायासुशुष्कागुडिकाःसुनिगुप्ता निधापयेत् पित्तानांरोमजननीवर्त्तिःस र्व्वाक्षिरोगिणाम्॥स्रोतो
5. ञ्जनस्यभागोभागश्चभवेत्समुद्रफेनस्य श्वेतमरिचस्यभागोभागोप्यथपिप्पलीनांच लवणाच्चभाग युक्तं नि मिनाप र मार्क्षिं तं हितमुदारम्
6. तिमिरापहंसुसूक्ष्मंचूर्ण्यस्यादार्यजनयोग्यम् ⊙ गैरिकंशर्क्कराचैवपुष्पांजनमथापिचमधुना सं प्र युक्तै षानेत्रामय
7. रसक्रिया ॥ अभयायास्त्रयो भागा भागः स्याद्दिग्धभेषजात् वर्त्तिरसुमियंपिष्टासर्व्वनेत्रा मयेहिता ॥
8. सित मरिचसमुद्रफेनंसि ताशर्क्करांशंखनाभीरजस्तास्रजः कतकफलमयोर जोगर्मुडीमूलमेलां तथा सैन्धवम्
9. □पिचकटुकरोहिणोपिप्पलीनांकणाःपिप्पवर्त्यं भसाकारयेत् तिमिरपटलकण्डुकाचापहाराक्षिमन्धाप हावर्त्तिरेषाशिवा ॥
10. □□रुंचन्दनंपत्रंकुङ्कुमंचसकेसरम् द्वेद्वेतीक्ष्णेतमरिचंभद्रमुस्तामथोत्पलम् ए तानिसमभागानिना री क्षीरेणपीषयेत् नारी
11. □□□□भेतुछागीक्षीरेणपीषयेत् कण्डूतिमिरमास्रावंतथालोहितराजयः नक्तमन्धं त थै वान्याक्षेत्ररोगाक्षियच्युति ॥

*Reverse.**

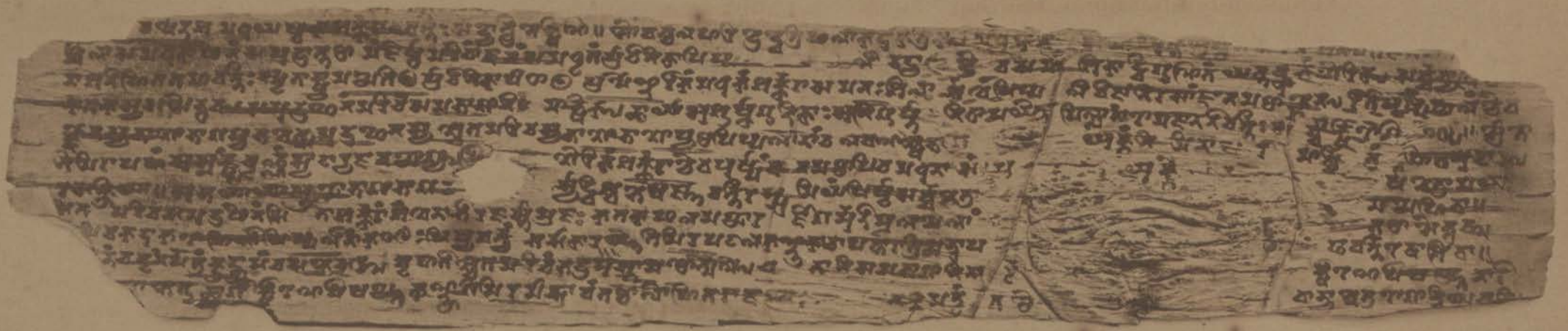
1. □□□□□वरकतिलतैलेनपाचयेत् नास्याश्चंजनयोगीयसिद्धःपलितनाशनःप्र□ण्ड□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
2. □□□पष्टोयंलेपःपलितनाशनः॥ रोचनाकाचमाचीचश्वतपुष्पातिलास्तथा अनेनसचिताःकेशा भवं त्यं जनसन्निभाः॥नीलोकासे
3. □□चवजलपिष्टाचपिप्पली अनेनसचिताःकेशाभवंत्यं जनसन्निभाः॥ अभ यामलकाभ्याञ्च पूर्व्वप्र क्षालयेच्छिरःअलं
4. बुसञ्चसंगृह्य पीषेन्नीलिकयासह तेनोष्णेन शिरो लिंपेत्पलितंनभवि ष्यति॥तुल्यमुस्तं सकासी संकुर्म्मपित्तमयो
5. रजःदंतीचसहदेवाचभा गोभृंगरजस्य च विभीतकानांतैलेन सिद्धंप लितनाशनम् अभ्यंगंसततंकुर्यात्
6. पलितंनभविष्यति ॥ भृंगरजरसप्रस्थंत द्दत्पयसःपलंचम धुकस्य तैलकुडवे विपक्वंकुर्यात्
7. क्षणामपिबलाकाम् नाशयतिवलीपलितं द्वादशवर्षाण्यिसप्तरा त्रेण मासेनचव र्षेण तं नस्तःकर्म्म
8. प्रयोगेन॥रामतरुण्याहेमूलपलेपलंचमधुकस्य शावरकस्यार्धपलन्दद्य चपलानद्यतै ल स्य आदित्ये नविपक्वंपा
9. त्रेकार्ष्णायसेदशाहानि कुर्यान्नस्तःकर्मभ्रमरसवर्ष्णानि पलितानि ॥ आमलकर सप्रस्थः स र्पिःप्र स्थःपलंचमधुकस्य संभृत्यसर्व्वमेतद्दैद्यो मृद्द
10. ग्निनाविपचेत् अभ्यमनन्धंकुर्यात्पलितमपलितंतथैवदृढदत्तम् एतन्नस्तःकरणं गतामपि निव र्त्तयतिद ष्टिम् त्रिफलांचसमांकुर्यान्नीलींनीलोत्पलानिच
11. अक्षमात्रान्पृथग्भागान्फलं पिण्डारक स्यच अंजनंपिप्पलीमूलंपत्रंसहचरस्यच जंबूकषायः कर्त्तव्यःजंबमलाञ्चस□□□

* *N. B.*—The numerals shown on the left margin of the facsimile leaf have been inserted by myself.

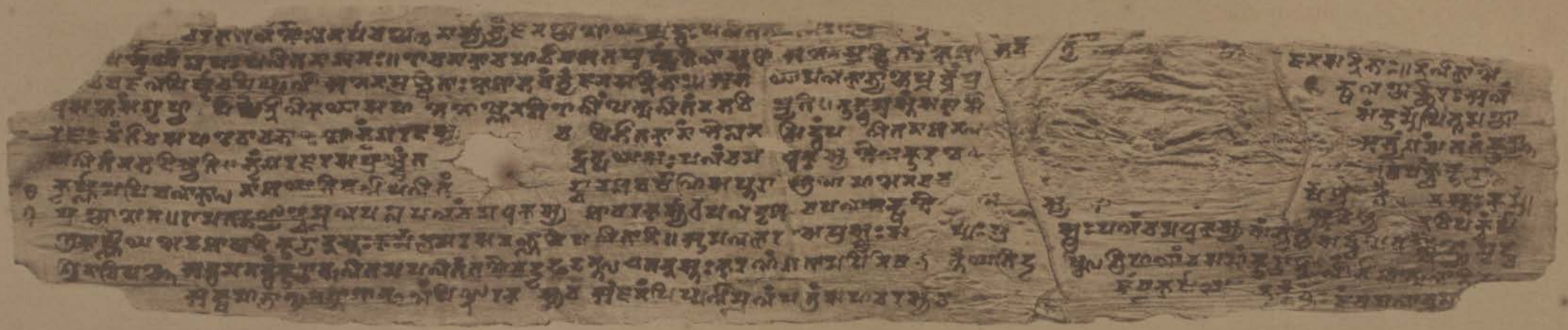
The Bower Manuscript.

Part II. Leaf 27. Plate XXIX.

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, November 1893.

Photo-etching.

THE BOWER MANUSCRIPT.

Part II.—Leaf 28.

Plate XXX.

Obverse.

1. ककुभस्यफलंकुर्याद्वौतैलकुडवौतथा एतद्वैभीतकतलेशनैर्मृद्वग्निनापचेत् म□□□सराहा□नस्तःक म्मस□□रेत् ततःषडशमेह्यह्निनश्वेतः
2. कृष्णमूर्धजःसुवक्त्रनयनःश्रीमान्भवेन्नीलशिरोरुहः इत्युवाचेहभगवानगस्त्योवदतांवरः॥त्रिफलासहचरकुसुमंजंबूकार्ष्मर्यककुभकुसुमञ्च चूतफल
3. स्यचमध्यंतथैवपिण्डारकफलञ्चकासीसमसनकुसुमं नीली नीलोत्पलंविसग्रन्थी अंजनमञ्जनवर्णश्चकर्द्दमोलोहचूर्णञ्च द्वेकण्टका रिकेद्वेचशारिवेदाप
4. येच्चमदयंतीम् भृंगरजरसंचाथोतथैववैभीतकंतैलम् असनकषायालु डितंपात्रेकार्ष्णायसेदशाहानि स्थि तमेतदनभिदग्धंस म्यङ्मृद्वग्निनाविप
5. चेत् मुद्गेष्वथमाषेषुचसुक्तंसंस्थाप्यमर्द्दमादा□ पूर्णेततोर्धमासेकृतरक्ष न्तत्प्रयोक्तव्यम् त्रिफलाभावितकायः कृसराशीशुक्ति मस्यतैलस्यएकान्तरं
6. सुनियतः सुनिवातेनस्ततोदद्यात् तैलप्र स्थंत्वेतद्यःसम्यङ्ना मयेतनासिकया उपयुक्तेश्वेतशिरासकृष्णकेशः पुनर्भवति◎केशरागाः◎
7. अथातोहरीतकीकल्पंव्याख्यास्यामः~सुखोप विष्टंब्रह्माणमश्वि नौ वाक्यमूचतुः कुतोहरीतकीजाताकतियोनिश्चकीर्त्यतेरसाश्चकतिसंख्याताःकति
8. चोपरसाःस्मृताःकतिनामानिवर्णावानाम्नि नाम्निचलक्षणम् कांश्चरोगाञ्छमय तेवर्णरू पाणिकानिच केनद्रव्येनसं युक्ताकान्रोगान्सन्नियच्छति
9. □तंप्रश्नंयथापृष्टंभगवन्वक्तुमर्हसि अश्विनोर्व्वचनंश्रुत्वाब्रह्मावच नमब्र वीत् भवद्भ्यांयदिदंपृष्टमस्यव्याकरणंपृथक्प्रवक्ष्याम्यनुपूर्व्वेणबुद्धिरूपकरं
10. □□पपातविन्दुर्म्मेदिन्यांशक्रस्यपिवतोमृतम् औष धी नां ततः श्रेष्ठाप्रादुर्भूताहरीतकी विजयात्रिवृताचैवरोहिणीपूतनामृ ता

Reverse.

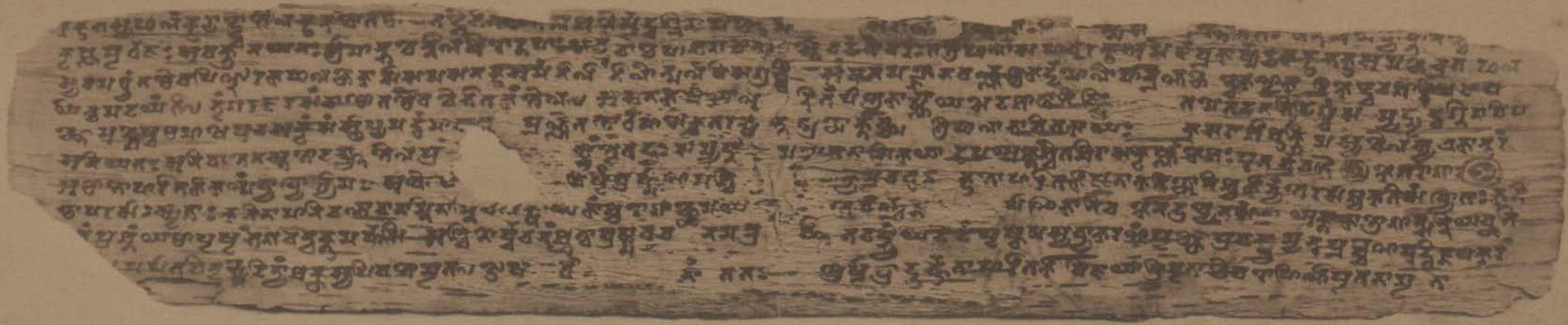
1. □□□भयाचैवसप्तयोनिर्हरीतकी अलाबुवृत्ताविजयायावृत्तासातुरोहिणी पूतनास्थिमयीसूक्ष्मास्थूलमांसफलामृता सुवर्णवर्णाजीवन्ती पंचाश्रीत्रिवृत्ता
2. □□ अभयाकालिकालोकेनिर्द्दिष्टाब्रह्मणापुराएतासांसंप्रवक्ष्यामिरसवीर्यंसमासतः ह रीतकींपञ्चर सामुष्णामलवणांशिवाम् गुणोलवणव र्ज्जोयः
3. □रतक्यानिरत्ययःनिर्हरंतिमलंयस्मादारोग्यायुष्यसंमताःशिवा क्षिप्रसमुत्थाच सूपचारासदाभया सुखापुष्टिकरीचैवदरिद्राणांचिकित्सति॥तथैवसुकुमाराणाम्
4. प्रयक्लेशाश्चयेनराः अभयाहिनृणांधन्याचिकित्सार्थेसदाहिता ससैन्धवांतु यःखादे द भयां समहौषधाम् व्यत्या सेनचपिप्पल्योनव्याधिर्व्वि
5. ७ षहेततम् गुडमिश्रद्वितीयां तुद्वेद्वेखा दे त□□□ी सहस्रं ससमाःप्रा प्य नरः सर्व्वामयाञ्जयेत्॥ अभयांसहमुद्गैर्व्वाभुंजानोलघुभोजनम् संवत्स
6. रशतंजीवेत्प्रणुद्यविविधान्गदान्अरो गो बलसंपन्नोब लीपलितवर्ज्जितः ओजस्करीशरीरेचभवेन्नित्यंनिषेविता अ भयाञ्चहरिद्राञ्च
7. पिप्पल्यःसैन्धवन्तथा कुष्ठंचेतिसमा युक्तं गोमूत्रेणविरेच नम् गुडंद्राक्षारसंक्षौद्रंतथैवचहरीतकी एतत्काङ्कायनप्रोक्तं पैत्तिकानांविरेचनम्
8. पिप्पल्यःसैन्धवंचैवविडंगानिहरीतकी एतद्गोमूत्रसंयुक्तं सहरिद्रंविरेचनं हरीतकीं समगुडांमधुनासहसं युताम् युक्तोवरेचनोयोगः सिद्धं स्याच्च
9. रसायनम् सर्व्वरोगान्निहन्त्येषापूर्व्वोक्ताहिहरीतकी व्याख्यातंतत्समासेनविस्तरे णापिमेशृणु~विषमंचसुराणाञ्चविषंहन्याद्धरीतकी पावकंवर्धयत्येषागुल्मं
10. चाशुनियच्छति हरीतकीप्रयोगस्तुजठरान्यपिनाशयेत् आयुष्यासाधयत्येषा कफद्वाराणिशोषिणाम् कासंश्वासञ्चहिक्कांचतमो मूर्च्छांप्रतानकम् अभयांनाति
11. वर्त्ततेचमूमैन्द्री मि वा सुराः कामलां चैवकष्ठाञ्चनाशयेतहरीतकी अर्शसांशमनीचैवसर्वमेहविनाशनी

The Bower Manuscript.

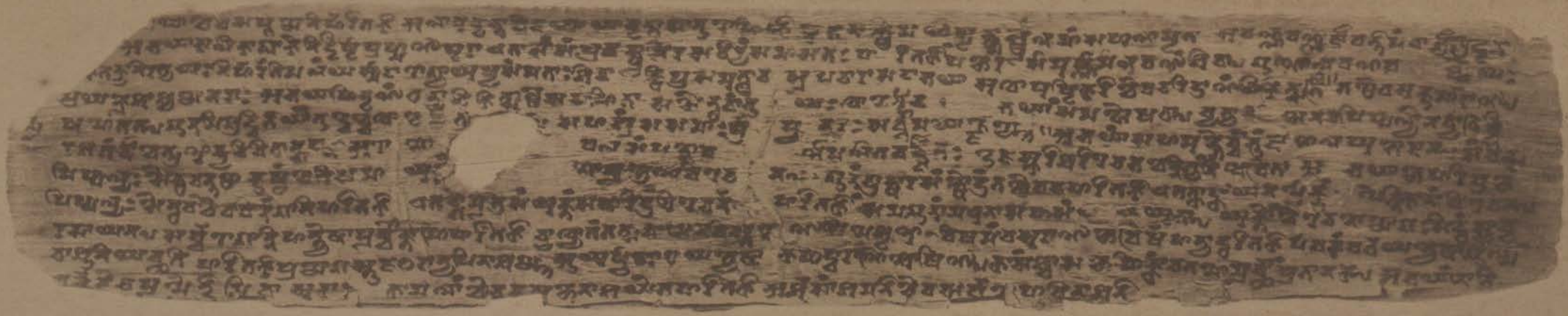
Part II, Leaf 28

Plate XXX

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, November 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 29.

Plate XXXI.

Obverse.

1. हरीतकीप्रयोगाच्चश्वयथुःप्रविदीर्यते उद्धतामारुतेनैवतोयमु□□□हिकाः श्लेष्मपित्तरक्तपित्तपण्डुरोगंहलमकम्अभया□□□□ □□□□□□
2. यस्तथा श्लेष्मप्रसेकंवैवर्ण्यंस्वरभेदमरोचकम् हृद्रोगं चैव मूर्च्छाञ्च हन्याद्ध्येषा हरीतकी यथावैश्वानरो युक्तो बलवान्वायुनाभवेत् तथा वीर्यसमा
3. पन्नागुडेनस्याद्धरीतकीतत्रश्लोकाः ~ यथाकथंचिद्गुडमिश्रितैषापीताभिषग्वाप्यथवापिलीढादुरासदांश्चैवचिरस्थितांश्चगदान्नराणामगदान्करोतिनसोस्तिरो
4. गोभुविमानवानांहरीतकीयंनजयेत्प्रसह्य यशस्विनीन्ताममृतप्रसूतां प्रयोजयेत्सर्व्वत एव धीरः हितं हयानां लवणं प्रशस्तं जलंगजानां ज्वलनंग
5. वाञ्चहरीतकीश्रेष्ठतमानराणांचिकित्सतेप ङ्कजयोनिराहइति ◎ हरीतकीकल्पः आश्विनः◎ अथातःशिलाजतुकल्पंव्याख्यास्यामःनात्युष्णश्चकषा
6. यश्चकटुः पाकेशिलाजतुःनात्युष्णशीतो धातुभ्यश्चतुर्भ्यस्तस्यनिर्द्दिशेत् हेमातारा:सरजताततः कृष्णायसादपि रसायनंसविधिभिः सवृष्यः
7. सचरोगनुत् वातपित्तकफघ्न स्तुनिर्यूहै ससुभावितः वीर्योत्कर्षपरंयातिसर्व्वैरेकैकशोपिवा प्रक्षिप्तोद्धतमाधानं ततस्तं प्रक्षिपेद्रसे उष्णेसप्ता
8. हमेतेनविधिनातस्यभावना पू र्व्वोक्तेनविधानेनलोहैश्चूर्णीकृतैस्सह सपीतः पयसादद्याद्दीर्घमायुः.सुखान्वितम् जरानुव्याधिशमनोदेहदार्ढ्यकरः
9. □रम् मेधास्मृतिकरोबल्यः क्षीराशीतंप्रयोजयेत् प्रयोगःसप्तसप्ताहं त्र्यहश्चैकश्चसप्तकः निर्द्दिष्टस्त्रिविधस्तस्यपरोम द्ध्योवरस्तथा मात्रापलञ्चा
10. □□लं कन्यसीञ्चार्धकार्षिकीम्जातीविशेषंसविधिंतस्यवक्ष्याम्यतःपरम्हेमाद्याःसू र्यसंतप्ताःस्वमलंगिरिधातवः स्निग्धाभं गुरुमृत्स्नाच्छं वमंति ~
11. □□।□□

Reverse.

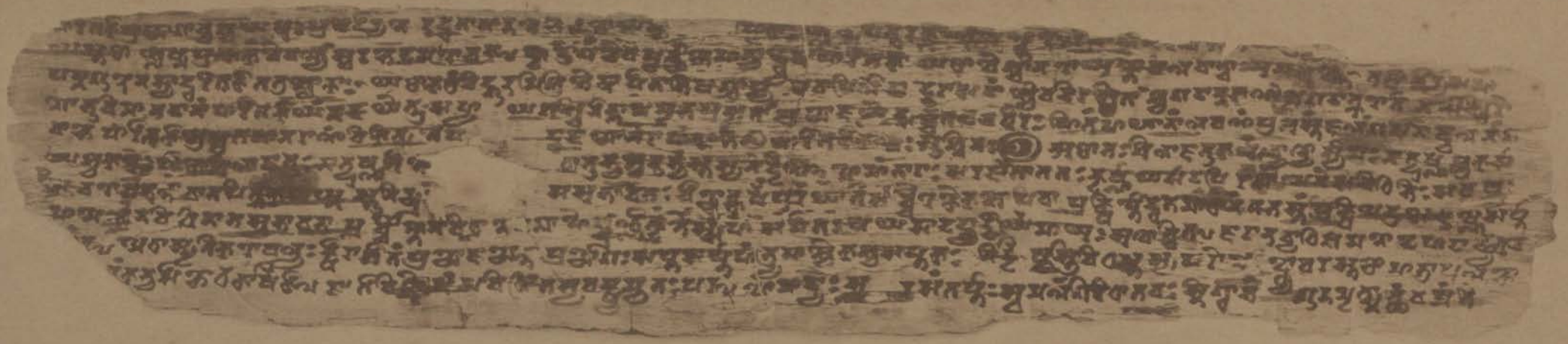
1. □□□□□□क्तश्चजपापुष्पनिभश्चयःविपाकेकटुशीतश्चससुवर्णस्यनिस्रवःताम्रोवर्हणकण्टाभस्तक्ष्ण□□□□□□□□□□□□□□□□□□□□□
2. □□पकेकटुशीतश्चसव्वश्रेष्ठःसचायसःगोमूत्रगन्धःसर्व्वेषांसर्व्वेयज्यंतिकर्म्मणि रसाय नप्र योगेषुपश्चिमस्तुवि □□□□□□□□□□□
3. □□पत्तेकफेत्रिषुविशेषतःप्रशंसंतिमलोहेममलादयः शिलाजतुप्रयोगेषुविदाहीनिगुरूणिच वर्ज्जयेत्सर्व्वका □□□□□□□□□□□
4. पयांसि शुक्तानिरसाःसयूषास्तोयेसमूत्रं विविधाःकषायाः आलोडनार्थंगिरिजस्यसिद्धास्तेतेप्रदेहाः प्रसमीक्ष्यकार्याःनसो□□□भुविसाध्यरूपः
5. शिलाजतुयनजयेत्प्रसह्य तस्मात्प्रयोगैर्□□□□ः प्रयुक्तःस्व स्थ स्यचोर्ज्जोवि विधांददाति◎ अथातश्चि त्रककल्पंव्याख्यामः धान्वन्तरिंमहाप्रज्ञ
6. के शवःपर्यपृच्छत अस्त्यौषधंकिञ्चिदेवं सर्व्वव्याधिनिबर्हणम्केशवस्य वचःश्रुत्वाधन्वन्तरिरभाषतचित्रकात्सादृशंकिञ्चिन्नास्त्यौषधमिहोच्यते
7. त्रिविधः सचविज्ञेयःकृ ष्णःश्वेताथ□□ कः प्रवरावरमध्यत्वमानुपूर्व्याविनिर्द्दिशेत् त्वग्दोषिणांप्रमेहीनांतथैवोदरिणाम पिकृष्णंहितं
8. विजानीयाच्छित्रिणांचविशेषतःग्रहण्यर्शो विकारघ्नमतीसारविनाशनम् व यसःस्थापनं मेध्यं श्वेतपुष्पंविनिर्द्दिशेत् मेधातेजोग्निजननःकफहापीतकः
9. स्मृतःवा तपित्तकफघ्नस्तुनिर्द्दिशेदनुपूर्व्वशः समादाययथालाभं सर्व्वा नेवोपयोजयेत् कार्त्तिकेमा र्गशीर्षेवा आषाढेवाप्यथोद्धरेत् कार्त्ति□□
10. द्धरेत्कृष्णंमार्ग्गशीर्षंतुश्वेतकम् आषाढेपीतकंचापिसकालस्तस्यसंग्रहे देवान्संपूज्यविधिवद्ब्राह्मा णान्स्वस्तिवा च्यच श्मशानोषरवल्मीकचैत्यञ्चा□
11. ~ विवर्जिते ~

The Bower Manuscript.

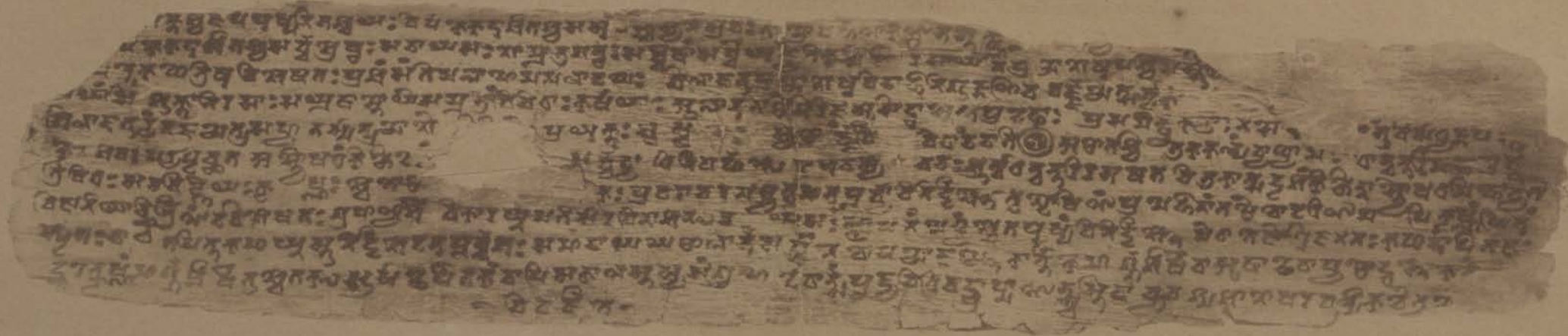
Part II. Leaf 29

Plate XXXI.

Obverse.



Reverse.



ORIGINAL SIZE.

ROYAL ASIATIC SOCIETY OF THE BOMBAY BRANCH OF THE

Photo-etching

Survey of India Offices, Calcutta, November, 1893.

The Bower Manuscript.

Plate XXXII.

Part II.—Leaf 31.

Obverse.

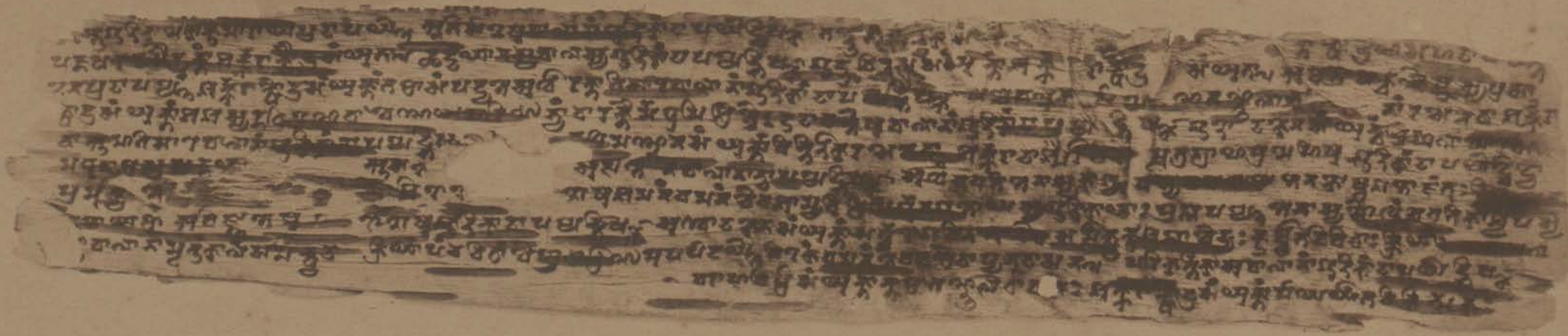
1. ▫▫स्तुगुडिकामेकांकुमारायप्रदापयेत् अतीसारेषुबालानांगुडिकांदापयेद्भिषक् तण्डुलोद कसंयु क्तांक्षौद्रेणसहदापयत्
2. परूषकरसैर्युक्तांशर्करांक्षौद्रसंयुताम् हृद्यानस्यबालस्यगुडिकांदापयेद्भिषक् गुडूचिरससंयु क्तांशर्करां क्षौद्र संयुताम् अथवा पक्वलोष्टस्यप्रसा
3. देनप्रदापयेत् शर्करांक्षौद्रसंयुक्तांतथासंपद्यतेसुखी रक्तातिसारेबाला नांगुडिकां दापयेद्भिषक् पञ्चवल्कक षाये णतण्डुला नांरसेनवा शर्करा
4. क्षौद्र सं यु क्तांशश स्यरुधिरेणवा ऐणेयहरिणाभ्यां वा रक्तैर्मधुमिश्रितै: उदावर्त्तेषु बालानां गुडिकांदापये द्भि षक्गुडो दकेनसंयुक्तांत्रिफलायारसेन
5. वाश्रामातिसारेबालानांगुडिकांदापयेद्भिष धिमण्डेनसंयुक्तांतिन्तिडीकरसेनवा शर्करांचाश्मरी चैव मूत्रग्राहेप्रमेहिषु गुडिकांदापयेद्वैद्यो
6. मधुनाथ प्रसन्नया आसवे सुजाते नबालानान्दापयेद्भिषक्सुखंभवतितेनास्यकाश्य पस्यवचोयथा तेनकोष्ठगतोजंतु:क्षिप्रमेव
7. प्रमुच्य ते शिरोरो गेषुशमनं वमनं चैवशाम्यति क्रिमिगुंदगतोयस्य गुडिकाया: प्रलेपयेत् तेनास्य सौख्यंभवतिकाश्यपस्य
8. ▫चोयथा अविज्ञातेषु रोगेषुगुडिकांदापयेद्भिषक् सुखोदकेनसंयुक्तांसर्व्वरोगविनाशनीम् समीक्ष्यकुशलोवैद्य: कुर्व्वीतविविधा:क्रिया: बलाबल
9. ▫बालानामृतुंकालंसमीक्ष्यच क्रियां पंचविधांवैद्यो धात्रीणासुपपादयेत् विरेकंवमनंचैवतथैवाप्यनुवासनम् परिकर्त्तिकासुबालानांगुडिकांदापयेद्भिषक्
10. ~ वराहविष्ठासंयुक्तान्तथातण्डुलधावनै: शर्करांक्षौद्रसंयुक्तांपाययीतचिकित्सक:

Reverse.

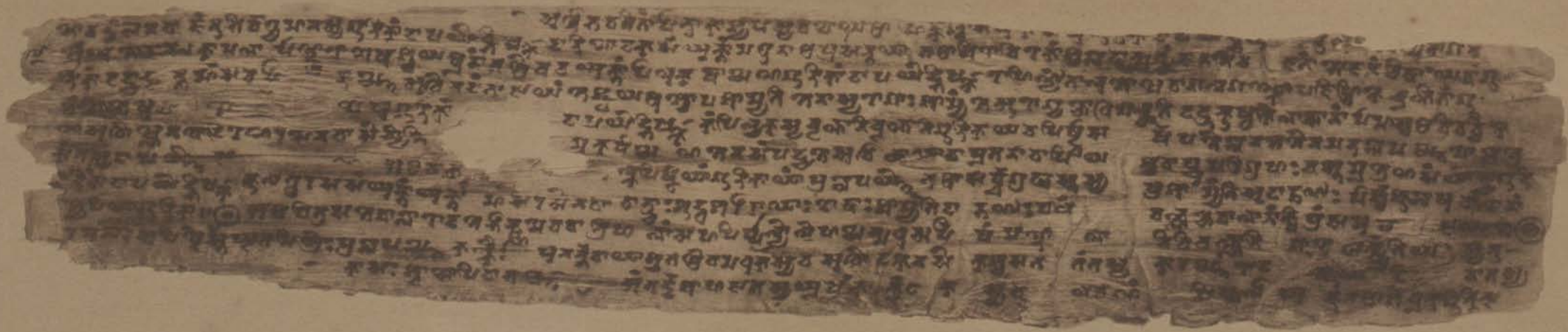
1. ~ सुखीभवतितांपीत्वाकाश्यपस्यवचोयथा ह्रिक्काश्वासेषुकासेषु▫डकदापयद्भिष▫ ▫तुलु▫▫▫युक्तागन्ध
2. सौवर्च्चलेनवाजंतुभिर्बाध्यमानस्यगुडिकांदापयेद्भिषक्दाडिमोदकसंयुक्तांमधुनाथप्रसन्नया तथाशिरोविरेकांश्चलेह्यान्प्रव्यंजनानिच ▫जुतांभोजनंचैषायवागू
3. ~ लघुभोजनम् कामला पाण्डुरोगेषु श्वयथूनां तथैवच युक्तां पीलुक षायेण गुडिकां दापयेद्भिषक् रोहिण्यां तालुशोषे वा गलगण्डोपजिह्विके चूर्णितांगु
4. डिकांदद्याद् न्तर्मांसचपी डयेत् सुखेनदन्ताजायंतेश्वयथुश्चोपशाम्यति तेनास्यरोगा:शाम्यंते आरोग्यञ्चाधिगच्छति दद्रुकुष्ठकिलासानांपामास्वथविचर्च्चिके
5. त्वगतेषुच री गेषुगुडिकां दापयेद्भिषक् कंपिल्यकस्य चूर्णानिचूर्णानिगुडिकायचपिष्टास र्षपतैलेनतेनैनमनुलेपयेत् गोमूत्रे
6. णसुखोष्णेनखादिरेणरसेनवा सेच्योनि ग्वकषाये णतेनसंपद्यतेसुखी छायावापूतनावापि य श्वाप्युपरिग्रह:वस्तमूत्रेणसंयोज्यगुडि
7. कांतस्यदापयेत् अथवाक ल्कपिष्टायांगुडिकायां प्रलेपयेत् तथासव्वग्रहास्तस्य प्रशा म्यंतिसुदारुणा: पार्श्वशूलेषुबालानां
8. गुडिकांदापयेद्भिषक् कुलत्थरससंयुक्तांयुक्तां मांसरसेनवा धात्या:शुद्धशरीराया:दोषा:शाम्यंतिदा रुणा:बलं वर्ण्णश्चबालानांक्षिप्रंसमुप जायते◎
9. काश्यपीयागुडिका॥◎ अथबिचसतेवालोरोदतेभोक्ष्णमेववा क्षिप्त लांसहपिप्पल्यीलेह्येन्मधुसर्पि षामण्ड ला निविवर्ण्यानि गात्रे लक्ष्यंतिय स्यतु~
10. ▫शमूलै:सुपिष्टैस्तंघृतमिश्रै:प्रलेपयेत् कल्कै: पुनर्व्रवायाश्चतथैवमधुकस्यच सुखोदकेन से कश्वसत तंतस्य कारयेत् रोद तोय दि वातस्य
11. ~ कास:श्वासोपिवाभवेत् अंतर्द्दाहजातस्ययूषंक र्क्कट क स्यच लवणं पिप्पली यु क्तंतथा शंबूकशुक्तिका

The Bower Manuscript.

Obverse.



Reverse.



ORIGINAL SIZE.

Photo-etching.

Survey of India Offices, Calcutta, November 1893.

The Bower Manuscript.

Plate XXXIII.

Part II.—Leaf 32.

Obverse.

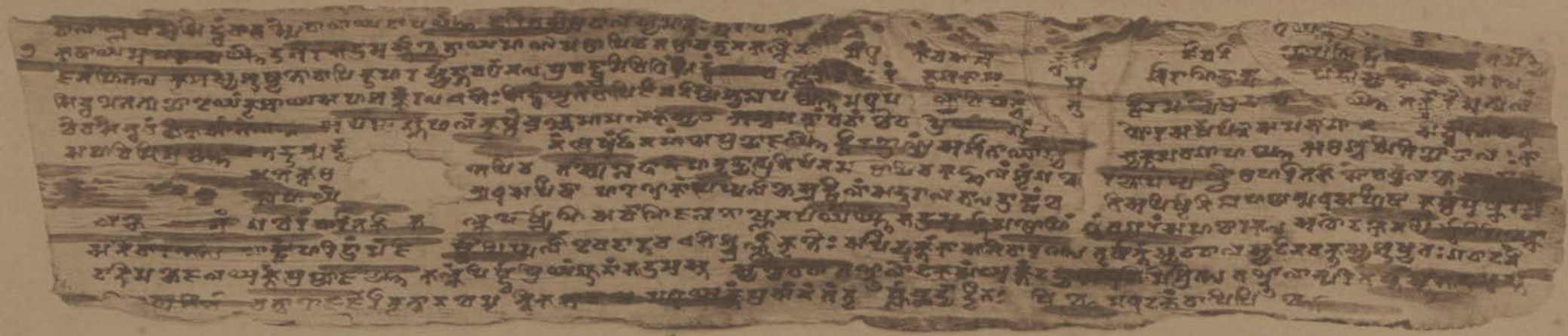
1. वालयूषसुसिद्धंवातस्त्रैवालायदापयेत्ज्वरितस्याथवालस्यमातुःचरवश्च धयेत् □□□□□□□□□
2. ७ कषायमुपकल्पयेत्उशीरंभद्रमुस्ताश्चत्रायमाणामथापिच तथाचन्दनकल्केन मधु कंचसश्च र्क्करम् जीवनो योपसिद्ध श्चघृतमभ्य
3. जनंहितम्क्षुश्चस्यशुष्यतोवापिकुमारस्याङ्गवर्द्धनम्प्रवक्ष्यामिविडिंसिद्धंबलवर्णकरंपरं कुशकाश्च मु शीराणिद्राक्षा पद्मस्यके सरम्
4. सिद्धमेतत्पयोदेयं क्षुश्चायसहश्चर्क्करम् एतैः सिद्धंघृतंवापिजीवनीयैश्चलेप येत् मधुप र्ष्यांविपक्वं तु क्षीरमस्त्रैप्रदाप येत्तर्क्कारीमुत्पलं
5. चैवसैन्धवंविकसांतिलान् अपामार्गफलंकुष्ठंचूर्णमामलकस्यच अश्वगन्धांवचां चैव प्रियं गुं गौरसर्षपान्समभागानि सर्व्वाणिदद्या
6. सहविमिश्रयेत्एतदुन्मर्द्दं नंश्रेष्ठंहीनमांसैप्रयोजयेत्क्षीरद्रोण्यांसुशीतायांच भक्षमवगाहयेत् अथश्वसितियोबालःका
7. सतेक्षय तेपिच तस्त्रैलैहानिमान्द्यात्यतिपानम थापिचकक्कलंशृंगवे रश्चपिप्पल्योथहरीतकीसौवर्च्चलश्चचूर्णानि
8. लेह ये न्मधुसर्पिषाहरेणुकांपिप्पलीश्चसूक्ष्मेलांसदुरालभामृद्राक्षांचे तिसुपिष्टानिलेहयेन्मधुसर्प्पिषा कुष्ठंपुष्करमू
9. लश्च शृं गवेरंहरीतकी क ल्कपेष्याणि सर्वाणि जलेनोष्णेनपाययेत् भद्रमुस्तामथोहिं गुंतगरंसहचोरकम् सुखोदकेनपिष्टानिपिवेत्का
10. सनिवारणम् लाक्षांहरिद्रांमंजि ष्ठांपिप्पलींदेवदारुच एभिश्चूर्णीकृतैः सर्पिर्युक्तंकासनिवारणमृतृषार्त्तस्यचवालस्यदीनवक्त्रस्यशुष्यतःगवादनीं
11. दाडिम श्च जलयुक्तं प्रयोजयेत् कल्कंपिष्टाप्रियंगूनांभद्रमुस्त स्यचैवह तण्डुलोदकसंयुक्तं दद्यान्मधुविमिश्रितम् तण्डुलान्परितप्तांस्तु भद्रमुस्ता
12. □□सुनेत् चत्वारोजर्जरीकृत्वानवे मृ त्तिकभाजने मधुयुक्तंप्रसंनंतं तृष्णाच्छर्द्यार्दितः पि वेत् मधदकंचापिपि वेत्

Reverse.

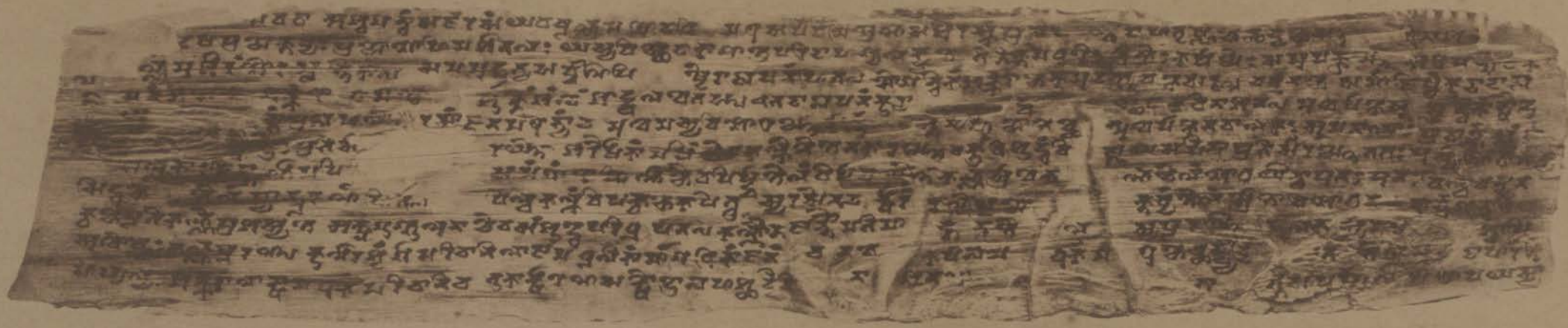
1. □□□□मेववा अश्वगन्धासर्जरसंयवचूर्णमथोदधि मधुसर्पिर्बिमिश्रेणसशिरस्कंप्रलेपयेत् दाहतृष्णाश्चछर्द्दिश्चसव्व□□विनाश□□
2. □□देषप्रयोक्तव्यःप्रयोगोहिमशीतलःयस्यविस्फोटकागात्रेपरिदाहश्चलक्ष्यते तंतिक्तमधुरैःशीतैःकषायैःससुपक्वमेत् अथपर्प्पटक
3. ९ र्षंमुशीरंगौरमृत्तिकाम् सममुद्धृत्यसर्व्वाणिपि ष्टैरालेपनंहितम्सौगन्धिकंशर्क्करांश्चकुमुदस्यचकेसरम् चन्दनश्चसमांजिष्ठंकुर्यादालें
4. ८ पनंशिशोः शर्क्करो दमथो शुक्तिंशंखं शाद्दलवेतसम्एतदालेपनंकुर्या द्वि स्फोटकविनाशनम्सुखपाकेषु मृद्वीकांक्षौद्र
5. यु क्तांप्रलेपयेत् रसांजनमधुभ्यांच सुखमस्यविशोधयेत्मातुं स्तनंहि योनेच्छे न्मुखपाकेनबालकःसुमनायाःप्रवाडैस्तंस
6. क्षौद्रैःप्रतिसा रयेत् शरैषीकांमधिंचैवकल्केनैतेनकारयेत्वक्त्रंविशुद्धंवि न्नायसर्पिषाप्रतिसारयेत्ततःपुष्पाणिधातक्याः
7. मल्लक्या जिङ्गणीमपि समंगांरोहिणीश्चैव पिष्टातैलंविपाच येत् कर्षश्चावेक र्णंतैलं शोधयित्वापुनः पुनः विल्वचन्दन
8. सिद्धश्च तैलंस्यात्पूरणेहितम् बिल्वकल्कंविपक्वश्चकपित्थ स्यरसेनच क्षीरं कर्षेप्रयो क्तव्यं तैलं स्रोतोविशोधनम् सर्व्वगन्धविप
9. क्वश्चपूतिकर्णेप्रशस्यते अत्तगुग्गुलुनाचैवसंशुद्धेपरिधू पनम्कर्णौरुजात्तौमतिमा ङ्न्यते ल स्यपूरयेत् मूलकस्यरस श्चापि
10. सुखोष्णःकर्णपूरणम्कुलीरशृंगीमरिचानिलाजामधूलिकांमागधिकांजनं चनवे कपालेम धुकंम धुश्चच्छर्द्यार्हं ते तैलमु दाहरंति
11. पिप्पल्यःशर्क्करालाक्षामधुकंमरिचानिच तुकक्षीरेणसक्षौद्रोलेहश्छर्द्दिवि ना शनः भा र्गीसपिप्पली पाठापयस्या

The Bower Manuscript.

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, November 1893.

THE BOWER MANUSCRIPT.

Part II.—Leaf 33.

Plate XXXIV.

Obverse.

1. □□□□□□□□कयालिहेच्छर्द्या इतिहोवाचजीवकः ⌒भद्रदारुंचकुष्ठंचहरीतक्यःससैन्धवम् घृतेनलिह्यान्ये□□वमथोमारुता□□□□□□□□□□□□□□□□□
2. □□सपप्पलीकोलेहःस्यात्क्षिप्रंछर्द्दिनिगृह्णति॥गोमयस्यरसन्दद्याच्चातुर्ज्जातकसंयुतम्विलिह्यमधुनाजंतुस्तेनच्छर्द्याविमुच्यतेपिप्पलमरचानाचचू□□□□□□□□
3. □□मातुलुंगस्ययोजयेच्छर्द्दिनाशनम् आम्रजम्बूप्रवाडांश्चक्षीरिणांचसमावपेत् पयस्याशारिवामूलंगण्डीरंचसचित्रकम् एतत्क्वाथ्यपिवेद्वालोमधुशर्क्करया युतम्
4. □गन्धिकयुतंहृद्यंछर्द्यतीसारनाशनम्विल्वमू लस्यनिक्वाथोलाजाचूर्णैःसुसंस्कृतःक्रिमिच्छर्द्या लिहेद्वालःशर्क्करामधुयोजि तम् एलांहिंगुंचभा र्ग्गीञ्च शृङ्ग
5. वरंससैन्धवम् घृतेनपाययेत्क्षिप्रंवातशूल□□□□श्वेतांस्तिलान्समधुका ञ्छर्क्करातैलमाक्षिकैः लेहः प्रवाहिकांहन्याल्लोहितंयश्चसार्य ते॥ मधुकंतिलक
6. ल्कश्चशर्क्करामध्वथापिच तण्डुलोदकसंयुक्तं □□□मधुशर्क्करम्रक्तातिसारेवालानांतथासंपद्यतेसुखी॥वटशुंगाश्चरोध्रंचकार्ष्मर्याण्यथशर्क्करामधुकंविल्वमू
7. लंचसमंगांशुमतींवलाम् कृत्वासशाल्मलेः पुष्पपृश्निपर्णीं सधातकीम् एतैःसिद्धंघृतं हन्यात्क्षिप्रमेवप्रवाहि□□ ॥व रांगमथ रोध्रञ्चमुख्या न्याम
8. लकानिचसमानिक्षौद्रयुक्तानिचूर्णानिमुखधा□□□ हरिद्रानिम्बपत्राणिमधुकंमधुसोत्पलम् तै लमे तद्विपक्तव्यं मुखपा केसमार्क्क वम् सक्षौद्र
9. □कषायाणित्रिफलाचूर्णमेवच मु खपा□□□स्तानिधावनंच्छर्दनानिच॥द्वेवृहत्यौरु बूग कश्वदंष्ट्रावाशका वुभौ शृंगवे रंयवांश्चै वदर्भीवृक्षाद
10. □□क्षीरमुत्क्वाथयेदेभिः पिप्पलीघृतसंयुतम् उरोद्वातेषु दातव्यमिति भाषति जीवकः॥ खु ड्डाकंप ञ्चमू लञ्च कुलत्थावदराणि च ससैन्धवो
11. □□□□प त्रगाहघृतायुतः द्वौ करंजौ दर्भञ्च कर्पासी मधुशिग्रु च श्वदंष्ट्रावसुकश्चैव मृणा ल्यश्चोत्पलैः सह एतैः सिद्धांपि वेद्या□□

*Reverse.**

1. □□□□□□□□□□□□□□□शर्क्कराच□□भवेत् पिप्पलीसैन्धवचवसूक्ष्मेलामरिचानि चश र्क्कराम धुसयु क्तोल□□
2. □□□□□□□□□□□□□□पचेत्कालयवैःसहकुलत्थान्मधुशिग्रुञ्चकल्पित स्तित्तिरिस्त था अल्प स्नेहो रसस्तेषां सौवर्च्च□□
3. □□□□□□□□□□□□शर्क्करासुप्रशस्यते जंबूप्रवालास्तरुणाःकपित्थाःबटप्रवाडानि तथा प्रशुंगाः ए तैर्व्विपक्वंहित माहतै लंकर्णस्रा□
4. □□□□□□□□□□□□□□□□□□□□वल्गुजःपिप्पलिचूर्णमिश्रम्फलंबृहत्यामरि चंविडंगातथाश्व मारंच क्रिमि घ्नमाहुः॥कु ष्ठं हरि□
5. □□□□□□□□□□□□□जात्फल□□□□पि ष्टंहितमेतदाहुरुन्मर्द्दनंकच्छुविनाशनाय ⊙सिध्मानिदद्रुकि टिभानिपा मासर्व्वांश्चत्वग्दो ष
6. □□□□□□□□□□□□षेव्यमानां □□सदाशस्तमिदंशिशूनाम्⊙नीलोत्पलानांना डानिशालूकानिविसानि च क्षीरि णांचप्रवाडानियष्टीमधु
7. □□□□□□□□□□□□□थयेद्विम□ म्भसि शर्क्करामधुसंयुक्तस्तृष्णाशमनमुत्तमम् नीलोत्पलान्यामलकंप्रियं गुंशारिवातथा पिष्टैरेतैः कुम
8. □□□□□□□□□□□□मस्यचवीज□ चन्दनंपद्मकेसरम्पिप्प ल्यःशर्क्कराक्षौद्रंलेहस्तृष्णाविनाशनः ⌒ त्वचप्रवाडानिसमानयित्वा क्षीर द्रुमाना
9. □□□□□□□□□□□□□नवेविदद्ध्यात्कुं□□□□ाभ्यवकाशदेशे सशारिवोशीरसनागपुष्पंसचन्दनंपद्मककालमिश्रम् आलोड्यनीलोत्पलप त्रयु क्त
10. □□□□□□□□□□च एतैःकषायैः परिषिक्तगात्रःपिवेतलावेनरसेनयुक्तम् सशर्क्करस्तां विधिवत्सुशीतंवालस्यनित्यं लवणांल्लवर्ज्यम्शीताः प्रदे हाः
11. □□□□□□□□□शीतानिगृहाणिचैवधात्र्यश्चशीतार्द्रपटोत्तरीयारसाश्चशीताःशमयंतितृष्णाम्॥तृष्णापहश्चैषविधिःप्रदिष्टस्तथैवपित्तज्वरदाहहन्ता मूर्वा□
12. □□□□□□□□□□□□□□□□□हप्रयोज्यः॥ हिंगुः कर्क्कटशृंगीगैरिकमरिचानिनागरकमे ला एषमधुसंप्रयुक्तः कासेहिक्का□□□□□

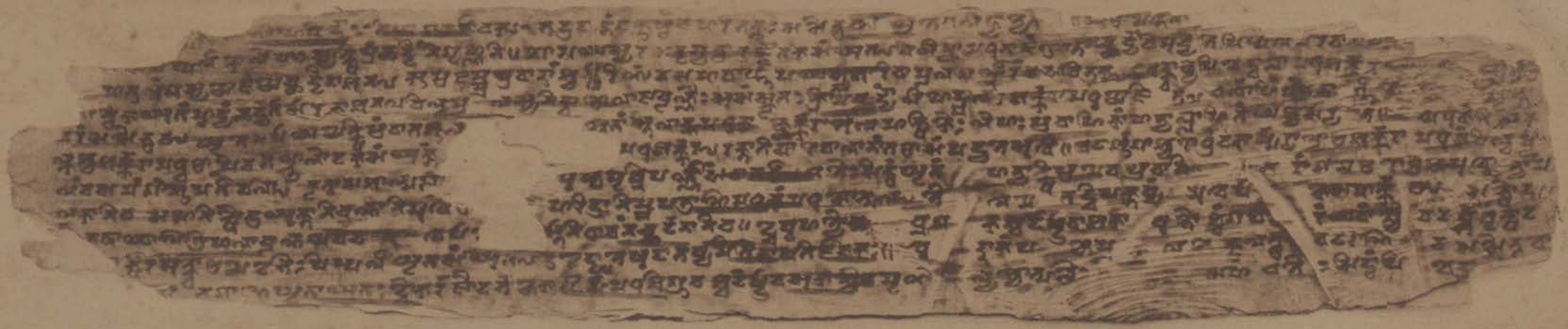
* The numerals shown on the left margin of the facsimile leaf have been inscribed by myself.

The Bower Manuscript.

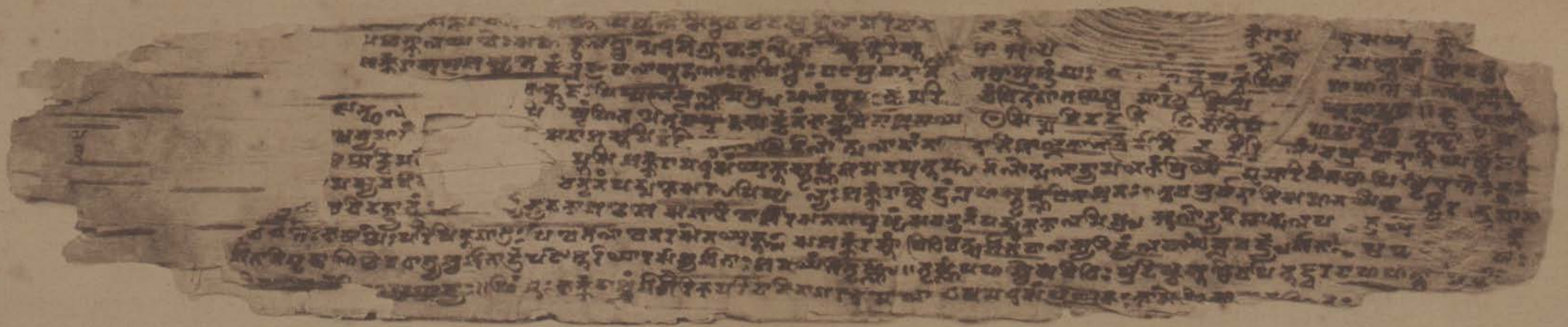
Part II. Leaf 33

Plate XXXIV

Obverse.



Reverse.



ORIGINAL SIZE.

Photo etching.

Survey of India Offices, Calcutta, November, 1893.

THE BOWER MANUSCRIPT.

PART III.—PLATES XXXV TO XXXVIII*a*.

A.—TRANSLITERATION.

First Leaf: Obverse.

1 [[1]× × × × × × ×·chi]traka-dantî-karavîra-guṁja-lâ[ṁ]galakî [।] vṛihatî suvarṇṇa- 1
pushpî pîlur=v=viśvâhvayaṁ] (nâhikâ [॥ 1 ॥] kâs)[îsaṁ ××××××××××× 2
××××××××

2 × × × । ka]rsh-âṁśikaiḥ su-pishṭair=d=dadyât=kshîr-ârkka-kuḍavañ=cha [॥ 2 ॥] 3
êtair=dravyair=m=miśraṁ taila-prastharn chatur-guṇê tôyê [।] m(û)[tra××× 3
××××××××××××× ॥ 3 ॥

3 × ×](s)u dadru-kiṭibhê kushṭhêshv=atha k(a)ttri-mâlâsu [।] nâḍîvraṇa-dushṭavraṇa- 4
vishadûshita-gaṇḍamâlâsu [॥ 4 ॥] ⊙ [×××××××××××××××× kada-] 5

4 mbaś=cha [।] êraṇḍa-kushṭha-pâṭhâ vidaṅga-(su)[×××] nirguṇḍî [॥ 5 ॥] śrîvêshṭaka- 6
kaṁpilyaka-suradâru-manaśśilâ-viśâl[â cha । ××××××××××××××] 7

5 n=mahâdrumâch=ch=aiva [॥ 6 ॥] ardh-âksha-bhâga-mâtraiḥ siddhaṁ tailaṁ nihaṁti 8
arśâṁsi [।] agnir=v=vâ śastraṁ vâ kshâraṁ vâ śôshayêt=tai(i)[am ॥ 7 ॥ ××××× 9
××××××××]

6 vraṇâḥ saṁti [।] dadruṁ śvitraṁ pâmâṁ vicharchchikâṁ maṇḍalâni sidhmâni 10
[॥ 8 ॥] yônî-bhagandarâṇi cha vinâśayêd=[v]a(jraka)ṁ tailam ॥ ⊙ ॥ [9*a* ॥
[2]× × × × u-]

7 tkvâthya bhallâtaka-śata-trayam [।] pâda-śêshê jalê tasmin=[××××⏑—⏑× ॥ 10 ॥]

First Leaf: Reverse.

1 vishâm=ativishâñ=ch=aiva pêshyâṇi pala(śaḥ) [k]sh[i]p[ê]t [। [3]××××] 11

2 pivêt=taîlaṁ mâtrayâ śakty-upêtayâ [॥ 11 ॥] tasmiñ=jîrṇṇê tu âhâram=upa(pattyâ) 12
samâcharêt [1] (a)[sh]ṭ[â××××[4]]

[1] Metre of verses 1-9*a*: Âryâ. Verses 6, 8 are Gîti, and verse 4 is an Upagîti.

[2] Metre of verses 10-18*a*: Ślôka.

[3] Perhaps supply *êka-mâsam*.

[4] Perhaps read *ashṭâdaśa hanyâd*.

3 d=dhîrô Buddhaḥ klêśa-gaṇân=iva [‖ 12 ‖] Mâṇibhadrêṇa dattô 'yaṁ yôga êsha 13
mumûrshavê [।] kâruṇyâd=ârdra-chittêna bhikshavê ku(shṭha)[-nâśanaḥ ‖ 13 ‖ 14
× × × × ⏑ — — ×]
4 viśîrṇṇ-âṁguli-nâsikâḥ [।] êtêna s[u]-p[r]â[ḍu]r-jâtô graha-mukta iv=ôḍu-râṭ ⊙ 15
[‖ 14 ‖] Trâyamâṇâṁ viśâlâṁ cha ka[ṭukârôhiṇîṁ ⏑ — । × × × × ⏑ — — ×
5 tva](g)-êlañ=cha sam-âṁśikâḥ [‖ 15 ‖] nahikâ-kasî-yuktân[5]=sûkshma-chûrṇṇâni 16
kârayêt [।] khadir-âsana-sârâṇâṁ kuḍa[va × ⏑ — ⏑ — ‖ 16 ‖ × × × × ⏑ — — 17
⏑ × ×
6 × × vipâcha]yêt [।] pivêt=karshêṇa saṁsṛijya chûrṇṇasy=âdyâch=cha bhôjanam
‖ 17 ‖ jîrṇṇê sarpir-v-vimiśrêṇa mudga-sûpêna shashṭi[kâm ‖ 18*a* ‖ [6]× × × × 18, 19
× × × × × × ×
7 × × × × × ×]nd[r]iyasya yôgâ ayôgêna tu vâhyamânâ grîshm-âbhitaptâs=turagâ
yath=aiv=êti ⊙ [‖ 19 ‖] [7]Ayaḥ-pal-ârdh(ê) tripha[lâ ⏑ — × ⏑ — ⏑ — — ⏑ 20
⏑ — ⏑ — × ।]

Second Leaf: Obverse.

1 v[i]ḍaṅga-s[â]ra[ṁ] khadirasya ch=ârdhât=samâ yiḍa[ṁ]gêna cha[— ⏑ — × ‖ 20 ‖
— — ⏑ — — ⏑ ⏑ — ⏑ — ×] 21
2 ṛitû-sthitaṁ dvê kalaśê viśôshya [।] sarppir-m-madhubhyâṁ sthavirô lih[ê](ta) [⏑ —
⏑ —](vat=prava)[— ⏑ — × ‖ 21 ‖ — — ⏑ — — ⏑ ⏑ —] 22
3 hamânaḥ śvâs-âbhibhûtaś=chapal-âgra-hastaḥ [।] praśîrṇṇa-daṁtô vikal-êndriyô 'pi
jî[rṇṇ-âbhibhûtô ⏑ ⏑ — ⏑ — ‖ 22 ‖ — — ⏑] 23
4 yuktô 'bhirataś=cha dharmmê [।] sarpiḥ-payôbhyâṁ hitam=annam=aśnaṁ s=târuṇya-
saurûpya [[8]⏑ — ⏑ — × ‖ 23 ‖ — — ⏑ — — ⏑ ⏑ — ⏑] 24
5 hânô ras-âśanô mudga-ras-âśa[naś=cha । — — ⏑ gâtr-âvayavô 'pi kushṭhî kushṭhaṁ
[⏑ — — ⏑ ⏑ — ⏑ — × ‖ 24 ‖ [9]× × × × ⏑ pâ-] 25
6 ṭhânâṁ têjôvatyâs=tath=aiva cha [।] pippalînâñ=cha mûlasya bhâgân=kuryâch=cha-
tushpalân [‖ 25 ‖ × × × × ⏑ — — × × × × × ⏑ — ⏑ × । 26
7 ×]itâyâḥ pravâḍânâṁ mâlatî-karavîrayôḥ [‖ 26 ‖] tvak=cha sapta palâśasya tathâ 27
śâkôṭaka[sya cha । × × × × ⏑ — — × × × × × 28
8 nidhâ]vayêt [‖ 27 ‖] agnînâ[10] ch=aiva yuktêna samyak=kurvvîta sâdhanam [।] cha- 29
tur-bhâg-âvaśishṭaṁ tu athainam=avatâra(y)[êt ‖ 28 ‖ × × × × ⏑ — — × × × 30
× × ⏑ —

Second Leaf: Reverse.

1 ⏑ —]m [।] bhavêd=ativishâyâs=tu tulyâ kaṭukarôhiṇî ‖ 29 ‖ pippalînâñ=cha kuḍa- 31
vaṁ viḍaṁgânâṁ tath=aiva cha [।] ku(ṭajasya cha) — — × × × × × ⏑ — ⏑ ×
‖ 30 ‖ × × 32
2 × ×]vayôś=ch=âtra dadyâd=dvê dvê palê dhṛitê [।] kshârasya yâvaśûkasya svar- 33
jjikâyâs=tath=aiva cha [‖ 31 ‖] anêna cha ka[— — × × × × × ⏑ — ⏑ × ।]
3 kshârâbhyâṁ lavaṇâbhyâñ=cha pachêd=vaidyô ghṛit-âḍhakaṁ [‖ 32 ‖] karshshô

[5] One akshara wanting; perhaps read *kalasî*, but compare verse 1.

[6] The following passage (No. 19) does not scan. It may perhaps be prose.

[7] Metre of verses 20-24: Trishṭubh.

[8] Perhaps supply *guṇ-ôdaya-sthaḥ*. Cf. Aṣhṭâṅga Hṛidaya VI, 39, v. 165.

[9] Metre of verses 25-52: Ślôka.

[10] Read *agninâ*.

jîrṇṇê tu pâtavyô vishṭab[dh]êr=[× ⏑ — ⏑ × | × × × × ⏑ — — ×]
4 sarvvê śâmyaṁtê dêhinâm [॥ 33 ॥ rakta]-(pitt)-âśrayân=vyâdhîn=gulmâṁ ś=ch=aisha 34
pṛithag-vi[dhân | × × × × ⏑ — — × × × × × ⏑ — ⏑ × ॥ 34 ॥] 35
5 snigdhaṁ bhuṁjîta ch=âtyarthâṁ khâdên=mâṁ[saṁ cha pi](vara)m [|] aty-agni-prati- 36
ghât-ârthaṁ kâṁksha[× × ⏑ — ⏑ × ॥ 35 ॥ × × × × ⏑ —] 37
6 n=vyâdhîn=nihanyât=parikîrttitân [|] êtad=agni-ghṛitaṁ nâma Âtrêya-vihitaṁ pur
=êti ⊙ [॥ 36 ॥ Śatâvarî ch=âṁśumatî pûtikâ vṛihati-dva[11]-] 37
7 yam [|] gandharvvasya cha mûlâni mûlaṁ sahacharasya cha [॥ 37 ॥] agnimanthasya 38
vilvasya śvadaṁshṭrâ[[11]sa-punarnnavâ | êshâṁ daśa-palân=bhâgân-]
8 (jala-dr)ôṇê vipâchayêt [॥ 38 ॥] śatâvarî-(rasa-p)[r]a(s)[th]ê [ksh]î(ra)-pra(stha)- 39
[[11]chatushṭayam | pâd-âvaśêshê pûtê cha garbhê ch=ainaṁ samâcharêt ॥ 39 ॥]

Third Leaf: Obverse.

1 [śatapushpâ dêvadâru mâṁ]s[î]ṁ śailêyakaṁ vachâm [|] chandanaṁ tagaraṁ kush- 40
ṭham=êlâm=aṁśumatîm=api [॥ 40 ॥] êtê(shâṁ kâ)rshikân=bhâgâṁ=s=tasmiṁ= 41
s=tailê v[i]p[â]chay[ê]t [|
2 [11]asya tailasya siddha]sya śṛiṇu vîryam=ataḥ=paraṁ [॥ 41 ॥] paṅgûnâṁ vaḍavânâñ 42
=cha kubjânâṁ vâmanaiḥ saha [|] samâsêna cha bhagnânâṁ bhagn-âsthînâṁ
tath=aiva cha [॥ 42 ॥] vâta-gu- 43
3 [lmaiś=cha hṛich-chhûlaiḥ] (p)[â]rśva-śûlaiś=cha dâruṇaiḥ [|] kâsaiḥ śvâsaiḥ plihair 44
=gulmair=jalôdara-bhagandaraiḥ [॥ 43 ॥] kâmalâ-pâṇḍu-rôgaiś=cha kshaya-
kshîṇa-hata-prabhaiḥ [|
4 êk-âṅgaṁ] kshîyatê yasya gatir=yasya cha durbbalâ [॥ 44 ॥] kshîṇ-êndriyâś=cha 45
yê kê-chij=jarâ-jarjaritâś=cha yê [|] uchchaiḥ śṛiṇvaṁnti[12] yê kê-chid=yê cha lallâ
bhava-
5 nty=api [॥ 45 ॥] manda-mêdhâś=cha yê lôkê śrutaṁ yêshâṁ cha naśyati [|] sa-vi- 46
nâyakâ narâ yê cha[13] nârîṇâm=apriyâś=cha yê [॥ 46 ॥] vâtikâ vṛishaṇâ yêshâ- 47
6 m=antra-vṛiddhiś=cha dâruṇâ [|] nârîṇâṁ=ch=aiva yâ bandhyâ kâka-bandhyâ cha yâ
bhavêt [॥ 47 ॥] sthit-ârttavâ cha yâ nârî tathâ nashṭ-ârttavâ cha yâ [|] 48
garbbhaṁ na labhatê yâ cha bhagna-garbbhâ cha yâ
7 bhavêt [॥ 48 ॥] yônî-śûlêna yâ bandhyâ tath=aiva cha parisravâ [|] dadrû-kiṭibha- 49
kushṭhâni maṇḍalâni vicharchchikâ [॥ 49 ॥] yâvantâḥ ślêshmikâ rôgâ vâtikâḥ 50
paittikâś=[cha] yê [|]
8 (pû)tikaṁ cha mukhaṁ yasya mukhê dushṭa-vraṇâś=cha yê [॥ 50 ॥] sarvvêshâṁ 51
=êva rôgâṇâm=êtad=âhuḥ prasâdhanam [|] nasyaṁ pânam=ath=âbhyaṁgas=tv=
anuvâsanam=êva vâ [॥ 51 ॥] (lê)[hanaṁ cha] 52

Third Leaf: Reverse.

1 prayôktavyam=âyur-vṛiddhi-karaṁ nṛiṇâm [|] siddhârthaṁ nâma nâmnâ tu 53
Nâ[râya]ṇa-vin[i]rm[i]tam ॥ [52 ॥] [14]Varuṇaka-śâkaṁ chhâgala-mathitêna sid-

[11] The lacunae are supplied from the parallel passages, for which see the notes to the translation.
[12] Read *śṛiṇvaṁti* or *śṛiṇvanti*.
[13] This pâda has one syllable in excess.
[14] Prose.

dha[ṁ] g(ôdh)ûm-âdya[ṁ] bhuṁjîṭa ⊙ ॥ [53 ॥] [15]× × × × ⏑] 54
2 mûlâni marichâṉi siṭâni cha [।] gavâṁ mûtrêṇa pishṭâni śvitrasy=ôdvarttanaṁ param
⊙ [॥ 54 ॥] [16]Guggulu-maricha-viḍaṁgaiḥ sarshshapa-kâsîsa-musta-sarjarasaiḥ 55
[।] śrîvêshṭa-kâ(la)[gandhair=manaḥ-]
3 śilâ-tuttha-kaṁpilyaiḥ [॥ 55 ॥] ubhaya-haridrâ-sahitais=taila-vimiśraiḥ sthitair=d= 56
dinakar-âgnau [।] ébhir=l=liptaṁ kushṭhaṁ vraṇâś=cha dushṭâḥ samaṁ yâṁti ⊙
[॥ 56 ॥] [17]Daṁtî-trivṛid-viḍaṁgânâṁ pratyêka[ṁ] pala-
4 pañchakam [।] mustâ-palâni trîṇi syur=harîtakyâḥ palaṁ bhavêt [॥ 57 ॥] kâkô- 57
dumbarikâ-mûla-pala-dvitayam=êva cha [।] snuhâ-kshîrêṇa badhnîyâd=ashṭau 58
daśa cha môdakân [॥ 58 ॥] daśamê daśa- 59
5 (mê) divasê prâśnîyâd=êka-môdakam [।] jîrṇṇê ch=âpi pivên=maṇḍaṁ dvitîyê cha
vilêpikâm [॥ 59 ॥] pañcha-râtrêṇa kâm-âptaṁ sarvva-kushṭha-vinâśanâḥ ⊙ 60
॥ [60*a* ॥]
6 × × p[r]asiddhâ môdakâḥ ⊙ ॥ [18]Dhâtry-aksha-pathyâ sa-viḍaṁga-vahnir=ârushkar- 61
âvalguja-bhṛiṁga-lôhaiḥ [।] krama-pravṛiddhais=tila-taila-magnaiḥ sarvvâ-
7 [ṇi kushṭhâni niha]ṁti lêhât ॥ [61 ॥] [19]Akâkôlînê 'pi udvarttayêt ⊙ ॥ [62 ॥] 62
[20]Karavîrak-êndravâruṇi-lâṁgala-mûlâḥ samâḥ sa-guggulukâḥ [।] gṛihadhûm- 63
ârdh-âṁśa-yutâ yuktrâ[21] vast-â-
8 [mbunâ ×× ॥ 63 ॥ badara]-pramâṇa-guḍikâḥ kṛitvâ śushkâ bhagandarê vivṛitê [।] 64
pratidinam=anu tad=diśataḥ pranaśyati bhagandaraṁ na chirât ॥ ⊙ ॥ [64 ॥]
[22]Punarnnava-guḍûchi-nâgaram=ath=êshṭakâ- 65
9 [pâthakaṁ ⏑ — ⏑] vaṭa-patra-nâḍa-piḍak-ôdbhavê dêhinam [।] bhagandara-vinâśa-
naṁ vimala-tôya-pishṭaṁ viduḥ vadanti bhishaj-ôttamaiḥ satatam=êva nirdhâ-
(ritam ॥) ⊙[65 ॥]

Fourth Leaf: Obverse.

1 [23]Tâlîsaṁ maricham chavyaṁ pal-ârdhînâni nâgarân [।] adhyarddhaṁ pippalî- 66
2 mûlât=pippalyâś=cha palaṁ palam [॥ 66 ॥] karshaḥ syân=nâgapushpasya tuṭi- 67
karshsh-ârdham=êva cha [।
3 × × × × ⏑ — — × chû]rṇṇa-tri-guṇitô guḍaḥ [॥ 67 ॥] atô 'ksha-mâtrâ guḍikâ 68
madya-yûsha-payô-rasaiḥ [।] pît-âṁbhasâ bhakshitâ yâ sarvvân=hanyâd=gud-ô-
4 [dbhavân ॥ 68 ॥ ś](ûla)-p[â]nâtyaya-ch-chharddi-pramêha-vishama-jvarân [।] gulma- 69
pârśva-rujâ śôtha-hṛit-pâṇḍu-grahaṇî-gadân [॥ 69 ॥] kâsa-hikk-âruchi-śvâsa- 70
5 [k]r[i]my-atîsâra-kâmalân [।] mandâgnitâṁ mûtrakṛichchhraṁ hanyâch=chhôthañ=
cha s-âbhṛiśam [॥ 70 ॥] êtad=êva bhavêch=chûrṇṇaṁ sitâ-chûrṇṇa-chatur- 71
guṇam [।] sa-pittêshu vikârêshu vi-
6 śêshêṇ=âmṛit-ôpamam [॥ 71 ॥] s=aiva vâ guḍikâ pathyâ-pala-traya-viśêshitâ [।] śôth- 72
ârśô-grahaṇî-pâṇḍu-rôga-śûl-âpah=âdhikam ⊙ [॥ 72 ॥]

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7 ֎ Tad-yathâ śvêtê śvêtasy=âdhipatyê śatasy=âdhikaraṇê svâhâ [॥]

[15] Metre of verse 54: Ślôka.
[16] Metre of verses 55 and 56: Âryâ.
[17] Metre of verses 57-60*a*: Ślôka.
[18] Metre of verse 61: Trishṭubh.
[19] Prose.
[20] Metre of verses 63 and 64: Âryâ.
[21] Perhaps read *yuktvâ*.
[22] Metre of verse 65: Pṛithvî, a variety of the Atyashṭi, with 17 instants in the pâda.
[23] Metre of verses 66-72: Ślôka.

THE BOWER MANUSCRIPT.

PART III.—PLATES XXXV TO XXXVIII*a*.

B.—TRANSLATION.[1]

First Leaf: Obverse.

(I) An Oil.[2]

(Verses 1—4.) Take one karsha[3] each of well-powdered . . . . . , plumbago-root, Dantî (*Baliospermum montanum*), oleander-root, Guñja (*Abrus precatorius*) Lâṅgalakî (*Gloriosa superba*), Vṛihatî (*Solanum indicum*), Suvarṇapushpî (*Cassia fistula*), Pîlu (*Salvadora persica*), ginger, Nahikâ,[4] and sulphate of iron, (2) and add to them one kuḍava of the milky juice of Arka (*Calotropis gigantea*). (3) With all these drugs mix one prastha of oil in four times as much of water, and cow's urine . . . . . (4) *This is a remedy* in cases of . . . . . , ringworm, keloid tumour, and skin-diseases; also in cases of katri-mâlâ,[5] fistulous sores, malignant sores, poisoned wounds, and enlargement of the lymphatic glands.

(II) The VAJRAKA Oil.[6]

(5—9*a*) *Take* . . . . . Kadamba (*Anthocephalus Cadamba*), *root of the* castor-oil-plant, Kushṭha (*Saussurea Lappa*), Pâṭhâ (*Stephania hernandifolia*)

[1] With a very few exceptions the whole of the formulae in this medical treatise are not traceable elsewhere. The exceptions are: formula No. IV, which is found identically elsewhere, No. XI nearly identically, and Nos. VII and XIV more or less differently. See the notes appended to those formulae.

[2] I have not been able to identify this formula elsewhere.

[3] On this and other measures see *ante*, p. 13, note 17, p. 78, note 9, and p. 131, note 221.

[4] *Nahikâ* is not to be found in any Dictionary, European or Indian, accessible to me. It occurs in the Ashṭânga Hṛidaya VI, 30[534] (v. 18*a*), this being the only place where I have come across it in any Hindû medical work. The commentary there does not explain it. I take it to be a Prâkritic spelling for *nakhikâ*, and this to be the same as *nakhî* (or *nakha* or *vyâghra-nakha*), which is said to be *unguis odoratus*. See Dutt's Hindu Materia Medica, p. 15, footnote. This *nakhî* is a favourite drug in skin-diseases.

[5] *Katrimâlâ* is unknown to me. I cannot find it in any Hindû medical work accessible to me. Possibly there may be a misspelling. One would expect *gaṇḍamâlâ*, or perhaps *kachchhu-pâmâ*. The Smaller Petersburg Dictionary gives "*kattri* pl.=*kutsitâsrayaḥ*," but this affords no help.

[6] In Hindû medical works two oils are given under the names of *Vajraka* (or 'adamantine') and *Mahâ-vajraka* (or 'grand adamantine'). See Ashṭânga Hṛidaya IV, 19, vv. 79, 80[419] and vv. 81, 82[420]; Vangasêna, LVII[668] (vv. 219-221 and vv. 222, 223); Chakradatta L, 68[516]. Both are remedies for skin-diseases, but though they present coincident points, they are, in any case, quite different recensions. Two other, again quite different, recensions of a Vajraka and a Mahâvajraka Clarified butter are given in the Vangasêna LVII[666,667] (vv. 204, 205 and 206-208), Chakradatta L, 64[516].

baberang, ... , Nirguṇḍî (*Vitex Negundo*), (6) turpentine, Kampilyaka (*Mallotus philippinensis*), deodar, realgar, Viśâlâ (*Citrullus Colocynthis*), and *root-bark* from the Mahâdruma (*Ficus religiosa*). (7) An oil prepared with half an aksha[3] of each of these drugs cures piles and is as good a desiccant as any radiant heat or lancet or caustic. (8) . . . . . any kind of sore, ringworm, leucoderma, eczema, psoriasis guttata and inveterata,[7] pityriasis, (9*a*) diseases of the female organs of generation, and fistula-in-ano. *For all these diseases* the Vajraka (or 'adamantine') oil is remedy.

(III) An Oil by Mâṇibhadra.[8]

(10—14.) Having boiled three hundred pala[3] of Bhallâtaka (*Semecarpus Anacardium*) *and* . . . . . in water, till *the whole* is reduced to one quarter *of its original quantity*,

First Leaf: Reverse.

(11) throw into it one pala each of pastes of powdered . . . . . , Vishâ (*Aconitum ferox*) and Ativishâ (*Aconitum heterophyllum*). This oil *the patient* should drink for one month in doses suited to his constitution. (12) After digesting it, he may take food in suitable quantities. By the steadfast use *of this oil*, he will overcome the eighteen *skin-diseases* just as Buddha did the *various* kinds of moral defilements. (13) This prescription, as a remedy for skin-diseases, was given by Mâṇibhadra,[9] out of compassion and tenderness of heart, to a monk who was on the point of death. (14) *A patient*, whose nose and fingers have rotted away, *will be restored* by this *oil*, just as the moon, when delivered from Rahu's *grasp*, fully re-appears to sight.

(IV) A Powder.[2]

(15—19.) *Take* equal parts of Trâyamâṇa,[10] Viśâlâ (*Citrullus Colocynthis*), Katukâ (*Picrorrhiza Kurroa*), ... , cinnamon-bark, and cardamoms, (16) add Nahikâ[4] and Kalasî (*Hamionitis cordifolia*), and make *the whole* into fine powder, *and then* boil it with a kuḍava[3] of the wood of Khadira (*Acacia Catechu*) and Asana (*Terminalia tomentosa*), (17) . . . . . This may be taken as a draught, or mixing one karsha of each of the powders, it may be taken in one's food. (18*a*) When it is digested, one may eat Shashṭikâ rice[11] with soup of Mudga

[7] In the original the diseases, here translated by *psoriasis guttata*, *psoriasis inveterata*, and *pityriasis*, are respectively called *vicharchikâ*, *maṇḍala* and *sidhma*. In the Nidâna, p. 177, the *maṇḍala* and *vicharchikâ* are described as similar skin-diseases due to vitiation of the phlegm; and as *maṇḍala* is one of the *mahâkushṭha* or 'great skin-diseases,' while *vicharchikâ* belongs to the *kshudra-kushṭha* or 'minor skin-diseases' (see Nidâna, p. 179), *maṇḍala* would seem to be a severer form of psoriasis. It has its name from the dry, circular patches, covered with white scales, which overspread the skin; see Nidâna, p. 174. The *maṇḍala* and the *sidhma* are two of the seven varieties of *mahâkushṭha* or 'great skin-diseases,' and *sidhma* is, by Dr. U. Ch. Dutt, identified with pityriasis; see Nidâna, pp. 174, 178. See also *ante*, p. 132, note 228.

[8] I have not been able to trace this formula in any other Hindû medical work. There is a prescription, ascribed to Mâṇibhadra, in the Ashṭânga Hṛidaya IV, 19[116] (vv. 31, 32), but it is not an oil, but (apparently) a linctus, and its ingredients are quite different. On the other hand, the Chakradatta L, 57[511] has a formula for a Ballâtaka oil; but it is a simple oil, with no other ingredients, nor is it ascribed to Mâṇibhadra.

[9] Mâṇibhadra is a well known figure in Buddhist tradition. He was a Mahâ-yaksha, or prince of Yakshas, and is famous for his kindly disposition to people in trouble. He is equally well known to Jain and Brahmanic tradition.

[10] See *ante*, p. 84, note 37.

[11] See *ante*, p. 112, note 147.

(*Phaseolus Mungo*) mixed with clarified butter. (19) Prescriptions for . . . . senses (?), just as horses which are oppressed by heat are driven without a yoke.

(V) A Linctus.[2]

(20—24*a*.) Take half a pala of iron, the three myrobalans,[12] . . . . . .

Second Leaf : Obverse.

baberang-seeds, half as much of Khadira (*Acacia Catechu*), and of . . . . a quantity equal to the baberang. (21) Having allowed this to stand for a season of . . . . . , an Elder, while fasting, should take two kalaśa of it in the form of a linctus, *prepared* with clarified butter and honey, (22) when he is afflicted with asthma, or trembling of the fingers, or decay of his teeth, or failure of his senses, or encroachment of old age, while he is devoted to the practice of the Law. (23) If he diets himself on suitable food, *prepared* with clarified butter and milk, he will recover youth and beauty; and by dieting on . . . . . juices and on infusions of Mudga (*Phaseolus Mungo*), a patient suffering from any skin-disease, in whatsoever limb or part of his body it may be, will be delivered from his disease, ...

(VI) The Agni Clarified Butter of Atrêya.[2]

(25—36*a*.) Take four pala[3] each of . . . . , Pâṭhâ (*Stephania hernandifolia*) Têjôvatî (*Piper Chaba*) and roots of long pepper, (26) . . . . . of coral, Mâlatî (*Jasminum grandiflorum*) and oleander, (27) and add seven *pala* of cinnamon-bark, Palâśa (*Butea frondosa*), Sâkôṭaka (*Trophis aspera*), ... (28) Now boil *the whole* thoroughly with the addition of some plumbago-root, and take it off *the fire* when it is reduced to one-fourth *of its original quantity*. (29) *Now throw in* . . . . . .

Second Leaf : Reverse.

of Atiśhâ (*Aconitum heterophyllum*), and an equal quantity of Kaṭukârôhiṇî (*Picrorrhiza Kurroa*), (30) also one kuḍava[3] each of long pepper and baberang, and of Kuṭaja (*Holarrhena antidysenterica*) . . . . . (31) and add two pala each of . . . . , and . . . . , also of the carbonates of potash and soda. (32) With *the whole of* this . . . . . and with various kinds of alkaline ashes and salts, the physician should boil one aḍhaka of clarified butter. (33) At the time of digesting, one karsha *of this preparation* may be taken to relieve constipation and all . . . . . of mankind. (34) *It also relieves* disorders connected with hœmoragia, and the different kinds of abdominal tumours. The patient should partake of oleaginous substances[13] in great abundance, and eat fat meat. (35) In cases of obstructed digestion *this preparation* is very desirable, it cures . . . . . well-known diseases. (36) It is called the Agni (or 'plumbago-root') clarified butter, and was devised by Atrêya of old.

[12] See *ante*, p. 79, note 15.

[13] See *ante*, p. 13, note 19.

(VII) The SIDDHÂRTHA Oil by Nârâyaṇa.[14]

(36*b*—53.) Śatâvarî (*Asparagus racemosus*), Aṁśumatî (*Desmodium gangeticum*), Pûtikâ (*Pongamia glabra*), the two Vṛihatî,[15] (37) roots of the castor-oil-plant and of Sahachara (*Barleria cristata*), also of Agnimantha (*Premna integrifolia*), bel, Svadaṁshṭrâ (*Tribulus terrestris*), and Punarnavâ (*Boerhaavia diffusa*). (38) Of each of these drugs boil ten pala[3] in one drôṇa of water, *adding* one prastha of the juice of Śatâvarî (*Asparagus racemosus*), and four prastha of milk. (39) When this is reduced to one quarter *of its original quantity* and strained, take pastes *of the following drugs:*

Third Leaf: Obverse.

dill, deodar, Mâṁsî (*Nardostachys Jatamansi*), Śailêyaka,[16] Vachâ (*Acorus Calamus*), (40) sandal, Tagara (*Tabernaemontana coronaria*), Kushṭha (*Saussurea Lappa*), cardamoms, and Aṁśumatî (*Desmodium gangeticum*). Of these boil quantities of one karsha each in that oil. (41) And now hear the virtues of the oil, as thus prepared: It is a remedy for the lame, even in the case of horses,[17] also for the humpbacked and the dwarfish; (42) in short for those suffering from any nervous disease[18] or bone-fracture, as well as those who suffer from abdominal tumours due to vitiated air, violent pains in the heart and sides, (43) various kinds of cough and asthma, hœmorrhoids, abdominal tumours, dropsy, fistula-in-ano, jaundice and morbid palor,[19] emaciation, debility and sickly complexion;[20] (44) also for those who are paralyzed in one limb or in the whole body, and whose sense-powers are wasted (by abuse) or worn out by old age; (45) for those who can hear only loud sounds, and who are stammerers; for those whose mind is weak, and whose acquired knowledge is lost; (46) for those men who have impediments (to intercourse with women) and who are undesired by women; whose scrotum is disordered by air and who suffer from severe hernia; (47) for those women who are barren or who bear only one child; also for those whose menses are permanent or whose menses are altogether suppressed; (48) for those who do not take conception or who suffer from miscarriages; and for those who, whether barren or productive, are subject to severe

[14] This formula occurs both in the Vangasêna and Chakradatta, under the name of *Nârâyaṇa-taila*. In the commentary to the Chakradatta, that name is explained as derived either from its author Nârâyaṇa, or from its principal drug *Satâvarî*, which has the synonym *Nârâyaṇî*. As, however, the formula distinctly ascribes the authorship to Nârâyaṇa, and as its proper name is here said to be *Siddhârta*, and as the formula is also ascribed elsewhere to Vishṇu, who is the same as Nârâyaṇa, that commentator's second alternative is clearly untenable. The Vangasêna gives the formula in three recensions, respectively called the *svalpa* or 'small' (XXIV, vv. 283 292[373]), *madhyama* or 'middle' (XXIV, vv. 293-302[374]), and *mahâ* or 'great' (XXIV, vv. 303-315[375]). With the middle one of these the formula in our Manuscript most nearly agrees; in fact, in several verses there is a verbal identity. But, on the whole, our formula represents a distinct, fourth recension. A fifth, short recension is given in the Vangasêna XXIV, vv. 268-275[371], under the name of *Vishṇu-taila*. The Chakradatta omits the *svalpa*, but gives the *madhyama* (XXII, 66[379]) and *mahâ* (XXII, 67[380]) and the *Vishṇu-taila* (XXII, 65[378]). Most of those portions of the formula, which are lost in our Manuscript, can with much probability be restored from the *madhyama* recension. It is a curious coincidence, that the Ashṭânga Hṛidaya IV, 21[427] (vv. 69-72*a*) gives a *Sahachara* oil which is made with the very same 10 pastes as the *Siddhârtha* oil, and which is ascribed to the ancient physician Bhêḍa. This Sahachara oil, though made without those pastes, is given in our Manuscript, *ante*, p. 109, verses 329—336.

[15] See *ante*, p. 91, note 60.

[16] See *ante*, p. 20, note 66.

[17] The meaning is not clearly expressed in our text of the formula; but it becomes clear by a reference to the *madhyama* recension (see note 14) which says: "if a horse or an elephant or a man is afflicted with a nervous disease."

[18] Our text has only *bhagna* 'broken,' which is not clear; but the corresponding *vâta-bhagna* of the other recensions shows that *vâta-rôga* or 'nervous diseases' are intended.

[19] See *ante*, p. 78, note 7.

[20] On *hata-prabhâ*, lit. 'destroyed lustre,' see *ante*, p. 172, note 383.

pains in the womb; (49) for ringworm, keloid, psoriasis guttata and inveterata, and *other* skin-diseases; *in short* for any disease due to *derangement of* the phlegm, or the air, or the bile; (50) also for anyone whose mouth is fetid or infested with bad ulcers. Indeed, for every disease this *oil* is said to be a remedy. (51) It may be administered in the form of an errhine, or a draught, or a liniment, or an enema; also in the form of a linctus.

Third Leaf: Reverse.

In any of these ways it is said to promote the life of men. (52*a*) Hence it is truly called the Siddhârtha (or "efficacious") oil, and was devised by Nârâyaṇa. (53 Prose.) The *patient's* diet should consist of leaves of Varuṇa (*Cratæva religiosa*), boiled with the pure buttermilk of goats, and of wheat and other *cereals*.

(VIII) A Liniment.[2]

(54.) Roots of . . . . . and white pepper,[21] powdered and made into a paste with the urine of cows, make an excellent liniment for *the cure of* leucoma.

(IX) Another Liniment.[22]

(55 and 56.) *Take* Indian bdellium, black pepper, baberang, mustard, sulphate of iron, Musta (*Cyperus rotundus*), resin of Sarja (*Shorea robusta*), turpentine, Kâlagandha (a kind of cobra), realgar, sulphate of copper, *and* Kampilya (*Mallotus philippinensis*), (56) together with both Haridrâ.[23] Mix *the whole* with oil, and expose it to the heat of the sun. Anointed with this *preparation*, skin-diseases and malignant sores obtain relief.

(X) A Formula for Boluses.[2]

(57—60*a*.) Take five pala[3] each of Dantî (*Baliospermum montanum*), turpeth-root, *and* baberang, three pala of Musta (*Cyperus rotundus*), one pala of chebulic myrobalan, (58) and two pala of the root of Kâkôdumbarikâ (*Ficus hispida*). Bind *the whole* into a paste with the milky juice of Snuhâ (*Euphorbia neriifolia*), and make it into eighteen boluses. (59) On every tenth day take one *of these* boluses, and after digestion, drink a thin, and on the second day a thick gruel.[24] (60*a*) Within a period of five nights, taken at will, *these boluses* will cure all diseases of the skin. They are well-known as the . . . . . boluses.[25]

(XI) A Linctus.[26]

(61 and 62.) Emblic, beleric and chebulic myrobalans, with babera ng, plumbago-root, marking-nut, Avalguja (*Vernonia anthelmintica*), Bhṛinga (*Eclipta alba*), and iron, in

[21] See *ante*, p. 159, note 343.

[22] This formula is only found in the Ashṭânga Hṛidaya IV, 19[419](vv. 71, 72), where it occurs in the identical recension.

[23] See *ante*, p. 22, note 72.

[24] On maṇḍa 'thin gruel' and *vilêpikâ* 'thick gruel' see *ante*, p. 149, note 298.

[25] It is a great pity that the name of the pills is lost. As two or perhaps three aksharas are lost, and as formulas are generally named after the principal ingredient, the name may have been *dantî-môdaka* or *dantyâdi-môdaka*. I have not been able to trace this formula elsewhere.

[26] This formula is found, though in a slightly different recension in the Chakradatta L, 10[499]. It is there given as a *lêpa* or 'plaster'; but the commentary observes, that this is an error of the scribe (*lêkhaka-dôsha*) due to his carelessness (*pramâda*), and that the true reading is *lêha* or 'linctus,' as given in another recension (*pâṭha*) of another text-book (*tantr.ântara*). I have not been able to identify this *tantrântara*, but the recension there given runs as follows (in ślôka): *Dhâtrî bibhîtakaṁ pathyâ viḍaṅg-âgnim=arushkaram | vâlguji-lôha-bhṛiṅgañ=cha saṁchûrṇam=atra vardhitam || tila-tail-ânvitaṁ lihyât śrêshṭham=êtad=rasâyanam ||* It may be noted, however,

successively increasing quantities, and steeped in sesamum oil, may be used in the form of a linctus for the cure of all skin-diseases. (62 Prose.) Even in the case of Akâkôlîna[27] it may be applied as a liniment.

(XII) A Formula for Pills.[2]

(63 and 64.) *Take* roots of oleander, Indravâruṇî (*Citrullus Colocynthis*), and Lângala (*Gloriosa superba*), and of Indian bdellium a quantity equal *to their total.* Add one half as much of soot, and mix *the whole* with goat's urine. (64) When dry, make it into pills of the weight of a badara,[3] and administer them in the case of an open fistula-in-ano. If *a patient* does this regularly every day, his fistula will be cured in a short time.

(XIII) A Liniment.[2]

(65.) Punarnavâ (*Boerhaavia diffusa*), Guḍûchî (*Tinospora cordifolia*), dry ginger, and Ishṭakâpathaka (*Andropogon laniger*), powdered and made into a paste with clean water, may, after the ulcerous tube in the patient has been treated with the veins of leaves of the banyan tree,[28] be applied as a remedy against fistula-in-ano. So experienced physicians say; the best of them, indeed, have constantly recommended it.

Fourth Leaf : Obverse.

(XIV) A Formula for Pills.[29]

(66–72.) Take half a pala[3] each of *Tâlîsa (*Taxus baccata*),[30] black pepper, and Chavya (*Piper Chaba*), one and a half pala of dry ginger, one pala each of long pepper and root of long pepper, (67) one karsha of Nâgapushpa (*Mesua ferrea*), and half a karsha of small cardamoms. Powder *the whole* and mix it with three times its quantity of molasses, (68) and make it into pills of the weight of an aksha.[3] These, taken with liquor, soup, or milk, or with an infusion of turmeric, are a remedy against every kind of hœmorrhoids; (69) against severe abdominal pains, alcoholism, vomiting, urinary diseases, and irregular fever; against abdominal tumours, and pains in the sides; against inflammation, heart-diseases, morbid palor,[19] and chronic diarrhœa. (70) They also cure cough, hiccough, loss of appetite, asthma, worms, dysentery, and severe jaundice, also dyspepsia, and strangury, and slight inflammation.[31] (71) The same powder, mixed with four times its quantity of sugar, makes a most excellent (lit. ambrosia-like) remedy

that the prose remark appended to the formula in our Manuscript supports to some extent the reading *lêpa*. The Vangasêna LVII[660] (vv. 139, 140) gives a similar formula for *guḍikâ* or 'pills,' called the *triphal-âdya*. It agrees in seven out of the nine ingredients of our formula. The same formula for pills, but in a much longer recension, is given in the Vangasêna LVII[660] (vv. 142-150), called *triphal-âdyô môdaka*. Again the same formula, though in a different, short recension, is given in the Aṣhṭânga Hṛidaya IV, 19[417] (v. 45). Further, another formula, similar to ours, for a linctus, occurs in the Aṣhṭânga Hṛidaya IV, 19[418] (v. 46) and Vangasêna LVII[660] (v. 141), under the name of *śaśâṅkalêkhâdi-lêha*. It agrees, however, with our formula only in five ingredients.

[27] The word *akâkôlîna* is not found in any Sanskrit dictionary, available to me; nor can I discover its meaning. Kavirâj Binod Bihari Gupta suggests that it might be a misspelling for *ath=âtô lînê*, *i.e.*, 'even afterwards when (the eruption) has disappeared, it should be applied as a liniment.'

[28] The text is here mutilated, and the translation is conjectural; but I am informed by Kavirâj Binod Bihari Gupta that "ulcers are still cured by banyan tree leaves being placed over them with the veins of the leaves opened with a knife."

[29] This formula occurs, though in a rather different recension, in the Aṣhṭânga Hṛidaya IV, 10[378] (vv. 16-21). The ingredients and ratios differ, but both recensions agree in the three alternative ways of making or using the pills. A similar formula, more like that in the Aṣhṭânga Hṛidaya, is found in the Vangasêna V[155] (vv. 149-161) and Chakradatta V, 20[127], under the name of *Prâṇa-dâ guḍikâ*. —

[30] See *ante*, p. 78, note 6.

[31] There may be here a false reading, as 'inflammation' is already enumerated in verse 69.

especially in diseases due to derangement of the bile. (72) The same pills, taken with the addition of three pala of chebulic myrobalans, are an excellent remedy against inflammation, piles, chronic diarrhœa, morbid palor,[19] and severe abdominal pains.

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[32] This *is* as *it is* in the white realm of the white, in the department of the one hundred; svâhâ!

[32] The usual meaning of the phrase *tad=yathâ* is 'this is as follows,' referring to what comes after, while here the phrase would seem to refer to the treatise that precedes. But the translation of the whole remark is conjectural. I do not profess to understand its meaning. It may be noted that its script is different from that in the body of the manuscript (Part III) to which it is appended; it also differs from the script in Part IV of the Manuscript which commences on the reverse of the fourth leaf. It agrees more nearly with the script to be seen in Part V, and the remark would appear to have been added by the scribe of that Part.

THE BOWER MANUSCRIPT.

PART IV.—PLATES XXXVIII*b* TO XLII.

A.—TRANSLITERATION.

First Leaf: Reverse.

1 ◎ Namô Nandi-rudr-êśvarâya — namô âchâryêbhyaḥ namô Îśvarâya — namô Mâṇi(bhad)r(âya) *namas=sarvva-yakshêbhyaḥ*[1]

2 namaḥ sarvva-dêvêbhyaḥ Śivâya namaḥ Shashṭhîyê namaḥ Prajâpatayê namaḥ Rudrâya namaḥ namô Vaiśravaṇâya ṇamô Marutânâṁ namaḥ prâsa-

3 kâ patantu imasy=ârthasya kâraṇâ hili 2 kumbhakâri-mâtaṅga-yuktâ patantu yat=satyaṁ sarvva-siddhânâṁ yat=satyaṁ sarvva-vâdînâṁ têna satyêna satya-samayêna nashṭaṁ vinashṭaṁ

4 [ksh]ê[m]-âk[sh]êmaṁ lâbh-âlâbhaṁ jay-âjayaṁ Śiv=ânudarśaya svâ[2] — satya-Nârâyaṇê ch=aiva dêvatê ṛishîshu ch=aiva satyaṁ mantraṁ vṛitis=satyaṁ samakshâ patantu svâhâ satyaṁ ch=aiva tu drashṭavyaṁ ni-

5 ×××××××××× mantr-aushadhînâṁ cha nimitta-valam=am=antaram[3] mṛi-shatâyâṁ dêvataṁ Vishṇu navikâyâṁ chaṇṭayâṇṭa ‖ 卐 ‖ 444 Namaḥ puru- 1

6 sha-siṅghasya prasannas=tê Janârddanaḥ [।] nihatâ śattravas=sarvvê yad=ipsasê[4] kaṁm [‖] Navikkî 333 Na tê śôkô na v=âyâsô 2

nîch-ôchchaṁ na cha tê bhayaḥ [।]

Second Leaf: Obverse.

1 [××××⌣——××××××⌣](prâ)psasi [‖] Paṭṭa-bandhaḥ ‖ 222 Sarvva-kâma- 3

samṛiddhê 'pi sukhaṁ janir=upadravaṁ [।] utpannê tataṁ ch=aiva dêvaṁ śamaya tê bhayam[5] [‖] Kâla-viddhiḥ ‖ 111 Parihîyatê tê buddhiḥ 4

[1] The italicised words are crossed out in the original.

[2] Read *svâhâ*.

[3] Read *valam=antaraṁ; am* is superfluous.

[4] Read *îpsasê*. The conclusion of the verse is mutilated. One would expect *karishyasi* or a similar phrase.

[5] In the third pâda one syllable is wanting.—Perhaps read *satataṁ*.

2 [××××⏑—⏑—]ḥ [।] ârambhaś=chintitô yas=tê nishpala[6] sa bhavishyati [॥] Śâpaṭaḥ 443 Vyâdhibhir=m=môkshyasê kshipraṁ sukhaṁ vâ prâpsyasê tathâ [।] n=âty-uchchaṁ n=âti-nîchaṁ cha phalam=âsâdayishyasi — ॥ Dvitîya-śâpaṭa ॥

3 [4](34) Âyasô[7] dṛiśyatê ghôrô yêbhyaś=cha tava vigrahaḥ [।] nishphalaṁ dṛiśyatê kâryaṁ pṛichchhasê yasya kâraṇâ — ॥ Tṛitîya-śâpaṭaḥ ॥ 344 Samâgamaṁ chintayasê kalyâṇi[8] na cha yuchyatê [।]

4 na tê śarîra-santâpô bhôgâṁ ch=aiv=ôpalapsyasi † ॥[9] 343 Sarvv-ârtha-siddhi-saṁpada-kâma-bhôgaḥ samânvitaḥ [।] achirêṇ=aiva kâlêna bhavishyati sa nityât[10] [।] Dvitîyâ mâlî — ॥ 334 Ayaṁ sa-puṇyô labhasê

5 hy=ânandaḥ prîti-varddhanaḥ [।] atvarât=su-mahân=arthâ[11] tvaritô vai na lapsyasi — ॥[12] 433 Ayaṁ tvayâ mahân=arthaś=chintitô 'rthas=tat=ôttamaḥ[13] [।] pravâsaṁ kshêma-gamanaṁ vândhavaiś=cha samâgamaḥ [॥] Vahulaḥ 324

6 Dîrggham=âyur=m=mahân=arthaḥ prâpsasê n=ayam[14]=uttama [।] dhana-dhânyaṁ karittraṁ cha bhôgân=avi cha prâpsasi[15] [॥] Dvitîyô vahulaḥ 432 Dṛiśyatê âgam[ô] yattra tvayâ su-pariniśchitaḥ [।] âtmânaṁ ch=aiv=ârthaś=cha[16] tatô gṛihy=âgamishyasi [॥]

7 Tṛitîyô vahulaḥ 243 Vahulaṁ dṛiśyatê kâryaṁ vahu-puttratvatâṁ cha tê [।] pratîksha śubham=âtmâ(n)aṁ sarvvam=êva tad=avâpsyasi —[॥] Chaturthô vahulaḥ 423 Vahulô vijayas=tubhyaṃ tushṭâ mittra-gaṇâś=cha tê [।] spṛihêsati paras=t[u]bhya[ṁ]

Second Leaf: Reverse.

1 ṇa parâ spṛihayishyasi — [॥] Pañchamô vahulaḥ 342 Snêh-âgamasya tê chintâ saṁsiddhêś=cha parâ tava [।] anyôny-âbhihatâ prîti — kim=âgamishyati gamyatâ[17] [॥] Kûṭaḥ 414 Râjatô vigrahô 'st=îti dharmmâsy[18]=âti-parikshaya [।] labdhaṁ ch=aiva phalaṁ tasmâ dharmmam=êva charishyasi — [॥] Dvitîyô kûṭaḥ 144 Chal-âchalam=idaṁ sthânaṁ na sukhaṁ prîti-varddhanaṁ [।] vipramôkshasi dêvêti[19] gṛihîtô 'pi na saṁśayaḥ [॥] Tṛitîyaḥ kûṭaḥ 441 Asti kshêmaṁ bhayaṁ n=âsti

3 vijayô 'py=attra dṛiśyatê [।] bhôkshyasê kâma-châṁgâś=cha kutaś-chin=n=âsti tê bhayam [॥] Bhadrâ — 421 Parikshîṇâ hy=anarthâs=tê muktas[20]=tê sarvva-kilvishâ [।] vijêshyasi ṛipûṁ sarvvâṁ lâbhas=tê samupasthitaḥ [॥]

4 Dvitîyâ bhadrâ — 214 Manasâ chintitâ chint=âdi-padasya tu kâraṇâ [।] kiñ-chit=kâlam=udîkshasva[21] tatô hastam=upaishyati — [॥] Tṛitîyâ bhadrâ — ॥ 142

5 [par]i[prâp]syasi kanyâṁ vai

Third Leaf: Obverse.

1 [mi]ttra[ṁ] ch=anunayishyasi[22] [।] prîti-saubhâgya-saṁyuktaṁ dhanaṁ dâsyanti

[6] Read *nishphala.*
[7] Read *âyâsô.*
[8] Read *kalyâṇî.*
[9] Here insert *Mâlî.*
[10] The fourth *pâda* is short by one syllable; read *nityataḥ.*
[11] Read *arthô.*
[12] Here insert *tṛitîyâ mâlî.*
[13] Irregular sandhi for *tata uttamaḥ.*
[14] Read *n=âyam.*
[15] Read *prâpsyasi.*
[16] The third *pâda* is short by one syllable; read *ârthañ=cha.*
[17] This pâda has one syllable in excess.
[18] Read *dharmmasya.*
[19] Read *dêvêbhi* (for *dêvêbhir=gṛi°*).
[20] Read *muktâs.*
[21] Here are two abortive aksharas in the text.
[22] Read *ch=ânunayishyasi, i.e., cha anunayishyasi.*

dêvatâḥ [॥] Chaturthâ bhadrâ 241 Vṛittiś=cha n=âkshayas=sarvvô dêvatêbhyô 22
na tê bhayam [।] yathâ kurvvasi kurvvâṇ(ô)
2 [××××a]vâpsyasi — [॥] 412 ॥ Śaktî 341 Parigraham chintayasê tach=cha śî- 23
ghram=avâpsyasi — [।] artha-kâma-pradatâram vândhavam prîti-darśanam [॥]
Dvitîyâ śaktî — ॥ 134
3 [Samâ](ga)ma[ṁ] chintayasê tach=cha śîghram samêshyati [।]aśmînai[×] kṛitâ lê- 24
khâ n=êshyâ na bhavishyati[23] [॥] Tṛitîyâ śaktî 413[24] Upasthita viśishṭas=tê tathâ 25
lâbhaś=cha
4 dṛiśyatê [।] kuṭumvê ch=âtula-vṛiddhir=bhavishyati na saṁśayâ[25] [॥] Chaturthâ 26
śaktî 314 Eka-ch-chhattrâm mahîm kṛitsnâm râjâ nihata-kaṇṭakaḥ [।] âkramya
bhôkshyasê śattrum gaṇais=samuditas=sadâ — ॥
5 Pañchamî śakti — [26]143 Na ch=êchchhasi su-mittratvam su-mittrê râmyasê sadâ [।] 27
— kṛit-âkṛitâś=cha tê mittrâ śatrutvam yânty=akâraṇam — ॥
6 Shashṭhî śakti 431 Samâgamam chintayasê sarvvamthâ[27] sa samêshyasi[28] [।] kâlê[29] 28
prâpsyasê sô 'rthaḥ anirvvêdam tath=aiva cha [॥] Dundubhî 321 Yat=tê nashṭam 29
vinashṭam vâ chôrair=apahṛitam cha yat [।]
7 (para-ha)sta-gatam v=âpi na chirât=tad=avâpsyasi — [॥] Dvitîyâ dundubhî 213
Vimuktas=tvam sahâyês[30]=tu su-mittrai saha varttasê [।] labdhavyâś=cha priyâ 30
hy=arthâ viruddham dêvatai spṛihâ ॥

Third Leaf : Reverse.

1 [Tṛitî]y[â] (dundubhî) 132 Paritôshaḥ śarîrasya dṛiśyatê tava sâmpratam [।] dê- 31
vatânâm cha pûjâyâḥ nivṛittir=upalabhyatê — [॥] Chaturthî dundubhî —231
Asti tê kalaham ghôram 32
2 śattrubhis=saha dṛiśyatê [।] na tattra lapsyasê klêśam pratyarthim cha vijêsh- 33
yasi — [॥] Pamchamî dundubhî — ॥ 312 Uttamô dṛiśyatê lambhaḥ puttra-
janmam tath=aiva cha — [।] îpsitâm ś=ch=aiva kâmâm
3 prâpsyasê n=âttra saṁśayaḥ [॥] Shashṭhî dundubhî 123 Paribhramati buddhis=tê 34
sthânam ch=aiva chal-âchalam [।] mâsa-mâttram=udîkshasva tataḥ sukham=
avâpsyasi — [॥]
4 Prathamô vṛishaḥ 442 Yat=tav=âsti gṛihê kiñ-chi gâvô dhânyam dhanam tathâ [।] 35
visṛijyas=tvam dvijâtibhyaḥ vṛiddhis=tê samupasthitâ — [॥]
5 [Dvitîyô vṛi]shaḥ 244 Samâgamam chintayasê dûra-stha ch=aiva tê priyaḥ [।] 36
samṛiddham sarvva-kâmêshu na chirêṇa samêshyati [॥] Tṛitîyô vṛishaḥ
6 [424 V]andhanam prâpsyasê ghôram puna sthânam cha prâpsyasi [।] bhavishyati 37
phalam ch=aiva nirvṛitiś=cha bhavishyati — [॥] Prathamâ prêshyâ —

Fourth Leaf : Obverse.

1 [422 ××××◡]savâ vâ vidyâm vâ yadi yâchasê [।] gṛih=aiva niratas=tishṭha 38

[23] The fourth pâda is short by one syllable.

[24] The original has 4313, with the first figure 3 cancelled.

[25] The words *na saṁśayâ* were originally omitted, and have been inserted interlinearly.

[26] Here the Manuscript originally had 314 which is defaced.

[27] Read *sarvvathâ*.

[28] Read *samêshyati*; cf. verse 24. But see translation, note 5.

[29] The third pâda is short by one syllable; read *kâlêna*, m. c.

[30] Read *sahâyais*.

sarvvaṁ hi tava nishphalaṁ [॥] Dvitîyâ prêshyâ — ॥ 242 Yas=tvayâ chintitô 39
hy=arthaḥ

2 [××××◡—ta hi ।] na pûrayati tat=karmmaṁ yasya pṛichchhasi karaṇê[31] — [॥]
Tṛitîyâ prêshyâ — 224 Ya[32] tvayâ chintitâ vâchâ tad-arthasya tu kâraṇâ [।] 40
bhavishyaty[33]=artha-lambhas=tê

3 ('chir)[ê]ṇ=âttra[34] saṁśayaḥ [॥] Prathamâ viṭî — 332 Sâtatvaṁ[35] tva[ṁ] ni(r)âyâsaḥ 41
karmmaṇyaś=ch=âpi[36] jîvitê [।] na tvaṁ prâpsyasê dukkhaṁ pratyarthibhiś=cha
vijêshyasi[37] — [॥] Dvitîyâ viṭî —

4 323 Na yujyasê phal-ârthêna nirvvêdêna cha yujyasê [।] anyattra tvaritô gachchha 42
lapsyasê sukham=uttamam — [॥]

5 Tṛitîyâ viṭî 233 Dṛiśyatê tê abhiprâyô dvipada[s](ya) [t](u) kâraṇâ [।] samêshyati 43
tê tatvêna[38] Marutasya vachô yathâ — [॥] Prathama-karṇṇaḥ 114 Saṁpûjya 44

6 sarvva-karmâṇi saubhâgya-nirupadravaṁ [।] râja-lambhas=tu lapsyasê na chirâd=
iha bhavishyati[17] [॥] Dvitîyaḥ karṇṇaḥ 141 Aiśvaryêṇa paribhrashṭâ samagraś 45
=ch=âpi [—]

7 si cha [।]

Fifth Leaf : Obverse.[39]

1 [××××◡ — — ×××]ch[××◡ — ◡]sh[× ॥ D]v[i](tî)yaḥ[40] karṇṇaḥ 41[1]
Addhvân[aṁ] gamanaṁ chintâ dukkhêna cha samâgamaḥ [।] s-âvaśêshêṇa 46
karyêṇa

2 [××××][41] na saṁśayaḥ [॥] Prathamâ sajâ — 322 Vijêshyasi ṛipûṁ sarvvâṁ 47
pratyarthî valavâṁ ś=cha tê [।] lapsyasê prathamaṁ sthânaṁ paśchâch=
chhôkam=avâpsyasi — [॥]

3 Dvitîyâ sajâ 232 Na cha jânîshê kâryâṇi paśchât-tapêna yujyasê [।] bhavishyati 48
cha tê lâbha[42] su-mukhas=tava dêvatâ — [॥] Dvitîyâ[43] sajâ

4 223 Śarîrê tava sandêha samatîtô dur-âsadaḥ [।] dêvatânâṁ prasâdêna prâguṇyaṁ 49
tava kêvalam [॥] Prathamaḥ kâṇa 331 Prâguṇan=tê śarîrasya 50

5 lâbhaś=ch=ârthaś=cha prâptayê [।] upasthitaṁ cha tê kalyâṇam[44] (Maruta)sya vachô
yathâ — [॥] Dvitîyaḥ kâṇaḥ taṇtra 313 Ârôgyaṁ pul-âṁbhaṁ cha[45] prêkshyasê 51
n=âttra saṁśayaḥ [।] lapsyasê sarvvathâ bhadraṁ

6 bhôgâṁ ś=cha vipulâṁ tathâ [॥] Tṛitîyaḥ kaṇa-tantraḥ 133 Mithyâ vadasi 52
yat=kiñ-chi mittrâṁ dvishasi nityadâ [।] dêvatânâṁ prasâdâd=vâ tishṭha tava
śrêyô bhavishyati[46] — [॥]

Fifth Leaf : Reverse.

1 Prathamaś=chuñchuṇaḥ 311 Bhôgânâṁ viprayôgas=tê na chirêṇ=aiva dṛiśyatê [।] 53

[31] Read *kâraṇê*, or perhaps *kâraṇâ*.

[32] Read *yat=tvayâ*. Compare verse 52.

[33] The original really has *chavishyati*, with *cha* defaced, the scribe having forgotten to replace it by *bha*.

[34] The text is here mutilated; but sufficient remains to show that it must have been *'chirêṇ=âttra* (for *achirêṇa atra*). The pâda, however, is short by one syllable, and the correct reading should have been *'chirêṇa n=âttra*.

[35] Perhaps read *sâtatyaṁ* or *satataṁ*.

[36] *Âpi* is added interlinearly.

[37] The scanning is irregular; the third pâda is too short and the fourth pâda too long, each by one syllable.

[38] Read *tattvêna*; the reading of °*ti tê* is not quite clear.

[39] The reverse of the fourth leaf is blank.

[40] Read *Tṛitîyaḥ*.

[41] *Pratyêshyasi* may be supplied.

[42] The syllable *bha* is inserted below the line.

[43] Read *tṛitîyâ*.

[44] See note 17. Perhaps read *kalyam* or *kâryam*. Before *kâlyaṇam* two aksharas have been effaced; they seem to read *labdha*.

[45] The first pâda is short by one syllable; read *vipul-âṁbhaṁ* or perhaps *puna lâbhaṁ*.

[46] The fourth pâda has two syllables in excess.

anyaṁ saṁprâpsyasê sthânaṁ mâ vishâdaṁ karishyasi — [॥] Dvitîyaś=chuñ-
chuṇaḥ 131 Artha-siddhi[r]=d=dvaya[ṁ] ch=(ai)va 54
2 kula-sthânaṁ tath=aiva cha [।] prâpsyasê sarvva-kâmâṁ ś=cha marutasya vachô
yathâ — [॥] Tṛitîyaś[47]=chuñchuṇaḥ 113 Vipramuktas tvam=arthêbhyô mittraiś= 55
cha suhṛid=êva cha [।] utthânaṁ chintayânasya
3 udvigna iva dṛiśyatê — [॥] Prathamâ pâñchî — 221 Chal=âcha[lam=i]daṁ sthânaṁ 56
dṛiśyaṁtê samâkulaṁ[48] [।] na cha n=ârambhasê kâryaṁ dukkhêna cha vimuch-
yasê — [॥] Dvitîyâ pañchî — 122
4 Diśaḥ sarvvâ samât=krântâ[49] kâla-dharmma[50] kurushva tî [।] sukhaṁ te na kâr- 57
yaṁn[51]=tê têna têshu kadâ-chana : [॥] *Tṛitîyâ pañchî*[1] 212[52] Paśu-vandhâś[53]=cha
yajñâṁ vai vividhân=yakshasê tathâ [।] 58
5 [arghyân]i cha samṛiddhâni dâsyasê n=âttra saṁśayaḥ [॥] Tṛitîyaḥ pañchî 212 [॥]
Prathamâ kharî 112 Atikrântâ pariklêśâ dukkhaṁ ch=aiva samânataḥ [।] śubh- 59
âśubhâd=vipramuktô 'si[54] lâbhas=tê sa=
6 mupasthita — ॥

[47] Originally written *tritîyaś*, afterwards corrected to *tṛitîyaś*.

[48] Read *dṛiśyatê*. The second pâda is short by one syllable. Perhaps read *dṛiśyatê tê*.

[49] Probably read *samâkkrântâ*.

[50] Read *dharmmaṁ*.

[51] Either read *kâryaṁ tê* or *kâryan=tê*. The third pâda is short by one syllable.

[52] The scribe had originally written 222, and afterwards defaced the lower stroke of the second 2; but apparently not satisfied with the correction, he repeated the numbering in line 5.

[53] Read *vandhâṁ ś=cha*.

[54] The third pâda has one syllable in excess. Omit *śubha* and read only *aśubhâd*.

THE BOWER MANUSCRIPT.

PART IV.—PLATES XXXVIII*b* TO XLII.

B.—TRANSLATION.

First Leaf: Reverse.

Salutation to Nandirudrêśvara! Salutation to the Âchâryas! Salutation to Îśvara! Salutation to Mâṇibhadra! Salutation to all Yakshas! Salutation to all Dêvas. To Siva salutation! To Shashṭhî salutation! To Prajâpati salutation! To Rudra salutation! Salutation to Vaiśrâvaṇa! Salutation to the Marutas! Salutation!

Let the dice fall for the purpose of the present object (*i.e.*, of soothsaying)! Hili! Hili! Let them fall as befits *the skill of* Kumbhakârî, the Mâtanga *woman*[1]!

By the truth of all the Siddhas, by the truth of all Schools, by their truth and true consensus let Śiva declare what is lost and preserved,[2] peace and trouble, gain and loss, victory and defeat, svâhâ! On the holy Nârâyaṇa, the *tutelary* Dêvata, and on the Ṛishis rests the truth of the oracle, the truth of the process *of divination*. Let the dice fall openly! svâhâ! Let the truth be seen!

The efficacy of magical formulas and medical herbs and prognostics ..... is far from untruth. In praise of the Dêvata Vishṇu.[3]

[1] This is obscure. But as Mâtanga and Chaṇḍâla are synonyms, there may be an allusion to the Chaṇḍâla cowherdess Kumbhakârî, whom Buddha is said to have converted. See Divyâvadâna (ed. Cowell and Neil), Pâṁsupradâna, p. 348: *êvam=anuśrûyatê yadâ Bhagavân=parinirvâṇa-kâla-samayê 'palâla-nâgam viniya Kumbhakârîṁ chaṇḍâlîṁ gôpâlîṁ cha têshâṁ Mathurâm=anuprâptaḥ tatra Ânandam=âmantrayatê*, i. e., 'thus it is related: when the Blessed One on the eve of his release, after having converted the Nâga Apalâla and the Chaṇḍâla cowherdess Kumbhakârî, had repaired in their company to Mathurâ, he there addressed Ânanda.' (See also *ibidem*, p. 385.) I have not been able to discover any further account of Kumbhakârî, either in this avadâna or elsewhere. That Mâtanga women, however, were proficients in the magic arts, is shown by the story, in the Divyâvadâna (Kuṇâla, pp. 397, 398), how Aśôka's head-queen Tṛishyarakshitâ, jealous of her supposed co-wife Bôdhi, employed a Mâtanga woman to cause the bôdhi tree to wither and afterwards to revive. The Mâtangas are described as *śvapâkas* or 'dog-eaters' and *chaṇḍâlas* or outcasts, in the Divyâvadâna (Śârdula-karṇa, pp. 621, 622). Among the rustic women that attended on the Bôdhisattva, there was one called Kumbhakârî, see Lalita Vistara (Bibliotheca Indica ed., chap. 18, p. 331.)

[2] The preposition *vi* has the force of a privative, as in *vijarjara* 'fresh' (opp. *jarjara* 'old'), *vimala* 'clean,' *viśikhin* 'tuftless,' etc., see *ante*, note 56, p. 19.

[3] This paragraph is mutilated in the text, and not quite intelligible to me. Of the syllables *chaṇṭayâṇṭa* I can make nothing. They should represent the name of mantra 444.

(Verse 1.) 444 Salutation ! Janârdana is well-pleased with thee who art an excellent man. All thy enemies are killed. What thou shalt desire, that shall be done.[4]

(2.) **A Navikkî** : 333 : Thou experiencest neither sorrow nor fatigue ; nor hast thou any fear of either high or low ;

Second Leaf : Obverse.

. . . . . thou wilt receive.

(3.) **A Paṭṭabandha** : 222 : Even in the midst of the full enjoyment of all desires, one's happiness engenders molestation ; but as soon as it arises, may God allay thy fears.

(4.) **A Kâlaviddhi** : **111** : Thy intelligence is at fault ; . . . . . ; the undertaking which thou contemplatest will be fruitless.

(5.) *The first* **Śâpaṭa** : 443 : Thou wilt quickly be delivered from all diseases ; or, again, thou wilt obtain happiness ; *but* in the result, thou wilt not attain anything either very great or very small.

(6.) The second **Śâpaṭa** : 434 : I see a terrible effort *against those* with whom thou hast a conflict, *but* I see the work to be fruitless on account of which thou enquirest.

(7.) The third **Śâpaṭa** : 344 : Thou contemplatest a meeting, *but* the fair one does not join thee ; thy body is heated *with desire*, *but* thou shalt obtain no enjoyment.[5]

(8.) *The first Mâlî* : 343 : The enjoyment of pleasure and wealth, and the fulfilment of all desires come together ; they will, in a very short time, be thine, and that for ever.

(9.) The second **Mâlî** : 334 : Thou takest this to be a valuable thing,[6] *viz.*, happiness that promotes good-will ; by patience thou wilt attain that great object, but not if thou art impatient.

(10.) (The third **Mâlî**) : 433 : This is considered a great object by thee ; *but* there is a much better object than that : a safe journey into foreign parts and a *safe* return to one's friends.

(11.) *The first* **Vahula** : 324 : Long life is a great thing ; thou wilt not obtain this *which is* the best, *but* thou wilt obtain wealth in money and grain, and tools, and also enjoyments.

(12.) The second **Vahula** : 432 : I see thy arrival *at a place* where thou hast determined to go ; from thence thou wilt safely[7] return with thy goods.

(13.) The third **Vahula** : 243 : Manifold, I see, is thy business and thou possessest many sons ;[8] look forward to thy own happiness ; thou wilt obtain all that *belongs to it.*

(14.) The fourth **Vahula** : 423 : Manifold are thy triumphs, and thou hast

[4] The conclusion of this verse is mutilated.

[5] The negative particle is practically misplaced ; it must be constructed with the fourth pâda. Otherwise the meaning would be : 'thy body is not heated (with desire), yet thou shalt obtain enjoyment.'

[6] The construction is like that in the 11th, 28th and 44th verses below, the transitive verb (*labhasê, prâpsasê, samêkhyasi*) being anomalously used with the nominative of the object.

[7] *Lit.*, 'taking thyself and thy goods.' I read *arthañ=cha*. The third pâda is short by one syllable, which may be mended by resolving the sandhi and reading *ch=aiva arthañ=cha*.

[8] In *putra-tva-tâ* there is an anomalous duplication of the suffix of forming abstract nouns.

pleased thy numerous friends ; others will envy thee ;

Second Leaf : Reverse.

but thou wilt not envy them.[9]

(15.) The fifth **Vahula** : 342 : Thou expectest the coming of thy friend, and thou feelest sure[10] of success ; *but* love is entertained reciprocally ; why should he come ? thou shouldst go.

(16.) *The first* **Kûṭa** : 414 : There is a quarrel with the king, hence there is a cessation of law and order ; *but* thou hast obtained thy advantage ; therefore thou shouldst surely observe law and order.

(17.) The second **Kûṭa** : 144 : Unsteady is thy present place ; there is neither comfort, nor progress in friendships ; *but* thou wilt get relief even if thou art held fast by the dêvas : there is no doubt about it.

(18.) The third **Kûṭa** : 441 : There is comfort ; there is no fear ; I see here also triumph ; thou wilt enjoy women accomplished in the arts of love ; from nowhere hast thou anything to fear.

(19.) The first **Bhadrâ** : 421 : Thy disadvantages have disappeared ; all thy offences are forgiven ; thou wilt triumph over all thy enemies ; thy gain is imminent.

(20.) The second **Bhadrâ** : 214 : In thy mind thou hast conceived a plan for the purpose of obtaining the first place ; *but* wait some time : then it will fall into thy hands.

(21.) The third **Bhadrâ** : 142 : Thou wilt obtain a virgin,

Third Leaf : Obverse.

and wilt conciliate thy friend ; the dêvatas will give thee wealth together with affection and good luck.

(22.) The fourth **Bhadrâ** : 241 : Thou hast a competency and thou sufferest no loss whatever ; thou hast no cause of fear from the dêvatas ; as thou doest thy duties, thou wilt receive thy desires.

(Verse:—) (The fifth **Bhadrâ** :) 412 :[11]

(23.) *The first* **Śaktî** : 341 : Thou art planning a marriage,[12] and thou will soon accomplish it, and obtain an affectionate relative who will bestow on thee wealth and pleasures.

(24.) The second **Śaktî** : 134 : Thou art planning a meeting, and that will soon come to pass ; the order has gone forth from the Aśvins,[13] nor will it be anything unpleasant.

(25.) The third **Śaktî** : 413 : I see that something extraordinary is at hand for thee and also a gain ; in thy household also there will be an unequalled increase : there is no doubt about it.

(26.) The fourth **Śaktî** : 314 : As a king who has overcome all obstacles thou wilt,

[9] I take *parâ* as the abl. sing., for *parât*.

[10] *Parâ*, nom. sing., scl. *chintâ*.

[11] This verse, being mantra 412, is wanting in the Manuscript.

[12] Perhaps *parigraha* may be intended to be more general : 'possession of things.'

[13] *Aśmînai* I take to be intended for *Aśvinai*. The lost akshara may be supplied by reading either *aśvin=aiva* (*i.e.*, *aśvinâ êva*) or *aśvinai*[*ḥ*] *su-kṛitâ*. As the Aśvins are always two, probably the latter reading is correct, though an unusual formation. The Aśvins are givers of luck. *Lêkhâ* refers to the writing of a man's fate on his skull.

well furnished with troops, conquer thy enemy, and constantly rule the whole earth under thy single sway.

(27). The fifth **Śaktî**: 431: Thou mayest not desire to have any friend, or thou mayest always delight in having a friend; (but) whether thou makest or dost not make friends, enmity they will conceive without any cause.

(28.) The sixth **Śaktî**: 431: Thou meditatest a meeting; that will certainly come to pass; in its proper time thou wilt attain that object, and there will be no disappointment.

(29.) *The first* **Dundubhî**: 321: What thing of thine is lost or perished, or stolen by thieves, or passed into other hands, that thou wilt recover after a not-very-long time.

(30.) The second **Dundubhî**: 213: Whether thou art forsaken by friends, or whether thou art supported by friends, thou wilt obtain thy favourite objects, in spite of the envy of the dêvatas.

Third Leaf: Reverse.

(31.) The third **Dundubhî**: 132: I see that thou enjoyest health of body at the present time; from the worship of the dêvatas thou obtainest this rest.

(32.) The fourth **Dundubhî**: 231: I see that thou hast a grievous quarrel with thy enemies; *but* thou wilt suffer no harm from it, and wilt triumph over thy adversary.

(33.) The fifth **Dundubhî**: 312: I see that thou wilt make a very good acquisition; moreover a son will be born to thee; thy wished-for desires thou wilt obtain: there is no doubt about it.

(34.) The sixth **Dundubhî**: 123: Thy mind is much perplexed; thy position is unstable; only wait one month; then thou wilt obtain happiness.

(35.) The first **Vṛisha**: 442: Whatever there is in thy house, cattle, grain and money, thou shouldst distribute among the Brâhmans; thy advancement is *then* near at hand.

(36.) The second **Vṛisha**: 244: Thou art planning a meeting, and thy beloved is far away; *but* the fulfilment of all thy desires will come to pass in a not-very-long time.

(37.) The third **Vṛisha**: 424; Thou wilt suffer grievous bondage, but thou wilt regain thy place; thou wilt have thy reward and wilt also have peace.

(38.) The first **Prêshyâ**:

Fourth Leaf: Obverse.

422: If thou desirest knowledge or . . . . . , *but* sittest idly at home, thou wilt be altogether unsuccessful.

(39.) The second **Prêshyâ**: 242: The thing that thou hast thought of, ... , it will not accomplish that business with regard to which thou enquirest.

(40.) The third **Prêshyâ**: 224: The speech which thou hast meditated, that will be the cause of wealth: there will be acquisition of wealth for thee in a very short time: there is no doubt about it.

(41.) The first **Viṭî**: 332: Thou hast never to take any trouble, and art clever in thy business; thou wilt not suffer any misfortune, nor wilt thou be triumphed over by thy adversaries.

(42.) The second **Viṭî** : 323 : Thou wilt not meet the object of thy advantage, and wilt meet with disappointment ; *but* go quickly to another place, *and* thou wilt obtain very great happiness.

(43.) The third **Viṭî** : 233 : I see thy purpose ; it is with reference to some biped (man ?)[14] ; it will come to pass for thee as surely as the word of Maruta.[15]

(44.) The first **Karṇa** : 114 : Thou wilt be honoured with all ceremonies ; and good fortune, peace and the requisites of a king thou wilt obtain ; it will take place after a not-very-long time.

(45.) The second **Karṇa** : 141 : By the act of God thy whole property has been destroyed, and . . . . . .

Fifth Leaf : Obverse.

(46.) The third **Karṇa** : 411 : Thou meditatest going on a journey, but thou wilt meet with misfortune ; thou wilt return with thy business unfinished : there is no doubt about it.

(47.) The first **Sajâ** : 322 : Thou wilt triumph over all thy enemies, but thou hast *one* powerful adversary ; thou wilt obtain the first place, *but* afterwards thou wilt suffer sorrow.

(48.) The second **Sajâ** : 232 : Thou dost not understand business, and thou wilt suffer regret ; but there will be a gain to thee, for thy dêvata is favourable.

(49.) The third **Sajâ** : 223 : A most serious danger to thy body has passed away ; thy safety is solely due to the favour of the dêvatas.

(50.) The first **Kâṇa** : 331 : The safety of thy person, profit and wealth are within thy grasp, and thy prosperity is at hand as sure as the word of Maruta.[15]

(51.) The second **Kâṇa** formula : 313 : Thou expectest health and abundant power : there is no doubt about it ; thou wilt certainly obtain prosperity, and abundant pleasures also.

(52.) The third **Kaṇa** formula : 133 : Thou speakest the untruth sometimes, *and* thou showest always ill-will to thy friends ; *but* wait, *and* by the favour of the dêvatas thy prosperity will come to pass.

Fifth Leaf : Reverse.

(53.) The first **Chuñchuna** : 311 : I see that after a not-very-long time thou wilt be deprived of thy pleasures ; *but* thou wilt obtain another place ; do not give way to despondency.

(54.) The second **Chuñchuna** : 131 : Wealth and perfection : these two, and also family-rank, and all thy *other* desires thou wilt obtain, as surely as the word of Maruta.[15]

(55.) The third **Chuñchuna** : 113 : Thou art deprived of thy money and *forsaken* by thy friends and well-wishers ; it appears to me as if thou wert troubled in thy mind about relief.

[14] This is not intelligible. I would suggest to read *abhiprâyô 'dipadasya*, with anomalous sandhi, for *âdipadasya* ; i.e., 'I see thy purpose ; it is with reference to (obtaining) the first place.' Compare verse 20. A similar instance of the anomalous elision of an initial *â* occurs in Part II, fl. 25 *b*[3], *jalâḍhakê 'tmaguptâyâḥ* (for *âtmaguptâyâḥ*) ; see *ante* p. 64, verse 825.

[15] Maruta is the wind-god, who seems to be considered a luck-bringer. The Tibetan luck-commanding prayer-flags are generally adorned with the figure of the so-called 'wind-horse.'

(56.) The first **Pâñchî : 221 :** I see that thy present position is unsafe and troubled; never mind ! thou shouldst undertake some business, and thou shalt be delivered from thy misfortune.

(57.) The second **Pâñchî : 122 :** All regions are attacked alike; observe thou a seasonable line of conduct; otherwise thou wilt not have either happiness or business in them at any time.[16]

(58.) The third **Pâñchî : 212 :** Animal sacrifices and many other sacrifices thou wilt sacrifice; and complete oblations thou wilt give : there is no doubt about it.

(59.) The first **Kharî : 112 :** Thy troubles have passed away and thy misfortune likewise; thou art delivered from thy unlucky star; thy prosperity is at hand.

[16] The reading here is corrupt; but this meaning seems to be plain.

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PART V.—PLATES XLIII TO XLVIII.

A.—TRANSLITERATION.

First Leaf : Obverse.[1]

1 [× × × ×[2]] namasyâmi lôka-nâthaṁ Janârdanaṁ — [।] yêna satyam=[i]da[ṁ] dṛish= 1
ṭa[ṁ] ya divya [× ⏑ — ⏑ × ॥ 1 ॥] × × × × ⏑ — — × × × × × ⏑ — ⏑ × । × 2
× × × ⏑ — — ×

2 prâhu tat-sa(dbh)i[3] ha dṛiśyâ[4] [॥ 2 ॥] tâlâ bhâlâ kâ sukhaṁ duḥkhaṁ[5] jîvitaṁ mara- 3
ṇaṁ tathâ [।] iha sarvvaṁ manushyâṇâṁ marudbhi samud(î)r(i)tam ॥ 3 ॥ (ri-) 4
sh[i]bh[i] ni[rmitâ — ×]

3 Mêru-vâsaṁ prayôjitâ — [।] imâ vid(y)â tataḥ s[6]=têshâṁ hṛishṭâ vai mârut-âdayaḥ
[॥ 4 ॥] tad=yathâ [।] vimalê 2 nirmmalô[7] dêvi dêvi va[× ×]yat=satyaṁ ya(t=s)u-
[×]-

4 taṁ tat=sarvva[8] dariśaya [।] apêtu[9] mânushaṁ chakshu divyaṁ chakshu pravarttatu 1
[।] apêtu[9] mâṁnusha[10] śrôtraṁ dîvya[11] śrôtraṁ pravarttatu [॥ 1 ॥] apêtu[9] mânushaṁ 2
gandhaṁ divyaṁ ga-

5 ndha[12] pravarttatu,[13] [।] apêtu mânushâ jihvâ divyâ jihvâ pravarttatu [॥ 2 ॥] mâli
mâli svâha [॥]

[1] The reverse of this leaf is blank.
[2] Perhaps supply *mahâdêvaṁ*.
[3] Conjectural reading. The akshara is blurred.
[4] This pâda scans irregularly.
[5] This pâda has one syllable in excess. Omit *kâ*.
[6] Omit either the visarga or *s*.
[7] Probably read *nirmmalê*.
[8] Read *sarvvaṁ*.
[9] Prâkṛitic for *apaitu*.
[10] Read *mânushaṁ*.
[11] Read *divyaṁ*.
[12] Read *gandhaṁ* (or rather *gandhaḥ*).
[13] Here and elsewhere in the original manuscript a comma, or a single point (full-stop), or a double point (apparent visarga) are used as marks of interpunctuation. Occasionally the single point has a covered upward stroke, resembling a reversed comma.

Second Leaf: Obverse.

1 [441]Dv[ê cha]tushk[ê] padaś=ch=aiva yasy=âpatanitaḥ dhruvam [।] bandhu-nâśaś= 1
cha klêśaś=cha pîḍâ cha mahatî tava[14], [॥ 1 ॥] virôdhaś=cha mahâ- 2
2 tîvrô nakshatra[15] vîdyatê[16] tava, [।] na tê paitṛikaṁ sva-karmma ch=ai tishṭhati[17]
[॥ 2 ॥] ya cha[18] tê man-âdhyârta[19]-hṛidayên=ôpalakshitam [।] 3
3 anyam=arthaṁ viṁchintêhi[20] tasy=ôtpattir=(na) vidyatê, [॥ 3 ॥] pañcha-mâtrâṇi 4
varshâṇi kliśyasî[21] na cha vindasi[22] [।] êtaṁ cha tê abhijñâ-
4 naṁ pṛishṭhê tilakas=tava[23] : [13][॥ 4 ॥] 144 Padaṁ s=tu prathamaṁ yatra dvê chash- 5
kashu[24] saṁbhavaḥ [।] saṁntati[25] sarvva-kâryâṇâṁ dhanaṁ ch=âdhigamish-
yasi [॥ 5 ॥]
5 kula-dêvô cha tê bhadrâ mahadêvô mahêśvaraḥ [।] tasya stavanaṁ pûjâṁ cha jâgaraṁ 6
ch=âpi kârayaṁ • [13][॥ 6 ॥] tava □ê[×] 7
6 mahâlâbhô bhavishyati na saṁśayaḥ [।] êtaṁ cha tê abhijñâna[26] sa-vra(s[27]=th)ê[×](k)î
(tava) • [॥ 7 ॥] svapnê cha tê mahâ-(v)â[d]ô [× □ô ×× ⏑ — ⏑ — ।] 8

Second Leaf: Reverse.

1 414 Chatushka pada[28] madhyaṁ tu (avas)ân[ê] chatushkayaḥ [॥ 8 ॥] (ya)[× × × n]-
t[i]ta (h)[y=]a[r]tha[29] [× × × × ⏑ — ⏑ — ।]
2 yaṁ cha artha viṁchêhi[30] sô 'pi tê vṛiddhi-kara[31] śubhaḥ[32] [॥ 9 ॥] mâtaṁ pitaraṁ 10
mitrâ[33] sva-janâṁ ś=ch=aiva na manyas[i] — [।]
3 na cha pûjayasê vṛiddhâṁ dêvataṁ mahêśvaraṁ — [॥ 10 ॥] têna tê chintitaṁ dravyaṁ 11
sarvva[8] n=aiv=ôpavadyatê[34], [।] prasânnâ-
4 s[35]=tê karishyati śânti hṛidaya-nivṛivi[36] ◎ [॥ 11 ॥] 334 Vyavahâra-kṛitâ prîti mitra- 12
bandhu-
5 samâgamam [।] sarvva-dukkha-vimôkshaś=cha bhûti-kâmô labhishyasi — [॥ 12 ॥]
na sandêha itô shashṭhê tuva mâsê mahâ-dhanaḥ [।] 13
6 (ya)[37] tvayâ manasâ dhyâtaṁ tasya lâbhô na saṁśayaḥ [॥ 13 ॥] avighnêna tu tat= 14
sarvaṁ sukhên=ôpagamishyati•[13] [।] êtaṁ cha abhijñânaṁ[38] sa-vras[27]=tê śirô-
'rgâlam[39] [॥ 14 ॥]

Third Leaf: Obverse.

1 (433 S)[a ×]□y[a ×⏑ — — ×] sarvva-pâpa-kshayas=tava [13] [।] 15

[14] The original has an indistinct akshara written above *ta*, as if the reading were intended to be *mahatîs=tava*.

[15] Read *nakshatraṁ*.

[16] Read *vidyatê*. The first letter, however, is uncertain; it looks perhaps more like *p* (*pidyatê*), though this does not lessen the difficulty.

[17] This half-verse is mutilated; four feet are wanting. Probably read *ch=aiva*, which would complete the fourth pâda.

[18] Read *yaṁ cha*; see verse 9.

[19] This pâda is short by one syllable. Perhaps read *taman-* or *kâman-*.

[20] Read *vichintêhi*. [21] Read *kliśyasi*.

[22] Probably read *nandasi* or *vinandasi*. See verse 38.

[23] This pâda is short by one syllable. Read *pṛishṭ-ântê*. See below verse 25.

[24] Read *chatushkê*. This pâda is short by one syllable. Perhaps read *chatushkê staḥ saṁbhavaḥ*.

[25] Read *santatiṁ*.

[26] Read *abhijñânaṁ*.

[27] This pâda is short by one syllable. Read *sa-vraṇas*. See verse 57.

[28] Read *chatushkaṁ padaṁ*.

[29] Perhaps read *yat=tê vichintitaṁ hy=arthaṁ*.

[30] Read *arthaṁ vichintêhi*.

[31] Read *vṛiddhi-karaḥ*.

[32] This pâda has one syllable in excess.

[33] Read *mitrâṁ*, acc. plur. masc.; cf. *vṛiddhâṁ* in line 3.

[34] Read *ôpavidyatê*; see below note 104.

[35] Read *prasannas*.

[36] Read *śântiṁ* and *nirvṛitim*; or perhaps read *śânti-nirvṛitî*, as dual.

[37] Read *yaṁ*. See *ante*, note 18.

[38] This pâda is short by one syllable. Insert *tê*, see *ante*, verses 4 and 7.

[39] Read *'rgalam*.

2 bhavishyati cha tichintâ[40] mana-dushṭa-karî dhruvâ, [॥ 15 ॥] idaṁ cha tê kṛitâ 16
chintâ purusha prati[41] [।] sarvvêshâm=abhimânêna śîghram=êva bhavishyati
— [॥ 16 ॥]
3 itô 'vvâśamê varshê[42] dhanaṁ adhigamishyasi — ◎ [।] 243[43] Ḍavaṭai[44] pratiban- 17
dhâni chôrai nainṛitikai saha — [॥ 17 ॥] aśubhâni vichintêhi têna tê 18
4 n=âsti saṁpadâ [।] tasya tê n=âsti lâbhô anyam=arthaṁ vichintiya[45], [॥ 18 ॥] adya 19
tê su-bahû-kâlô[46] klaśyamânasya[47] na saṁśayaḥ[32] [।] saśchâ[48] bha-
5 dra cha tê kshipraṁ sukhên=ôpagamishyasi [॥ 19 ॥] ◎ 344 Dhana-dhânyaś=cha tê 20
pûrṇṇâ asti sarvvasya saṁpadâ, [।] ya[37] cha tê manasâ dhyâtaṁ tan=ta[49] sarvva[8]
bhavishyati [॥ 20 ॥]
6 kshîṇâni tava dukkhâni kalyâṇaṁ tê upastitam[50] [।] bhavishyati cha tê[51] prîti vidê- 21
śa-gamanê[52] s=tathâ, [॥ 21 ॥] tatô artham=avâptô 'si 22
7 punar=êv=âgamishyasi, [।]

Third Leaf: Reverse.

1 443 Śôbhanan=tê idaṁ kâryaṁ putra-bhrâti-samâgamaṁ :[13] [॥ 22 ॥] bhavishyavi[53] na 23
sandêhô dhanaṁ ch=âdhigamishyasi [।] sarvva-vyâdhau praśamanaṁ pr(î)t[i]-
(r=âm)[ô](da-kâ-)
2 rikâ, [॥ 23 ॥] achirêṇ=aiva kâlêna sarvvaṁ tê saṁbhavishyati.[13] [।] ya[37] cha tê manasâ 24
dhyâtaṁ taṁ tê sarvva[8] bhavishyati [॥ 24 ॥] taṁ labhishyasi mâ śôcha sarvvaṁ tê 25
sa-phalaṁ sthita(ṁ), [।]
3 êta[54] cha tê abhijñânaṁ pṛishṭ-âṁtê tilakas=tava :[13] [॥ 25 ॥] bhavishyati sarvvaṁ[55] yathâ 26
śâstrê nidarśita[56] [।] 434 Dhanaṁ dhânyaṁ cha pushṭiṁ cha kalyâṇaṁ ch=â-
4 dhigamishyasi[32]— [॥ 26 ॥] dâtuṁ bhôktuṁ cha tê kâlô bhadran=tê samupasthitaṁ [।] 27
ya[37] cha tê manasâ kiñchi artha-hêtô[57] samâhitaṁ [॥ 27 ॥] ta[58] labhishyasi mâ śôcha 28
5 d[ṛi]śyatê sa-phalaṁ tava [।] êtaṁ cha tê abhijñânaṁ maithunaṁ sêvitaṁ tvayâ — 29
[॥ 28 ॥] sa sâpatnâ[59] cha tê bhagnâ lakshitê samusthitâ[60] [।]

Fourth Leaf: Reverse.[61]

1 [34]3 Ṭrika[62] chatushkaś=cha[63] ṭrikaś=ch=aiv=âsasânikaḥ[64] [॥ 29 ॥] atra yaḥ k[a ◡ — — × 30
× × × × ◡ — ◡ — ।]
2 arth-ânagamanaṁ[65] lâbhô vastra-lâbhô dhan-âgamaṁ ' [13] [॥ 30 ॥] ramishyasi sadâ hṛish- 31
ṭô jñâti-saṁghaṁ puraskṛitaḥ [।] êtaṁ cha tê abh[i]jñâṇa[ṁ × × × × ◡]

[40] Read *vichintâ*.
[41] This pâda is mutilated.
[42] This pâda is short by one syllable. Probably read *shṭâdaśamê*.
[43] Read 343.
[44] Read *kavaṭai* (for *kapaṭai*).
[45] Read *vichintaya*.
[46] Read *su-bahu-kâlô*.
[47] Read *klišyamânasya*.
[48] Read *paśchâ* (for *paśchât*).
[49] Read *tê*; also *sarvvaṁ*. See verse 25.
[50] Read *upasthitam*.
[51] Perhaps read *vyavahâra-kṛitâ*. See note to translation.
[52] Read *gamanaṁ*; and as to the sandhi, compare *padaṁ s=tu* in verse 5.
[53] Read *bhavishyati*.
[54] Read *êtaṁ*, cf. verses 4 and 7.
[55] This pâda is short by two syllables. Read *bhavishyati cha tê sarvvaṁ*. See verse 54.
[56] Read *nidarśitam*.
[57] Read *hêtôḥ*.
[58] Read *taṁ*; cf. verse 25.
[59] Read *sâ sapatnâ* (for *sapatnî*).
[60] This pâda is short by one syllable. Read *samupasthitâ*.
[61] The obverse of this leaf is blank.
[62] Read *trikaṁ*.
[63] This pâda is short by two syllables. Insert *yatra*; cf. verses 34*b*, 55*a*.
[64] Read *avasânikaḥ*.
[65] Probably read *arth-ânugamanê*.

3 sê striyâ [॥ 31 ॥] ◎ 141 Pada[66] chatushkaś=cha[63] pada[66] ch=aiv=âvasânikaḥ [।] lâbhô tê 32
vipulô dṛishṭô lakshmî tê samupasthitâ [॥ 32 ॥]
4 nitya[67] mâly-ôpahârê pujayâhi[68] Janârdanaṁ [।] mitraṁ cha sarvva-bhûtânâṁ sadâ 33
saṁbhâva ishyasi[69], [॥ 33 ॥]
5 (ch)iṁ(ra)[70]-jîvô bhavishyasi dhanavâ[71] ś=cha nadrivadâ[72] ◎ [॥] 224 Dvikas=tu pra- 34
thamaṁ yatra
6 [chatushkaś=ch=â]vasânikaḥ [॥ 34 ॥] putra-dâra-kalatrêpu[73] chiṁntâṁ[74] tê hṛidi vart- 35
tatê [।] kâryaṁ para-gataṁ ch=aiva tasya margasi[75] nivṛiti[76] [॥ 35 ॥] bhavish- 36
yavi[53] (pu)ṁ-
7 [— — × × ×] tê kiñ-chi pâpakaṁ, [।] paritâpaś=cha tê vṛitta abhyâkhyana[76]-kṛitô
mahâ [॥ 36 ॥]

Fifth Leaf: Obverse.

1 [Yat=tê vich](intita)[ṁ] kârya[ṁ] tat=t[ê] sarvva[ṁ] bhavishyati [।] êta[54] cha tê 37
abhijñanaṁ guda-mûlê tilakâs=tava ◎ [॥ 37 ॥] 422 Chatushka prathamaṁ [yatra 38
dvikaś=ch=aiv=â-
2 vasâ]nikaṁ, [।] chirâ prabhṛiti klêśô[78] dâridrêṇa na[79] nandasi, [॥ 38 ॥] para dra- 39
vyêshu haraṇaṁ niyata[80] parimṛiśyasi, [।] satya-(vâ)[k × ⏑ — — ×
3 × ×] nityaṁ guṇ-âdhikaḥ [॥ 39 ॥] tatô vipulô a[r]th[as=tê[4]] (bha)vishyati na saṁ- 40
śayaḥ [।]
4 adya tê triṇi[81] varshâṇi klaśyatô[82] kârita[83] cha tê [॥ 40 ॥] sapatnêna tê vâsô[78] tatô na su- 41
kham=êdhasi ◎ [॥] 242
5 Purvva[84] dvikaś=chatushkaś=cha dvikaś=ch=aiv=âvasânikâ[64] [॥ 41 ॥] âgamishyati tê bha- 42
draṁ tê ripunâ śô(ka yaśaśa) — [।]
6 [×] □ i[×]ṁ chintitaṁ kâryaṁ taṁ na kshipraṁ bhavishyati — [॥ 42 ॥]

Fifth Leaf: Reverse.

1 [× × × × ⏑ — — × k]shm[a]t[a]k[a]ti mahâ-śubhâṁ [।] êtaṁ cha tê abhijñânaṁ 43
guhyê tê tila-k[âlakaḥ ॥ 43 ॥ × ×] chchh[a × ⏑ 44
2 —] sarvva[8] manasâ yaṁ vichintitam[85]=iti [।] ◎ 442 Dvê chatushkê dvikaś=ch=aiva
vṛishô 'yaṁ patitô tava [॥ 44 ॥] sa-m[i]tra [× ⏑]s[a × × × × × × × ⏑ — ⏑ × ।] 45
3 gu]rukaṁ bhârika[86] ch=aiva manasâ tê vichintitaṁ [॥ 45 ॥] kṛitaṁ kârâvitaṁ 46
ch=aiva têna tê n=âsti nivṛiti[87], [।] riktakê ghaṭakê snâsi su[× × × ⏑ —
⏑ × ॥ 46 ॥ × × ×] 47

[66] Read *padaṁ*.
[67] Read *nityaṁ*.
[68] Read *pûjayâhi*. The preceding pâda is short by one syllable, and the error of spelling arose through a confusion with the omitted final *shu* of *upahârêshu*; cf. below, note 73.
[69] Perhaps intended for *saṁbhâvayishyasi*.
[70] Read *chiraṁ*.
[71] Read *dhanavâṁ*.
[72] I have failed to read this word. The syllable *dri* and *dâ* seem fairly clear; but the other two are illegible.
[73] Read *kalatrêshu*; cf. *ante*, note 68.
[74] Read *chintâ*.
[75] Read *mârgasi*.
[76] Read *nirvṛitim*.
[77] Read *abhyâkhyâna*.
[78] This pâda is short by one syllable. Perhaps add *'sti*.
[79] *Na* is written below the line, the point of insertion being indicated by a cross.
[80] Read *niyataṁ*.
[81] Read *triṇi*.
[82] Read *kliśyatô*.
[83] Read perhaps *kâritaṁ*.
[84] Read *pûrvvaṁ*.
[85] The original manuscript has a superfluous anusvâra over *ta*.
[86] Read *bhârikaṁ*.
[87] Read *nirvṛitiḥ*.

4 yaṁ vihanyasi sarvvam=êta[54] nirârthakaṁ[88], [ǀ] anya(m)=arthaṁ vichintêhi n=âyaṁ saubhâgya-vardhanaṁ, ◎ [‖ 47 ‖] 424 Chatushka[89] [d]v[ikaś=cha yatra chatush- 48
kaś=ch=âvasânikaḥ ǀ]
5 anitya[90] ch=aiva guhyaṁ hi atra buddhi[91] na kârayê [‖ 48 ‖] sâhasâni vichintêsi manasâ 49
tê paridhâvati[92], [ǀ] îśvaraṁ śaraṇa[92] gachchha ya [× × × ⏑ — ⏑ × ‖ 49 ‖]
6 × × ×](st)i purushê prîti n=aikâ tê ruchitâ striyâ[93] [ǀ] du-śîlaś=ch=âpar-ârthêshu sva- 50
jana sva-janê[94] s=tathâ [‖ 50 ‖] idaṁ tu gurukaṁ kâryaṁ yan=tê mana[si varttatê 51
7 × × × × × ×ê](tishu) vart(t)atê vandhu-kâraṇâ, [‖ 51 ‖] êtaṁ cha tê abhijñâ- 52
naṁ svapnê badhyasi badhvâ vâ [ǀ] va(da)si (sva)ritâś=[ch]=aiva [×â × × ×ô ⏑]
lâ [⏑ × ‖ 52 ‖]

Sixth Leaf: Obverse.

1 [244] D(v)ika pûrvva[95] chatushkê[96] vṛishô 'yaṁ patitas=tava : [ǀ] bhadrâ cha tê bha- 53
dra-kṛitâ[4] n=âsti tê pâpa-kârakam [‖ 53 ‖] bhavishyati cha tê sarvvaṁ ya- 54
2 [thâ śâstrê] (p)[r]adariśitam[97] [ǀ] êtaṁ cha tê abhijñânaṁ pâśvê[98] tila-kâlakaḥ [‖ 54 ‖]
114 Padaṁ padaṁ chatushkaś=cha yatra 55
3 [× × ⏑] (d)ṛiśyatê — [ǀ] kula-vṛiddhi-karô nanda[99] bhadraṁn[100]=tê samumasthitam[101] 56
[‖ 55 ‖] bhûmi-lâbhô 'rtha-lâbhaś=cha saṁbandhi-kâraṇâni [cha ǀ]
4 [yaṁ] mana[sâ v]i[ch]i[nt](i)[ta](m) [s]ukhên=ôgamishyati[102], [‖ 56 ‖] sarvvê n=tê[103] 57
achirên=aiv=ôpavadyatê[104] — [ǀ] êta[54] cha tê abhijñânaṁ
5 vâm-ôru sa-vraṇas=tava [‖ 57 ‖] (d)akshiṇê ch=ôru-dêśêṁ[105] tila-bindur=na saṁśayaḥ 58
[‖] ◎ 411 Chatushkaś=cha padê dvê tu yas[y]=â-
6 patanitâ dhruvam [158‖] bhadrâṇi tê bhavishyaṁti dhanaṁ v=âdhigamishyati [ǀ]
upasthitaṁ tê kalyâṇaṁ dhana-vṛiddhiś=cha vai (bud)[dham ‖ 59 ‖] 59

Sixth Leaf: Reverse.

1 yaṁ cha prârthayasê kârya[ṁ] ta[ṁ] tê praṁ[106] bhavishyati, [ǀ] ita[107] s[ap]t[ama-] 60
k[ê] varishê[108] vinashṭâ bandhavâs=tava [‖ 60 ‖ êtaṁ cha tê a-] 61
2 bhijñânaṁ grîvâyâṁ tilakas=tava — [ǀ] na śôchitavyaṁ kâlas=tê nanditu samupa-
sthitam [‖ 61 ‖] ◎ 412 Chatushka pada[109] madhyaṁ tu 62

[88] Read *nirarthakaṁ*.
[89] Read *chatushkaṁ*.
[90] Read *anityaṁ*.
[91] Read *buddhiṁ*.
[92] Read *îśvara-śaraṇaṁ*.
[93] Read *striyâṁ*.
[94] The *s* is inserted interlinearly over the *ta* of *tathâ*, suggesting another reading *svajanê svajanas=tathâ*. Compare, however, verse 21 and footnote 52. Moreover *su-jana* should be read for one of the two *sva-jana*.
[95] Read *dvikaṁ pûrvvaṁ*.
[96] This pâda is short by one syllable; supply *dvê*.
[97] Read *pradarśitaṁ*. See verse 26*a* and note 108.
[98] This pâda is short by one syllable. Read *pârśv-ântê* (or perhaps *pṛiśṭ-ântê*, see verse 25).
[99] Read *nandaḥ*.
[100] Read *bhadraṁ tê* or *bhadran=tê*.
[101] Read *samupasthitam*.
[102] This pâda is short by one syllable. Read *ôpagamishyati*.
[103] This pâda is mutilated. Five syllables are missing.
[104] Perhaps read *upavidyate*, see *ante*, note 34. This pâda has one syllable in excess.
[105] Omit the anusvâra.
[106] Read *kshipraṁ*; the pâda is short by one syllable.
[107] Read *itaḥ*.
[108] This pâda has one syllable in excess. Read *varshê*. For a similar anomaly, see verse 54, and *ante*, note 97.
[109] Read *chatushkaṁ padaṁ*.

3 avasânê dvê tu patitâ tava[110]: [।] abhiyôgas=tvayâ prâpta âmatî[111] su-mahantikî,
[॥ 62 ॥] tatô muktô[78] mâ śôcha dhanaṁ tê[112] 63
4 samupasthitam [।] idaṁ ta[113] tu gurukaṁ kâryaṁ yat=tê manasi varttatê, [॥ 63 ॥]
vinâyaka[114] pariklêśaṁ 64
5 vartatî[115] âmatî[111] cha tê, [।] vipûta-pâpa[116] siddh-ârtha[116] sarvvaṁ pratilabhishyasi:
[॥ 64 ॥] itô saptamê divasê 65
6 □ir□âs(t)ê bhavishyati [॥]

[110] This pâda has three syllables too many.
[111] The usual spelling is *amati*.
[112] *Dhanaṁ tê* is written on the margin.
[113] This *ta* is superfluous.
[114] Read *vinâyakaḥ*.
[115] Read *vartati âmatîṁ*.
[116] Read *vipûta-pâpaḥ* and *siddh-ârthaḥ*.

THE BOWER MANUSCRIPT.

PART V.—PLATES XLIII TO XLVIII.

B.—TRANSLATION.[1]

First Leaf: Obverse.

(Verses 1—4.) I salute Janârdana (*i.e.*, Vishṇu), the lord of the world, by whom the truth of this (art of divination) has been decreed. What is divine . . . . . ,(2) . . . . . that, being understood by good men, is declared. (3) (Signs on) the palms and the forehead,[2] good and ill fortune, life and death, *in short* all that may happen to men is here (in the art of divination) declared by the Maruts.[3] (4) Composed by Ṛishis, and fit to be used by those who reside on mount Mêru, is this charm: hence thereby the Maruts and others are made favourable to them *that use it*. It runs as follows:—

(Prose.) "Oh thou pure, pure, stainless Dêvî! Oh Dêvî! That which is true, that which is well, all that do thou show *to us*. (Verses 1 and 2.) *Though* the human eye may fail, the divine eye will prevail; *though* the human ear may fail, the divine ear will prevail; (2) *though* the human smell may fail, the divine smell will prevail; *though*

[1] This portion of the Manuscript is written with extreme slovenliness, both with regard to penmanship and accuracy. Hence the reading as well as the translation have been in many places a matter of very considerable difficulty; and in such cases what is offered must be taken as more or less conjectural. Most of the inaccuracies are noticed in the footnotes to the transliteration. The work is a treatise on divination by means of dice, but it is a mere fragment, only a little more than one-fourth of the whole being extant. Unfortunately the conclusion, which would have given the name of the work and of its author, is missing; but there is every probability that the work is one of the numerous recensions of a well-known treatise on *pâśaka-kêvalî* or 'dice-divination' by Garga, a very ancient author. The evidence on this subject will be found in the Appendix to this Part.

[2] Auspicious signs are supposed to be marked on the palms and the forehead; hence the words *tâlâṅka* 'one who is marked with auspicious signs on his palms,' and *bhâlâṅka* 'one who is similarly marked on his forehead.'

[3] See *ante*, p. 201, note 15.

the human tongue may fail, the divine tongue will prevail. Oh thou Garlanded One, thou Garlanded One[4]! Svâha!"

Second Leaf: Obverse.

(Verses 1—4.) 441: Twice four and one,—if thus *the dice* have fallen[5], then assuredly loss of friends, trouble, and great pain will be thine; (2) and most keenly thy stars are opposing thee: neither thy ancestral nor thy own business will prosper,[6] (3) nor that which thou, in thy great anxiety, has marked out in thy heart: think of some other object: that one[7] will not be realised. (4) Thou wilt be in trouble for five years only, and not be able to rejoice.[8] And this shall be for a token to thee: there is a mole at the base of thy back.

(5—8*a*.) 144: When one comes first and *then* twice four, then thou wilt attain progress in all thy businesses and wealth: (6) thy family Dêva, Mahêśvara, the great Dêva[9], will be favourable to thee: give praises to him and worship, and keep his vigils. (7) Very great will be thy gain: there is no doubt about it. And this shall be for a token to thee: there is an ulcer on thy buttocks: (8*a*) also in thy sleep thou talkest much.[10] . . . . . .

Second Leaf: Reverse.

(8*b*—11.) 414: Four, one in the middle, four at the end. (9) . . . . . The object which thou art thinking of, that indeed is auspicious for the promotion of thy advancement: (10) *but* thou doest not respect thy father and mother, nor thy friends and relatives, nor doest thou worship the elders, nor Mahêśvara (*i.e.*, Śiva), *thy family* Dêvata. (11) Hence none of the goods which thou thinkest of will come to thee. *But* if he (*i.e.*, Śiva) is propitiated, he will give thee peace and the desire of thy heart.

(12—14.) 334: Satisfaction in business[11], foregathering with friends and relatives, freedom from every trouble, and the desired prosperity thou shalt attain. (13) There is no doubt about this: in the sixth month from hence, great wealth will be thine. What thou art contemplating in thy mind, that will bring *thee* gain: there is no doubt about it. (14) Without any obstacle and easily thou wilt obtain all that! and this shall be for a token to thee: ulcerous is the uvula in thy head.[12]

[4] *Mâlî*, feminine, for *Mâlinî*, 'the garlanded one,' is an epithet of Kâlî or Dêvî, the spouse of Śiva, who wears a chaplet of skulls, suspended from her neck.

[5] *Âpatanitaḥ* would seem to be a denominative formation from *âpatana*, and to be equivalent to *âpatitaḥ*.

[6] This verse is mutilated, and the exact meaning is uncertain. Possibly *paitṛikam* may refer to the Śraddhâ ceremony

[7] *I.e.*, the object at first thought of.

[8] The reading *vindasi* gives no good sense. I propose to read *nandasi*, as in verse 38; or perhaps it should be *vinandasi*, though, in that case, the pâda would have one syllable in excess.

[9] *Mahêśvara* or 'great lord' as well as Mahâdêva or 'great dêva' are epithets of Śiva.

[10] Reading and translation uncertain. Compare verse 52. There is the Sanskrit word *sthika* 'buttocks,' to which perhaps *thêtakî* (?) may be referred.

[11] Here is an instance of the Sanskrit *kṛita* 'done,' used like the modern genitive post-position *kâ* or *kô* (fem. *kî*) of which it is the original. See my Comparative Grammar of the Gauḍian Languages § 377. It may be noted that in the parallel recensions (see Appendix) *kṛita* is replaced by *gata*. Another instance is *abhyâkhyâna-kṛitô paritâpô* in verse 36. In both these cases, *kṛita* is compounded with the principal word. An instance of the alternative case, where *kṛita* is added pleonastically to the genitive of the principal word, occurs in *tê kṛitâ chintâ*, in verse 16.

[12] The text has *śirô'rgâla*, but the metre shows that it must be *śirô'rgala*. But I cannot discover this as a technical term anywhere. Literally it would mean: 'the bolt or bar of the head.' I take it to be a term for the uvula, which is the bar, as it were, to the throat. In the Ashṭânga Hṛidaya, III, 51[203] *argalâ* is applied to the *grahaṇî*, which forms, as it were, the bar to egress from the stomach. I cannot find the word with any other anatomical application.

Third Leaf : Obverse.

(15—17*a*.) 433: . . . . . , [13]the removal of all thy sins. Thou wilt continuously have a soul-defiling thought: (16) and this thought of thine is with reference to man: through the pride of all it will soon come to pass. (17*a*) In the eighteenth year from hence thou wilt attain wealth.

(17*b*—19.) 343: With rogues thou makest arrangements, with thieves and evil persons[14]; (18) thou designest bad actions: hence thou hast no prosperity. From such *conduct* thou wilt have no gain: think of some other course. (19) Hitherto thou hast had a very long time of trouble: there is no doubt about it: but henceforth thou wilt quickly and easily obtain good fortune.

(20—22*a*.) 344: Thou hast money and provisions; thy prosperity in every respect is complete: what thou contemplatest in thy mind, all that will come to pass (21) Thy troubles are disappearing; thy happiness is at hand. Thou wilt have satisfaction (in business)[15] and go into foreign parts. (22*a*) There thou wilt attain thy object and then thou wilt return.

Third Leaf : Reverse.

(22*b*—26*a*.) 443: This business of thine will be prosperous: thou wilt have a foregathering with thy sons and brothers: (23) there is no doubt about it. Thou wilt also obtain wealth, recovery from all diseases, and satisfaction (in business) which will give *thee* pleasure. (24) Within a not-very-long time all this will come to pass: and what thou contemplatest in thy mind, all that will happen to thee. (25) Thou will obtain it, do not be anxious; all will turn out successful for thee. And this shall be for a token to thee: there is a mole at the base of thy back. (26*a*) Every thing will happen, just as declared by the art of divination.

(26*b*—29*a*.) 434: Money, and stores of grain, and health and happiness thou shalt attain; (27) thy time of giving and enjoying, thy prosperity is at hand. Whatever thou hast designed in thy mind for the sake of any object, (28) that thou shalt accomplish: do not be anxious: thy success is clearly indicated.[16] And this shall be for a token to thee: thou hast held sexual intercourse; (29*a*) but that rival wife of thine is disappointed and ready for marking.[17]

Fourth Leaf : Reverse.

(29*b*—31.) 343: Three, and four, and again three at the end. (30) Here which . . . . . ., success in the prosecution of *thy* objects, gain in clothes, access of wealth. (31) Thou shalt always live in happiness, surrounded by a crowd

[13] This prediction is mutilated, and I can make no satisfactory sense of it.

[14] *Ḍavaṭa* would seem to be an error for *kavaṭa* (i.e., *kapaṭa*). See the parallel passages in the Appendix.—*Nainṛitika* is also not found in any Sanskrit dictionary. It may be a misspelling for *nairṛitika* 'a rākshasa' or 'a demon'; or it may be derived from the root *ninṛit* and mean 'a dancer' or 'actor.' In either case it would denote a person of loose or evil character.

[15] As to the meaning of *prîti* 'satisfaction in business,' compare verse 12, and the parallel passages in the Appendix. The latter read *vyavahâra-gatâ chintâ;* and perhaps the true reading in our passage should be *vyavahâra-kṛitâ prîti*, as in verse 12.

[16] *I.e.*, in the ṭhrow of the dice.

[17] *Lakshita*, 'marking' or 'marked,' is a euphemism for cohabitation or *effusio seminis*. I have not noticed the word in this sense in any Sanskrit dictionary. The vernacular is *lakhita* which occurs in the Prithirâj Râsau, 27th Prastâva, 9th verse (Bibliotheca Indica ed., p. 43, and transl., p. 7).

of thy kinsmen. And this shall be for a token to thee; thou wilt . . . . . with *thy* wife.[18]

(32—34*a*.) 141: One, and four, and again one at the end. Varied gain is indicated[16] for thee, and thy good fortune is at hand. (33) Continuously worship Janârdana with offerings of garlands, and always manage to be a friend to all creatures. (34*a*) Then thou shalt be long-lived and wealthy . . . .

(34*b*—37.) 224: When *two* two's stand first, and four at the end, (35) then there is coveting in thy heart after thy son's wife and females: and as to the business of others, of that thou seekest the destruction. (36) There will be . . . . . ., some sin of thine; and thou shalt suffer great pain on account of thy disgrace.

Fifth Leaf: Obverse.

(37) *But* what thou art contemplating to do, all that will come to pass for thee. And this shall be for a token to thee: there is a mole at the base of thy anus.

(38—41*a*.) 422: When four stands first and *twice* two at the end, *it shows that* from a long time there has been trouble; through poverty thou canst not be happy; (39) thou art perpetually pondering how to seize other people's goods. *But* speak the truth . . . . . ., and always excell in virtue: (40) then manifold objects will accrue to thee: there is no doubt about it. Now for three years thou hast been in trouble; and it is thy own doing: (41*a*) thou art living with a rival wife[19]: hence thou dost not enjoy any happiness.

(41*b*—44*a*) 242: First *stand* two and four, then again two at the end. (42) Thy welfare will come. Sorrow is intended for thee by thy enemy; but what he is thinking to do, that will not quickly come to pass.

Fifth Leaf: Reverse.

(43) . . . . . great good fortune. And this shall be for a token to thee: there is a black mole in thy private parts.[20] (44*a*) . . . . . all that thou hast thought of in thy mind.

(44*b*—47.) 442: Twice four and then two: this is a powerful throw for thee. (45) With friends . . . . . .; an important and weighty thing thou hast thought of in thy mind. (46) But whether thou doest it or procurest it to be done, thou wilt have no success. Thou bathest with an empty jar, ..., (47) . . . . . thou strikest. All that is profitless. Bethink thyself of something else: this[7] will not promote thy happiness.

(48—52.) 424: When there are four and two, and again four at the end, *it indicates* something uncertain and even mysterious: do not thou turn thy thoughts to it. (49) Thou designest acts of temerity in thy mind; *but* they will elude thee. Seek the protection of God! . . . . . (50) . . . . . love

[18] The idea here probably expressed was similar to that given above, in verses 28*b* and 29*a*.

[19] The text has *sapatnéna*: I propose to read *sâpatnêna*, lit., 'in the condition of one who has a rival wife.' This seems to suit the context better.

[20] *Tila-kâlaka* or 'black spot under the skin,' occurs again below, verse 54. It is one of the so-called *kshudra-rôga* or 'minor diseases.' See Nidâna, chapter 82, verse 32, pp. 194, 200; Ashṭânga Hṛidaya, VI, 31, verse 25[537]. A malignant form of it occurs in the private parts; see Ashṭânga Hṛidaya, VI, 33, verses 25*b* and 26*a*, p. 541.

in man; not one among the women is agreeable to thee. An evil-conditioned man is *intent* on the things of others, but a good man, on his own people. (51) Now this is a weighty matter, that thou hast in thy mind; . . . . . it is on account of *thy* relations. (52) And this shall be for a token to thee: in thy dream thou art held fast by thy wife, and thou speakest sounds, ...

Sixth Leaf: Obverse.

(53 and 54.) 244: Two at first, and *then* twice four; this is a powerful throw for thee. Thy good deeds are favourable to thee; there is nothing to cause thee evil. (54) Everything shall happen to thee, just as it has been indicated by the art of divination. And this shall be for a token to thee: at the end of thy side there is a black spot.[20]

(55—58*a*.) 114: When twice one and four appear *in the throw*, there will be the joy of increase in *thy* family,[21] and thy prosperity is at hand: (56) gain in land, gain in wealth, and opportunities for *forming* connections. What thou has designed in thy mind, thou wilt easily attain. (57) All . . . . . within a not-very-long time will come to pass for thee. And this shall be for a token to thee: on thy left thigh there is an ulcer, (58*a*) and on the right thigh there is a small mole: there is no doubt about it.

(58*b*—61.) 411: Four, and twice one,—if thus *the dice* have fallen, then surely (59) good things will happen to thee, and thou wilt attain wealth; thy prosperity is at hand, and increase of wealth, and wisdom:

Sixth Leaf: Reverse.

(60) and what matter thou prayest for, that will speedily happen. In the seventh year from hence thy relatives will be destroyed.[22] (16) And this shall be for a token to thee; on the back of thy neck there is a mole. But do not be anxious: a time for thee to rejoice is at hand.

(62—65*a*.) 412: Four, one in the middle, and two at the end: *this throw* has fallen for thee. Strenuous exertions are being made by thee, and thy poverty is very great. (63) Thou shalt be delivered from it; do not be anxious; wealth is at hand for thee. This is a weighty matter, that thou art thinking of in thy mind. (64) The Remover of obstacles[23] will turn away thy trouble and thy poverty. Cleansed from sin and prosperous, thou shalt obtain everything. (65*a*) On the seventh day from hence . . . it will come to pass.

[21] In the phrase *vṛiddhi-karô nanda*, *karô* takes the place of the modern genitive post-position *kar* or *karâ* and *kô* or *kâ*. See note 11.

[22] Perhaps *vinashṭa* should be taken as an affirmative term, as in the introduction to Part IV (see note 2, on p. 197). The passage would then mean: 'in the seventh year from hence thy relatives will be saved.' This meaning would seem to suit the context better, though there may be, in the oracle, a reference to the rivalry or jealousy of relatives.

[23] *Vinâyaka* is a name of Gaṇêśa, who is the god of wisdom and the remover of obstacles.

THE BOWER MANUSCRIPT.

APPENDIX TO PART V.

THE PÂŚAKA-KÊVALÎ.

As stated in footnote 1, on page 209, I believe it probable that the work contained in Part V is one of the numerous recensions, in which the *Pâśaka-kêvalî* or 'doctrine of divination by dice,' ascribed to the ancient Ṛishi Garga, is still found extant in India. I shall here briefly put together the available evidence on the subject.

I have been able to examine the following seven copies of that work[1]:—

A.—MS., in the Deccan College Library, Poona, No. 70, dated Saṁvat 1668 (= 1611 A.D.).

B.—MS., ibidem, No. 600, not dated, but not old.

C.—MS., in the India Office Library, London, No. 38, dated Saṁvat 1768 (= 1711 A.D.), written in Kâśî (Benares).

D.—MS., in the Royal Library, Berlin, Catalogue, Vol. I, No. 269, printed in full, by Prof. Weber, in the Monatsberichte of the Royal Academy of Berlin, 1859, pp. 168-180.

E.—MS., ibidem, No. 1477, apparently undated, age unknown.[2]

F.—Print, Kâśî (Benares), Saṁvat 1941 (=1884 A.D.), Sanskrit text with a vernacular (Hindî) commentary.

G.—MS., kindly lent to me by Professor P. Peterson of Bombay. It is not dated, but fairly old.

At the end of this Appendix I give, in a tabular form, a conspectus of the beginning, the conclusion, and those portions of the above-mentioned manuscripts and print, in which these show any agreement with the Bower Manuscript. Here and there, I have re-arranged the order of sequence of the verses to suit the exigencies of the conspectus.

A comparison of these copies discloses the following facts, which may be verified by a reference to the conspectus.

First, there is a particularly striking agreement between the six copies ABCDEF. They only differ in minor points of subordinate detail. They may be considered to practically represent one and the same recension, though in different varieties. I will call this the "common" recension. In the conspectus it is represented, in the first column, by MS. A, which is the oldest. The points where it differs from MSS. BCDEF are given in footnotes. The differences are greatest in MS. E, as may be seen from the footnotes: indeed, in No. 442, it has a peculiar reading which shows a curious resemblance to the Bower Manuscript.

Secondly, MS. G professes to present the same work as MSS. A—F, and a general resemblance between them is quite apparent. At the same time it shows very considerable divergences; and there can be no doubt but that MS. G contains a quite distinct recension. This is given in the second column of the conspectus.

Thirdly: the divergence between these two recensions consists not only in variations in minor details of diction, but in the substitution or insertion of whole passages or entire oracles. And, what is even more important to notice, occasionally the difference extends to a total inversion of the drift of an oracle.

[1] Aufrecht's Catalogus Catalogorum (*s.v.* Pâśaka-Kêvalî) enumerates nine extant manuscripts. Among these are the six copies above mentioned. A seventh manuscript—that of the Benares College Library, No. 26—I have also examined. But this is an entirely different work, though on the same subject. It is not written in Sanskrit, but in a Western Hindî (Râjpûtânî) dialect, and is not scribed to any particular author. The oracles given in it are very different from those of Garga, and exhibit very little variety. They are not enumerated by the numbers 1, 2, 3, 4, but by the aksharas *a*, *ba*, *ya*, *da*. Thus the first throw is not called 111, but *aaa*, and so forth.

[2] A copy of this MS. was prepared and sent to me through the kindness of Professor K. Geldner of Berlin.

Thus: in Nos. 144, 334, 343, MS. G inserts long passages which are absent in MSS. ABCDEF. In No. 224, MSS. A—F have a short passage which is not found in MS. G, while the latter has a passage which is not found in MSS. A—F, though the latter give something equivalent in meaning. In No. 344, MS. G has a short passage which is wanting in MSS. A—F, but to which there is something similar in the Bower Manuscript; on the other hand, it omits a short passage which is found in MSS. A—F.

Again in No. 422, MS. G, though otherwise agreeing with MSS. A—F, differs from the latter in inverting the meaning of one passage. It says *tasya artham nâma budhyasê*, i.e., 'its meaning indeed thou understandest,' while MSS. A—F have *tasya artham n=aiva budhyasê* (or some equivalent), i.e., 'its meaning thou dost not understand.' In this case, the difference possibly may be due to a false reading. But such an explanation of the inversion of the meaning or drift of the oracle is impossible in the case of Nos. 441, 442 and 411. Here, not only the whole, or nearly the whole, of the text of the oracles is different, but their purport in MS. G is altogether auspicious, while in MSS. A—F it is altogether, or nearly altogether, inauspicious. The same remark applies to No. 432; only in this case, MSS. A—F are auspicious, while MS. G is inauspicious.

I should add that I have examined the whole of the text of the copies A—G. When they occasionally differ in entire oracles, the thought suggests itself that this might be due to a transplacement (accidental or intentional) of an oracle from one number to another in the different copies. But, as the comparison of the whole text shows, this is not the case.

To sum up: side by side with a striking general agreement of the text, there are found equally striking divergences between the copy G and the copies ABCDEF. The work contained in them all is clearly the same, and this, indeed, is stated in so many words in the colophons of the several copies. But it is equally clear that the work exists in widely differing recensions.

Now this result seems to apply with equal force to the version of the work contained in the Bower Manuscript. That version shows striking coincidences with the text of the copies A—G, side by side with great differences. The latter may be greater even than those exhibited by MS. G as compared with MSS. A—F, but they are, in comparison with the coincidences, not so great as to negative the conclusion that the version in the Bower Manuscript is, in all probability, merely another recension of the well-known work ascribed to Garga.

The coincidence of the Bower MS. with the MSS. ABCDEFG is particularly striking in No. 114, where there is an almost verbal agreement through the whole oracle. On the other hand, in No. 411, though there is but a small textual agreement, the material agreement, in sense, is very decided. Coincidences and differences, in varying degrees, will be observed in all the other numbers: note especially the coincidence with the reading of MS. E in No. 442.

As a very particular coincidence I may note the half-verse *kshîṇâni tava duḥkhâni kalyâṇaṁ tê upasthitam*. It occurs in the Bower MS., 344, as the equivalent of the phrase *sarva-duḥkha-vimôkshaś=ha dṛiśyatê tava mânava* in MSS. ABCDEFG. But the very same half-verse occurs in the latter MSS., in No. 432. It is impossible to explain this as the result of mere chance. I may note that the two equivalent versions of that half-verse occur not less than half a dozen times in the MSS. ABCDEF; viz., the version *kshîṇâni* etc. is found in Nos. 221, 431, 432, and the other version *sarva-duḥkha* etc., in Nos. 323, 334 and 344. MS. G has the version *kshîṇâni* etc., only in No. 431, and the version *sarva-duḥkha* etc., only in No. 323; in Nos. 221 and 432 this particular half-verse, in any of its versions, is omitted altogether; while in Nos. 334 and 344, MS. G has the half-verse in a third version *sarva-duḥkhaṁ vinaśyanti n=âtra sandêhas=tê jana*.

As to the reputed author Garga, the MSS. ABDG, in their colophon, make him out to be a Jaina. These are all Jaina MSS. On the other hand, as may be seen in the conspectus, MS. C and Print F, both of which are non-Jaina productions from Benares, know nothing about Garga having been a Jaina saint. So also the manuscript, which the late Râjâ Dr. Mitra describes in his Notices of Sanskrit MSS., Vol. II, No. 973[3], and which does not appear to be a Jaina MS., describes Garga simply as *yaḥ purâ âsît* or 'as one who lived in olden times.' There is very little probability of the work being the production of a Jaina saint Garga. The earliest known Jaina of that name lived at the end of the 9th or beginning of the 10th century A.D.[4] But the work is clearly much older, as evidenced by the recension of it contained in the Bower Manuscript. This and other considerations render it probable that the author Garga is, or was believed to be, the ancient astronomer Garga who "belongs to the last stage of Vedic literature."[5] Works on divination have always been considered in India to belong to the province of the *jyôtisha* or 'astronomer.'

[3] I failed in my endeavours to get hold of this MS., owing to the death of its owner and the apparent dispersion of his library.

[4] A pupil of his, Siddharshi by name, lived in Saṁvat 962 = 905 A.D. See Weber's Catalogue of the Berlin MSS., Vol. II, p. 1185, footnote (quoted from Klatt).

[5] See Weber's History of Indian Literature (English ed.) p. 252, footnote.

CONSPECTUS.

Common Rec., Mss. A—F.

Beginning.

Oṁ namaḥ śrî-Sarva-jñâya[1] ||

(1) [2]Yat=satyaṁ trishu lôkêshu[3] yat=satyaṁ brahma-ćhârishu | yat=satyaṁ lôka-pâlânâṁ Indrê[4] Vaiśravaṇê Yamê[5] || [6]t ê n a satyêna sakalam=idaṁ j ñ â n a ṁ prasiddhyatê || [7]yat=satyaṁ Varuṇê Vâtê y a t = s a t y a ṁ Chandra-Sûryayôḥ[8] | [9]Dhâriṇî tishṭhatî yêna jñânaṁ y ê n a prasidhyatê ||

(2) Mahâdêvaṁ[10] namaskṛitya kêvala-jñâna-b h â s k a r a ṁ | vakshyê sad[11]-guruṇ=âdishṭaṁ jñêyaṁ jñânaṁ[12] śubh-âśubham ||

(3) Ôṁ namô Bhagavati k û s h-mâṇḍini sarva-kârya-prasâdhini sarva-nimitta-prakâśini êhi hy=êhi tvara 2 varadê hali 2 mâtaṁgini satyaṁ brûhi 2 svâhâ ||

Peterson's Ms. G.

Beginning.

Śrî-Râmâya namaḥ ||

(1) Yatra Bhîm-Ârjunô vîrô yatra râjâ Yudhishṭhiraḥ | t a s y a satyaṁ na sûtêna yatô dharmas=tatô jayaḥ ||

Satyêna dhâryatê prithvî sat-yêna tapati raviḥ | satyêna vâyavô v â n t i s a r v a ṁ s a t y a ṁ pratishṭhitam ||

(2) Âdidêvaṁ n a m a s k ṛ i t y a kêvalyaṁ jñâna-b h â s k a r a ṁ | vakshyê sad-guruṇ=â d i s h ṭ a ṁ jñêyaṁ yêna śubh-âśubham ||

(3) Ôṁ namô Bhagavati k û s h-mâṇḍini sarva-kârya-prasâdhini sarva-nimitta-prakâśini êhi 2 êhi 2 tvara 2 varadê 2 hili 2 mili 2 mâtaṁgini satyaṁ brûhi 2 svâhâ ||

Bower Ms.

Beginning.

Deest.

(1) Missing in the Bower MS.

(2) (Mahâdêvaṁ)namasyâmi lôkanâthaṁ janârdanam | y ê n a satyam=idaṁ dṛishṭaṁ ya divya × × × (etc.).

(3) Vimalê nirmalê Dêvi Dêvi va× yat=satyaṁ tat=sarvaṁ dariśaya | apêtu mânushaṁ chakshu divyaṁ chakshu pravarttatu | apêtu mânushaṁ śrôtraṁ (etc, etc.)

Ad Beginning. [1] B C E F *śrî-Gaṇêśâya namaḥ*; D omits. [2] The following three paragraphs are placed in the several MSS. as follows: A 3, 1, 2; B 3, 2, 1; C 1, 2, 3; D 1, 3, 2; E F 2, 1, 3. [3] B *liṁgêshu.* [4] E *Śakrê.* [5] E *tathâ* [6] C D omit this half-verse; F reads *yat=satyaṁ trishu lôkêshu yat=satyaṁ cha sarit-patau | têna satyêna bhô Brahman=n=idaṁ jñânaṁ prasidhyatu.* [7] D F read this verse as MS. G; B omits the first half; E omits the second half. [8] E *ravi-chandrayôḥ.* [9] B reads this half-verse *Bhagavatî satyaṁ bhâshêta asatyaṁ praharêta*; C reads *Kṛishṇa-Râmêshu yat=satyaṁ tat=sarvam=iha dṛiśyatê.* [10] B *śrî-Sarvajñaṁ.* [11] D *'haṁ guruṇ"*; F *lôk-ôpakârâya.* [12] B E F *yêna*, C *yatra.*

441.

Chatushkau dvau ṛadaṁ ch=ântê krakachaḥ[1] patitas=tava| bandhunâśas=tathâ k l ê ś a ḥ p î d â c h a mahatî hṛidi[2] || yach=ch=êdaṁ kâryaṁ •êtasya[3] n a k s h a t r a ṁ graha-pîḍitam | pañcha ratrâṇi pakshaṁ cha kliśyasê[4] n=âsti tê sukham || [5]Yat-tvaṁ chintayasê kâryaṁ nishpattis=tasya n=âsti tu | niśchitaṁ v y a v a h â r ê ṇ a[6] kiṁ-chid=âlôkya tê phalam[7] ||

441.

Dvau chatushkau padaṁ ch=ântê dṛiśyatê tava pṛichhakâ |

yat=ṭvayâ chintitaṁ kâryaṁ tad=bhavishyati niṣchalam |

artha-lâbhaṁ mahâ-lâbhaṁ putra-lâbhaṁ tath=aiva cha | dhana-dhânyê sadâ prâptiṁ râjya-sanmânam=êva cha | vidêśa-gamanê siddhir=mitrêṇa s a h a saṁgamam | sukha-s a ṁ p a t t i ḥ kalyâṇaṁ s a r v a - s i d d h i ḥ prajâyatê ||

441.

Dvê chatushkê padaś=ch=aiva yasy=âpatanitaḥ dhruvam | bandhunâśaś=cha klêśaś=cha pîdâ cha mahatî tava || v i r ô d h a ś = c h a mahâ-tîvrô nakshatraṁ vidyatê tava | pañcha matrâṇi varshâṇi kliśyasi na cha nandasi ||

êtaṁ cha tê abhijñânaṁ pṛishṭ=ântê tilakas=tava ||

Ad No. 441. [1] C B *dhruvô*, D F *kûḷô*, E *kâshṭô.* [2] E *gṛihê.* [3] E *êtat=tê*, F *êtach=cha nakshatra-graha-pîḍitam.* E *pîtitaṁ.* [4] B *klêśaṁ cha*, F *klêśa n=âtô bhavêt=sukham.* [5] D omits the remainder. [6] B *vyavasây-ântaḥ*, E F *vyavasâyêna.* [7] *svalpa-lâbhaṁ cha dṛiśyatê.*

Common Rec., Mss. A—F.	Peterson's Ms. G.	Bower Ms.
144.	144.	144.
Padaṁ pûrvaṁ[1] chatushkau dvau vṛishô'yaṁ patitas=tava[2] | saṁpattiḥ sarva-kâryâṇâṁ[3] dhana-dhânya-samâgamaḥ[4] || yat=tvayâ chintitaṁ sv-ârthaṁ[5] sa cha sarvô[6] bhavishyati | svapnê drakshyasi[7] dêvaṁ châ niśâyâṁ n=âtra[8] saṁśayaḥ ||	Padaṁ pûrvaṁ chatushkau dvau vṛishô'yaṁ patitas=tava | saṁpattiḥ sarva-kâryâṇâṁ dhana-dhânyasya ch=âgamaḥ || yat=tvayâ chintitaṁ kâryaṁ sa *cha sarvô bnavishyati |	Padaṁ s=tu prathamaṁ yatra dvê chatushkê cha saṁbhavaḥ | santatiṁ sarva-kâryâṇâṁ dhanaṁ ch=âdhigamishyasi || tava× × mahâ-lâbhô bhavishyati na saṁśayaḥ | svapnê cha tê mahâ-vâdô× × ×
	vidêśê sa-phalaṁ jñêyaṁ dhruvaṁ tasya cha uchyatê | kalyâṇaṁ dhana-saṁpattiḥ sva-janê śubha-saṁgamam | vinayêna praṇamyaṁ-tê sa-phalaṁ bhavatu mânava ||	

Ad No. 144. [1] E *âdau*. [2] D *patitô'dhunâ*. [3] F *kâryêshu*. [4] B *âdi-saṁgamaḥ*, C *ch=âgamaḥ*. [5] C D F *ch=ârthaḥ*, E *svântê*. [6] A *sarva-siddhir*; E *tat=tê sarvaṁ*. [7] B E F *paśyasi*. [8] C *cha na*, E *niśi n=âtr=âsti*.

334.	334.	334.
Trikau dvau[1] chatushkaṁ cha[2] mâlinî patitâ tava | vyavahâra-gatâ chintâ mitra-bandhu-samâgamaḥ || sarva-duḥkha-vimôkshaś=cha dṛiśyatê tava sam-prati[3] | bhavishyati na sandêhaḥ sa-phalaṁ tava[4] chintitam ||	Trikaṁ trikaṁ chatushk-ântê dṛiśyatê tava pṛichhakâ | vyavahârê gatâ chintâ mitra-bandhu-samâgamaḥ || sarva-duḥkaṁ vinaśyaṁti dṛiśyatê tava mânava | bhavishyati na sandêhaḥ sa-phalaṁ chintitaṁ tava || [5]priyasya âgamaṁ santaṁ putra-lâbhaṁ mahôtsavam || artha-vṛiddhir = bhavên = nityaṁ kalyâṇaṁ gṛiha-saṁpadâ ||	vyava-hâra-kṛitâ prîti mitra-bandhu-samâgamaṁ || sarva-duḥkha-vimôkshaś=cha bhûti-kâmô labhishyasi | na sandêha itô sha-shṭhê tuva mâsê mahâ-dhanaḥ ||
		yat=tvayâ manasâ dhyâtaṁ tasya lâbhô na saṁśayaḥ | avighnêna tu tat=sarvaṁ sukhên= ôpagamishyati ||

Ad No. 334. [1] B E F *trikaṁ*. [2] C D *chatushk-ântê*. [3] B C *mânava*, F *saṁpadaḥ*. [4] E *ch=aiva*. [5] The original MS. place this verse before *sarva-duḥkaṁ*.

343.	343.	343.
Trikaṁ ch=aiva[1] chatushkaṁ cha trikaṁ ch=aiv=âvasânikam | kapaṭaṁ chaura[2]-saṁbandhaṁ prati[3] chint=âsti tê	Trikaṁ chatushkaṁ trikaṁ yat= tatra dṛiśyatê pṛichhakâ | kapaṭaṁ chaura-saṁbandhaṁ prati chint=âsti tê	kavaṭai pratibandhaṁ chôrai nairṛitikai saha | aśubhâni vichintêhi têna tê n=âsti saṁpadâ | tasya tê n=âsti lâbhô anyam=arthaṁ vichintaya ||
'dhunâ[4] || su-chiraṁ tava kâ-lô'yaṁ kliśyamânasya yâsyati[5] | gatasy = âgamanaṁ n = âsti [6]paśchâd=bhadraṁ bhavishyati ||	'dhunâ || su-chiraṁ tava kâ-lô'yaṁ kliśyamânasya yâsyati | gatasy = âgamanaṁ n = âsti paśchâd=bhadraṁ bhavishyati || lâbhaṁ cha artha-mitraṁ vâ sukha-sampatti-kâraṇaṁ | mâsa-mâtrêṇa lâbhaṁ cha bha-vishyati na saṁśayaḥ ||	adya tê su-bahu-kâlô kliśyaṁâ nasya na saṁśayaḥ | paśchâd=bhâdraṁ cha tê kshi-praṁ sukhên=ôpâgamishyasi ||

Ad No. 343. [1] C *pûrvaṁ*, E *âdau*, F *madhyê*. [2] B *vairi*, C *chaura-bandhaṁ cha*, D E *ch=aiva*. [3] E *paraṁ*, F *prîti*. [4] A *chintâ tav=âdhunâ*, E *chint=âsti s=âdhunâ*. [5] C *badhyate*, F *vartatê*; A *kliśyasi n=âsti tê sukhaṁ*; E *mânasaṁ cha na paśyasi*. [6] D E *bhadraṁ kiṁ-chin=na dṛiśyatê*.

Common Rec., Mss. A—F.	Peterson's Ms. G.	Bower Ms.
344.	344.	344.
Trikaḥ pûrvaṁ[1] chatushkau dvau saṁkaṭî[2] patitâ tava |	Trikaṁ pûrvaṁ chatushkau dvau dṛiśyatê tava saṁpadâ |	Dhana-dhânyaś=cha tê pûrṇâ asti sarvasya saṁpadâ |
samastaṁ śôbhanaṁ kâryaṁ dhruvam = ishṭa-samâgamaḥ[3] | [4]vyavahâra-gatâ chintâ mitra-bandhu-samâgamaḥ | [5]âyâs-ôdyamatô lâbhô dṛiśyatê samupasthitaḥ | sarva-duḥkha-vimôkshaś=cha dṛiśyatê tava mânava[6] | idaṁ cha tê hy=abhijñânaṁ savraṇaṁ yach=cha tê śiraḥ[7] |	dhana-dhânyaṁ mahâ-lâbhaṁ aśva-lâbhaṁ gav-âdi cha | samastaṁ śôbhanaṁ kâryaṁ dhruvam=ishṭa-samâgamaṁ | vyavahâra-gatâ chintâ tasya siddhir=bhavishyati | âyâs-ôdyamatô lâbhô dṛiśyatê samupasthitam | sarva-duḥkaṁ vinaśyaṁti n=âtra sandêhas=tê jana |	(vyavahâra-kṛitâ) prîtir= vidêśagamanaṁ tathâ | tatô artham= avâptô'si punar=êv=âgamishyasi | [8]kshîṇâni tava duḥkhâni kalyâṇaṁ tê upasthitam |

Ad No. 344. [1] E *âdau*. [2] B D E *śakaṭî*, F *pâśô'yaṁ*. [3] E *mitra-samâgamaḥ*. [4] D E F omit the next two half-verses. [5] A B place this half-verse after *śiraḥ* at the end; E F omit it altogether. [6] E *saṁprati*, F *ch=âdhunâ*. [7] B C C *yach=chhirô dhruvam*; F *śiras-ôdaram*. [8] The original places this half-verse before *vyavahâra-kṛitâ*.

224.	224.	224.
Dvikaṁ dvayaṁ[1] chatushk-ântê praśnô[2]'yaṁ patitas=tava | paradâra-kalatr-ârthê[3] chintâ cha hṛidi varttatê | bhavatô'tr= âvicharêṇa[4] nirvêdaś=ch=âgamishyati | paritâpaś=cha tê bhâvî prayâsaḥ kalahas=tathâ | atikrântâ cha tê pîḍâ kalyâṇaṁ samupasthitam | praśântâni[5] cha pâpâni duḥkha-dâni sad=aiva tê | gurubhakti-parô [6]nityaṁ kula-dêvâṁ cha pûjaya[7] | chintitaṁ manasâ sarvaṁ yêna tê sa-phalaṁ bhavêt |	Dvikaṁ dvikaṁ chatushkaṁ cha praśnô'yaṁ patitas=tava | paradâra-kalatr-ârthaṁ chintâ tê hṛidi varttatê | bhavatô'pi vicharêṇa nirvêdaś=ch=âgamishyati | paritâpaś=cha tê bhâvî prayâsaḥ kalahas=tathâ | arthô na saṁbhavêch=ch=aiva âśîrvâdaṁ bhavishyati | pûjâṁ kṛitvâ vidhânêna kshêtra-phalaṁ labhishyasi[8] |	Dvikas=tuprathamaṁ yatrachatushkaś=ch=âvasânikaḥ | putra-dâra-kalatrêshu chintâ tê hṛidi varttatê | kâryaṁ paragataṁ ch=aiva tasya mârgasi nirvṛitim | paritâpaś=cha tê vṛitta abhyâkhyâna-kṛitô mahâ | yat=tê vichintitaṁ kâryaṁ tat=tê sarvaṁ bhavishyati | êtaṁ cha tê abhijñânaṁ guda-mûlê tilakas= tava |

Ad No. 224. [1] C D E F *dvikaṁ*. [2] F *kûṭô*. [3] E *tathâ dhana-kal°*. [4] B *sarvatô n=âsti nirvêda udvêgaś=ch=âgamishyati*; D *achirêṇ=aiva*; F omits this half-verse. [5] B *vaś-ântâni*; E F omit this half-verse. [6] C D E *ratô*. [7] C E, *prapûjaya*. [8] The original has *sa tailabhiḥ* for *labhishyasi*.

422.	422.	422.
Chatushkô dvau dvau[1] ch=ânta tê tu praśnô'[2]yaṁ patitas=tava | chintâ cha tê prabhutv-ârthê dâridraṁ varttatê gṛihê | parakâryêshu yuktô[3]'si mṛityuṁ mṛigasê hṛidi |	Chatushkaṁ dvikaṁ dvikaṁ ch= aiva prêksh=êyaṁ patitâ tava | chintâ chittê prabhutv=ârthê dâridraṁ varttatê gṛihê | parakâryêṇa yuktô'si mṛityuṁ mṛigasê hṛidi |	Chatushkaḥ prathamaṁ yatra dvikaś=ch=aiv=âvasânikaṁ | chirâ prabhṛiti klêśô'sti dâridrêṇa na nandasi | paradravyêshu haraṇaṁ niyataṁ parimṛiśyasi | satya-vâk × × × × × × × × × nityaṁ guṇ-âdhikaḥ tatô vipulô arthas= tê bhavishyati na saṁśayaḥ |
adya tṛitîyakaṁ varshaṁ kliśyasê	adya tṛitîyakaṁ varshaṁ kliśyasê	adya tê trîṇi varshâṇi kliśyatô kâritaṁ cha tê |

Common Rec., Mss. A—F.	Peterson's Ms. G.	Bower Ms.
n=âsti tê sukham | anya-chit[4]=kurushê kâryam yach=cha tê sa-phalam bhavêt | svapnam paśyasi ghôram cha tasy=ârtham n=âvabudhyasi [5]|| gôtr-âchâra-ratô[6] nityam [7]guru-bhakti-parâyaṇaḥ kula-dêvam prapadya-sva tataḥ siddhir=bhavishyati ||	n=âsti tê sukham || anyam cha kurushê kâryam yach=cha tê sa-phalam bhavêt | svapnam paśyasi ghôram cha tasy=ârtham nâma budhyasê || gôtr-âchâra-ratô nityam guru-bhakti-parâyaṇaḥ kula-dêvîm prapûjya tvam tataḥ siddhir=bhavishyati ||	sapatnêna tê vâsô tatô na sukham=êdhasi ||

Ad No. 422. [1] C D *dvikau dvau;* B *dvi-dvikam.* [2] B *prâpyê;* C *prêkshô,* D *prêshyô.* [3] B C D *kâryê niyuktô* [4] B C *cha,* D *chêt.* [5] B *n=aiva budhyasê.* [6] B *parô.* [7] D *kula-dêvâm ś=cha pûjaya gurûṇâm sêvayê sarva-siddhiḥ saṁpatsyatê tava.*

442.	442.	442.
Dvau chatushkau dvikaḥ ch=ântê vṛishô'yam patitas=tava | kâryam=ârabhyasê yach=cha[1] yatnên=âpi na siddhyati || [2]âyâsô nishphalô jâtaḥ sarvô'pi pra-kṛitas=tava |	Chatuḥ chatur=dvikam ch=aiva vṛishô'yam patitas=tava | kâryam=ârabhyasê yatra yatnên=âpi cha siddhyati ||	Dvê chatushkê dvikaś=ch=aiva vṛishô'yam patitas=tava | gurukam bhârikam ch=aiva manasâ tê vichintitam || kṛitam kârâvitam ch=aiva têna tê n=âsti nirvṛitiḥ | [2]riktakê ghaṭakê snâsi su × × yam vihanyasi sarvam=êtat nirarthakam | anyam=artham vichintêhi n=â-yam saubhâgya-vardhanam ||
[3]tasmât=tu prakritam tyajya [4]pûrvam=anyam vichintaya ||	mahatî kârya-saṁpattiḥ śubh-âśubham phalam tathâ | vastr-âbharaṇa-lâbham cha dhana-dhâ-nyam cha saṁpadâ || mitrêṇa saha saṁyôjyam śatrûṇâm kshaya-vibhramaḥ | an-âyâsêna tê prâptiḥ su-phalam n=âtra saṁśayaḥ ||	[5]sa-mitra × × × sa × × × × × × × × ×

Ad No. 442. [1] B C *yat=tvam;* D *yatra;* E *kṛitê yatnê prasiddhyati.* [2] B omits the remainder; E reads *prâṇâs=dhan-ârtham tyajasi sarvath=aiva nirarthakam \| vichintay=anyam=artha tvam tataḥ śrêyô bhavishyati \|* Compare the Bower MS. [3] C *pûrvam=artham parityajya,* D *tasmât=parityajyan=pûrva;* F *yasmât=sarvam-parityajya.* [4] C D F *anyam=artham vichintaya.* [5] The original places this portion before *gurukam,* above.

114.	114.	114.
Padam padam chatushkam cha patitâ tava karṇikâ[1] | kula-vṛiddhi-karî hy=êshâ kalyâṇam samupasthitam || bhûmi-lâbhô[2] 'rtha-lâbhaś-cha[3] saṁbandha-ka-raṇâni cha | priyasya darśanam ch=aiva putra-lâbhaś=cha dṛiśya-tê || mâsa-trayêṇa tê lâbhaḥ[4] sarvô'py=êsha bhavishyati | [5]guru-bhakti-parô nityam kula-dêvîm cha pûjaya || idam cha tê hy=abhijñânam vâma-hastê tava vraṇam | dakshiṇêna pradêśêna maṇḍalam tilak-âṁkitam ||	Padam padam chatushkam cha patitâ tava karṇikâ | kula-vṛiddhi-karî tôshâ kalyâṇam samupasthitam || bhûmi-lâbhô 'rtha-lâbhaś=cha saṁbandha-ka-raṇâni cha | priyasya darśanam ch=aiva putra-lâbham cha dṛiśya-tê || mâsa-trayêṇa sô lâbhaḥ sarvê'py=akshata-viṁśati | guru-bhakti-ratô nityam kula-dêvîś-cha pûjitâ || idam cha tê hy=abhijñânam vâma-hastê na tê vraṇam | dakshiṇêna pradêśêna maṇḍalam tilak-âṁkitam ||	Padam padam chatushkaś=cha yatra × × × dṛiśyatê | kula-vṛiddhi-karô nandaḥ bhadram tê samupasthitam || bhûmi-lâbhô' rtha-lâbhaś=cha saṁbandhi-kâraṇâni cha | yam manasâ vichin-titam sukhên=ôpagami-shyati || sarvê n=tê achirêṇ=aiv=ôpavidyatê ||
		êtam cha tê abhijñânam vâm-ôru sa-vraṇas=tava | dakshiṇê ch=ôru-dêśê tila-bindur=na saṁśayaḥ ||

Ad No. 114. [1] F *kartarî.* [2] E *bhûtir=lâbhô.* [3] A omits from *saṁbandha* down to *ch=aiva* inclusively. [4] E *sare-ôtkarshô bhavishyati.* [5] A omits this half-verse; so also the Bower MS. D reads *kuru bhaktiṁ parêshâm cha,* E *nityam kuru gurôs=sêvâm.*

Common Rec., Mss. A—F.	Peterson's Ms. G.	Bower Ms.
411.	411.	411.
Chatushkaṁ dvau padau cha=ântê patitâ hy=atra kâraṇî[1] | artha-hânir=vapuḥ-pîdâ vibhramaś[2]=cha punaḥ punaḥ || âsîd=â saptamaṁ varshaṁ jâtô'py=arthô vinaśyati[3] | atikrântâ cha tê pîḍâ mâ vishâdaṁ karishyasi[4] | ataḥ paraṁ tu tê bhadraṁ[5] dhana-dhânya-samâgamaḥ | [6]upasthitaṁ cha kalyâṇaṁ[7] bandhubhiś=cha samâgamaḥ ||	Chatushkaṁ padaṁ padaṁ ch=ântê dṛiśyatê tava kâraṇam | [8] ataḥ paraṁ tu tê bhadraṁ [8] kalyâṇaṁ śubha-maṁgalam || kula-dêvîṁ prapûjasva artha-siddhir=bhavêd=dhruvam | putra-lâbhaṁ dhanaṁ dhânyaṁ vidyâ saubhâgya-śôbhanam || yach=cha nashṭaṁ vinashṭaṁ vâ tad=api prâpsyasi dhruvam || pradêśa-gamanaṁ chittê tatra siddhir=bhavishyati ||	Chatushkaś=cha padê dvê tu yasy=âpatanitâ dhruvam | yaṁ cha prârthayasê kâryaṁ taṁ tê kshipraṁ bhavishyati || itô saptamakê varshê vinashṭâ bandhavas=tava | nô śôchitavyaṁ kâlas=tê nanditumṁ samupasthitam | [9]bhadrâṇi tê bhavishyanti dhanaṁ v=âdhigamishyati | upasthitaṁ tê kalyâṇaṁ dhana-vṛiddhiś=cha vai buddham || êtaṁ cha tê abhijñânaṁ grîvâ yâṁ tilakas=tava || •

Ad No. 411. [1] B *yatra kâraṇê*, D *yatra dṛiśyatê*, E *chatushkam cha pada-dvandvaṁ pâśakê patitaṁ tava*, F *vṛishô 'yam patitas=tava*. [2] E *viśramaś*. [3] E *na siddhyatê*. [4] E *kuru dhruvam*. [5] E *kalyâṇam*. [6] C omits this half-verse. [7] E *tê bhadraṁ*. [8] The original places this half-verse between *dhruvam* and *pradêśa* below. [9] The original places this verse, above, between *dhruvam* and *yaṁ cha*.

432.	432.	432.
Chatushk-âdau trikaṁ madhyê dvikaṁ ch=aiv=âvasânikam | kshiṇâni tava duḥkhâni śobhanaṁ[1] samupasthitam || [2]sthân-antara-gatâ chintâ bhavitâ[3] tat-samâgamaḥ | yat=tvaṁ chintayasê kâryaṁ tat=tê sarvaṁ bhavishyati || yad=arthaṁ cha tvayâ dhyâtaṁ pravâsa-gamanaṁ prati[4] | tad=artham=api saṁprâpya kuśalên=âgamishyasi ||	Chatushkaṁ trikaṁ dvikaṁ cha klêśaṁ tatra prajâyatê | artha-hânir=mahâ-ghôraṁ duḥkhaṁ rôravatê dhruvaṁ || strî-kalahaṁ mahâ-rôgyaṁ duḥkha-bhâṇḍaṁ sadâ bhavêt | putra-mitra-viyôgaṁ cha dhana-dhânyaṁ na prâpyatê duḥkhâni sarva-kâryâṇi vidêśaṁ na cha lâbha tê || yatra tatra mahâ-klêśaṁ dṛiśyatê pṛichhaka tava ||	Missing in the Bower MS.

Ad No. 432. [1] B D E F *kalyâṇaṁ*. [2] E *kaly-ântara-chintâ tava chêtasi varttatê*. [3] B *vividhâ*; F *bhavatâṁ cha samâgatâ*. [4] A *chitê*.

Conclusion. MSS. A B D G.	Conclusion. (MSS. C E F, Mitra's.)	Conclusion. Missing in the Bower MS.
Jaina âsîj=jagad-vandyô Garga-nâmâ mahâ-muniḥ | têna sva-	[4] Yaḥ pûrv=âsîj[5]=jagad-vandyô Garga-nâmâ mahâ-muniḥ | têna sva-	

Common Rec., Mss. A—F.	Peterson's Ms. G.	Bower Ms.
yaṁ nirgîrṇ[1]=êyaṁ satyâ pâśaka-kêvalî[2] || Iti Garga-ṛishi-kṛitâ [3]pâśaka-kêvalî saṁpûrṇâ ||	yaṁ vinirṇîtâ[1] satyâ pâśaka-kêvalî[2] || Iti śrî-Garg-arshi-kṛitâ [3]pâśaka-kêvalî samâptâ.	

Ad Conclusion. [1] B *praṇît=êyaṁ.* [2] D adds *êtaj=jñânaṁ mahâ-jñânaṁ Jain-arshibhir=udâhṛitam \| prakâśyaṁ śuddhaśîlâya kulînâya jit-âtmanê* \|\| F *êtaj=jñânaṁ mahâ-jñânaṁ ṛishibhiḥ samudâhṛitam \| dêyaṁ śishyâya-śântâya guru-bhakti-yutâya cha.* Compare the beginning of the Bower MS. [3] C D omits *Garga. ṛishi-kṛitâ;* B *Garga-muni-virachitâ;* E F *Garg-âchârya-virachitâ.* [4] E omits this verse altogether. [5] C *yô babhûva;* F *yaḥ sarva-jñô hi daiva-jñô.*

THE BOWER MANUSCRIPT.

PART VI.—PLATES XLIX TO LII.

A.—TRANSLITERATION.

First Leaf: Obverse.

1 ◎ Êva[ṁ] mayâ śrutam=êkasmi samayê Bhagavâ ch=Chhrâvastyâ[1] viharati Jêta-
vanê Anâthapiṇḍadasy=(â)r[â]m[ê ॥ têna kâlêna]
2 samayêna Śrâvastyâ Jêtavanê Anâthapiṇḍadasy=ârâmê, Svâtir=nâma bhikshu prati-
vasati sma navô daharaḥ s=taru-
3 ṇaḥ[2] achira-pravraji(taḥ) ajir-âgataḥ imaṁ dharmma-vinayaṁ saṁghasy=ârthê
jêntâka-dârûṁṇi[3] pâṭayamânô 'nya-
4 tarât=pûti-dârusu pa[ri]nishkramya mahatâ kṛishṇa-sarpêṇa dakshiṇê pâd-âṁgushṭê
daṣhṭaḥ sa .klânta-kâyaḥ bhûmau pa-
5 titaḥ phêṇaṁ srâvaṁty=akshîṇi cha parivarttayamânaḥ âvrâkshîd=âyushmân-
Ânanda Svâtir=bhikshum=anadhikaṁ bâḍhâ-
6 g[l]âna(ṁ) phêṇaṁ vâhayamantam[4]=akshîṇi cha parivarttayamâṇaṁ sva(pâ)ṁ(ta)[5]
d(ṛi)sh(ṭv)â (cha) p[u](na) s(û)ri[×]s□ □i[××]ṁ □ê[×××]

First Leaf: Reverse.

1 tasy=âhaṁ Bhagavaṁ kathaṁ pratipadyâmi, êvam=uktê Bhagavân=âyushmantam=
Ânandam=êtad=avâcha,[6] gachchha tv(am=Ânanda) (T)[a](th)[â](g)[atas](y)=
[aiva]
2 vachanêna, anayâ mahâ-mâyûryâ vidyâ-râjâyâ[7] Svâti-bhikshô rakshâ[8] karôhi
guptaṁ paritraṁ parigrahaṁ paripâlanaṁ śânti-

[1] Read *Bhagavân=Chhrâvastyâ* or *Bhagavân=ch=Chhrâvastyâ*.

[2] Read either *daharas=taruṇaḥ* or *daharaḥ taruṇaḥ*.

[3] Read *dârûṇi*. But *dârûṁ* would be the accusative plural masculine.

[4] Here the original writing seems to have been *vâhayamâṇaṁ*, which afterwards was imperfectly corrected to *vâhayamantam*.

[5] Read *svapantaṁ*.

[6] Read *uvâcha*.

[7] Read *râjayâ*.

[8] Read *rakshâṁ*.

3 svastyayanaṁ daṇḍa-pari[h]âraṁ visha-dushaṇaṁ visha-nâśanaṁ sîmâ-bandhaṁ dharaṇî-bandhaṁ cha karôhi, Dêva-grahâtô, Nâga-gra-
4 hâtô, Asura-gra[hâtô], Maruta-grahâtô, Garuḍa-grahâtô, Gandharva-grahâtô, Kinnara-grahâtô, Mahôraga-grahâtô
5 Yaksha-grahâtô, Rakshasa-grahâtô, Prêta-grahâtô, Piśâcha-grahâtô, Bhûta-grahâtô, Kuṁbhâṇḍa-grahâtô, Pûtana-grahâtô
6 Kaṭapûtana-grahâtô, Skanda-grahâtô, Unmâda-grahâtô, ch=Chhâyâ[9]-grahâtô, Apasmâra-grahâtô, ôs(t)âraka[10]-g[r]ah(ât)ô

Second Leaf: Obverse.

1 kṛitya-karmmaṇa kaṁkhôrd-ôkiraṇa, Vêtâḍa-chichcha-prêshaka-durbhukta-duchchhardd[i]ta, duchchh(â)y[â], (ôpra)[× × × × × × × ×]
2 vadhûtâtô jvarâd=êkâhika-dvêtîyaka-traitîyakâch=châturthakâ saptâhikâd=ardhamâsikâ mâsikâd=[11]aiva sakṛi(n)-m[au](h)û[r]tt[ikâ]
3 nitya-jvarâd=vishama-jvarâd=(bh)[û]ta-jvarân=mânusha-jvarâd=a-mânusha-jvarâ, vâtika-paittika-ślêshmika-sannipâtikât=sarvva-jvarâ
4 śirishô-rtti pari-m-apanaya ardh-âvabhêdakaṁ, arôchakaṁ, makshi-rôgaṁ nâsâ-rôgaṁ mukha-rôgaṁ kaṇṭha-rôgaṁ hṛidaya-rôgaṁ
5 karṇṇa-śûlaṁ, daṁta-śulaṁ[12] hṛidaya-śûlaṁ, pârśva-śulaṁ,[12] pṛishṭha-śûlaṁ, udara-śûlaṁ, gaṇḍa-śulaṁ[12] vasti-śûlaṁ ûrû-śûlaṁ
6 jaṁghâ-śûlaṁ, hasta-śûlaṁ pâda-śûlaṁ, aṁga-pratyaṁga-śûlaṁ ch=âpanaya, râtrau svasti divâ svasti svasti maddhya-dinê

Second Leaf: Reverse.

1 sthitê, [I] svasti sarvva-mahôrâtraṁ[13] sarvva-buddhâ kurvvaṁtu, nama[14] ‖ Iḍi, viḍi, hiviḍi, niḍê, aḍê, yâḍê,
2 dṛigaḍê, Hari-vêguḍi, Pâṁsu-piśâchini, ârôhani, ôrôhaṇi,[15] êlê, mêlê, tilê, kilê,[16] tilê, mêlê milê
3 timi, dumipê, iṭṭi, miṭṭi, vishṭabdhê, vimalê, huhu, huhu, Aśva-mukhi, Kâṭṭî Mahâkâḍi,[17] Prakîrṇṇa-
4 kêśî, kulu, kulu, vasphalu, kôlu, kôlu, dhôsâ-dumbâ, dô-dumbâ, duma, dumba, gôlâya, śêlâya, hiśu,
5 hili, hi, mili, mili, tili, tili, chulu, chulu, mulu, mulu, mulu, mulu, mulu, mulu, mulu, huhu, huh[u], (h)[u](h)[u], h[uhu]
6 huhu, babâ, babâ, babâ, babâ, babâ, jala, jala, jala, jala, jala, (d)[u](ma)[× ×] □ ı̣
· [× × × × × × × × ×]

[9] Or perhaps *chhayâ*, with short *a*; the akshara is indistinct.

[10] Perhaps read *dustâraka*.

[11] Read *êva*.

[12] Read *śûlaṁ*.

[13] Read *mahârâtraṁ*.

[14] From *râtrau* to *mama* is a ślôka, but the fourth pâda has one syllable in excess. Between *mama* and the two following strokes of interpunctuation, there appears to have been originally a longish scroll which is now nearly washed out.

[15] Cf. Skr. *avarôhaṇî*.

[16] Or perhaps *bhilê* or *tilê*. The first akshara is blurred.

[17] For *Mahâkâlî*.

Third Leaf: Obverse.

1 Dundubhî, Garjanî, Varshaṇî, Sphôṭanî, Patanî, Pâchanî, Hâriṇî, Kaṁpan[î] Madan[î], M[aṇ]ḍ[anî], × × × × ×

2 kta[18] mê, gôlâyâḥ parivêlâya varshatu dêvô samaṁtêna,[19] ili kisi svahâ[20] ‖ Maitrî mê Dhritarâshṭrêshu maitrî Nairâ-

3 vaṇêshu cha, [।] Virûpâkshêshu mê maitrî Kṛishṇa-Gautamakêshu cha, [‖ 1 ‖] Maṇinâ nâga-râjñâ mê maitrî Vâsukînâ[21] 2

4 m=api, [।] Daṇḍapâdêshu [nâ]gêshu Pûrṇṇabhadrêshu cha sadâ,[22] [‖ 2 ‖] Nand- 3
ôpanandô[23] yê nâgâ varṇṇavantô yaśasvinaḥ [।] dêv-â-

5 suraṁ pi saṁgrâmaṁm=anubhaṁvaṁtî[24] mah-ardhikâ,[25] [‖ 3 ‖] Anavataptêna 4
Varuṇêna[26] maitrî Saṁhârakêna cha, [।] Takshakêna Anaṁtêna

6 tathâ Vâsumukhêna cha, [‖ 4 ‖] Aparâjitêna mê maitri[25] maitrî ch=Chhibbasutêna 5
cha, [।] Mahâmanasvinâ nityaṁ tath=aiva cha

Third Leaf: Reverse.

1 Manasvinâ, [‖ 5 ‖] Kâlakô Apalâlaś=cha Bhôgavân=Śrâmaṇêrakaḥ [।] Dadhimukhô 6
Maṇiś=ch=aiva Puṇḍarîkô diśâṁ patiḥ [‖ 6 ‖] Karkôṭaka 7

2 Śaṁkhapâdaḥ[22] Kaṁbal-Âśvatarâv=ubhau, [।] êtêshv=api cha mê maitrî nâga- râjêshu nityaśaḥ, [‖ 7 ‖] Sâkêtakaś[27]=cha Kumbhîra Sûchîlô- 8

3 mas=tath=aiva cha, [।] Ugâti(m)êna[28] Kâlêna maitrî mê Rishikêshu cha, [‖ 8 ‖] tathâ Pûraṇa-Karṇṇaka[29] maitrî Śakaṭamukhêna cha[25] [।] 9

4 Kôlakêna Sunandêna Vatsîputrêṇa cha sadâ, [‖ 9 ‖] Êlapatrêṇa[30] me maitrî maitrî 10
Laṁburêṇa cha,[31] [।] Pithilaś=cha mahâ-nâgô

5 Muchilindaś=cha viśrutaḥ [‖ 10 ‖] Prithîvî-charâś=cha yê nâgâ[32] tath=aiva jala- 11
niśṛitâ, [।] aṁtarîksha-charâ yê cha Mêru-samâ-

6 śritâḥ[33] [‖ 11 ‖] Êka-śîrsha-dvî-śîrshâhi[34] maitrî têhi mê[35] nityaśaḥ [।] A-pâdêshu mê 12
maitrî mai(tr)î [m]ê (d)[v]i-[pad]ê[shu cha ‖ 12 ‖ Chatush-pa-] 13

Fourth Leaf: Obverse.

1 dêshu mê maitrî maitrî bahu-padêshu cha, [।] mâ mê a-pâdak(ô) h(iṁ)si mâ (m)[ê hiṁsi] [d]v[ipâdakaḥ ‖ 13 ‖ Mâ mê hiṁsi chatushpadô mâ][36] 14

[18] The akshara *kta* is written on the margin, outside the line, and the exact relation in which it stands to the text is doubtful. The full word may have been *prayuṅkta*.

[19] Or perhaps *sa maṁtêna* (Skr. *mantrêṇa*). The passage from *gôlâyâḥ* to *samaṁtêna* is the second half of an âryâ, but it has one syllable in excess.

[20] Read *svâhâ*. I have noticed the faulty form *svahâ* also in modern Tibetan Buddhist scripts.

[21] Read *Vâsukinâ*, m. c.

[22] This pâda scans irregularly.

[23] The akshara *na* is placed interlinearly.

[24] Read *saṁgrâmam=anubhavaṁti*.

[25] This pâda has one syllable in excess.

[26] This pâda has two syllables in excess.

[27] Or possibly *Sâṁkêtakaś=cha*.

[28] The penultimate consonant is mutilated, but is only suggestive of *m*.

[29] Perhaps read *Pûraṇa-Karṇṇ[ê]na*.

[30] Usually spelled *Êlâpatra*.

[31] This pâda is short by one syllable; insert *mê* after *maitrî*.

[32] This pâda has one syllable in excess. Read *pṛithvî*, m. c.

[33] This pâda is short by two syllables. Read *Mêru-pṛishṭha* or *Mêru-kûṭa-samâśritâḥ*.

[34] Read *dvisîrshêhi*, m. c.

[35] *Mê* is nearly washed out and obliterated; moreover read *mê têhi*, m. c.

[36] Supplied from the Khandavatta Jâtaka; see Appendix II.

2 cha mê bahu-pâdakaḥ [।] sarvva-nâgêshu mê maitrî yê nâgâ jala-niśritâḥ [॥ 14 ॥]
Sarvva-bhûtêshu mê m(ai)tr[î] (y)[ê] (s)[at](v)[â × ◡ — ◡ — ।] 15
3 sarvva-satvêshu[37] mê maitrî yê satvâ trâsa-sthâvarâḥ jaṁgamâ[38] [॥ 15 ॥] Sarvvê satvâ 16
sukhô bhôntu sarvvê bhôntu anâ(ma)y(â), [।] sa[r]vv[ê]
4 bhadrâṇi paśyaṁtu mâ kaś-cha pâpam=âcharê, [॥ 16 ॥] Maitra-chittaṁ samâdâya 17
karômi visha-dûshaṇaṁ, [।] rakshâṁ parigrahaṁ ch=ai-
5 va tath=aiva paripâlanaṁ ॥ [17 ॥] Namô Buddhâya:[39] namô 'stu bôdhayê, namô
Vimuktâya, namô vimuktayê, namô 'stu Śântâya, na-
6 mô 'stu śântayê, namô 'stu Muktâya: namô ktayê,[40] yê Brahmâṇâ[41] vâhita-pâpâ
dharmâs=têshâṁ namas=tê cha Yaśamitrasya

Fourth Leaf: Reverse.

1 (p)[â](r)[aṁ] pâlayaṁtu svâhâ, sarvva-bhayêbhyaḥ sarvv-ôpadravêbhyaḥ sarvv
ôpasarg-ôpâyâbhyaḥ[42] sarvva-jvarêbhyaḥ
2 sarvva-vyâdhibhyaḥ sarvva-grahêbhyaḥ sarvva-vishêbhyaḥ rakshaṁtu: ॥

[37] Read here and throughout *sattva*.
[38] *Jaṁgamâ* is superfluous.
[39] Probably read *namô 'stu Buddhâya*. The apparent visarga, here and elsewhere, is a mark of interpunctuation.
[40] Read *'stu muktayê*.
[41] Read *Brahmaṇâ*.
[42] Read *ôpâyêbhyaḥ*.

THE BOWER MANUSCRIPT.

PART VI.—PLATES XLIX TO LII.

B.—TRANSLATION.

Thus it has been related to me : Once upon a time the Blessed One was staying in Jêtavana, the garden of Anâthapiṇḍada in Śrâvastî. At that time there lived in Jêtavana, in the garden of Anâthapiṇḍada in Śrâvastî, a mendicant, called Svâti, *who was* new, fresh *and* young, *and* had but lately joined the Order, and had but recently submitted to this (*i.e.*, the Buddhist) doctrine and discipline.

While he was chopping fire-wood for the dry hot bath of the congregation, he was bitten in the great toe of his right foot by a large black snake (*i.e.*, cobra), which had crept out from another side among the logs of deodâr-wood.[1] He fell exhausted to the ground, foamed at his mouth, rolled his eyes, and tore his flesh. The venerable Ânanda[2] seeing the mendicant Svâti as he lay in an unconscious state, utterly and thoroughly exhausted, foaming at his mouth and rolling his eyes, inquired of the master :

First Leaf : Reverse.

"O Blessed One, how can I effect this man's recovery ?" When he said this, the Blessed One spoke thus to the venerable Ânanda : "Go thou, O Ânanda, *and* with the word of the Tathâgata save the mendicant Svâti, with that great Mâyûrî[2] spell, the

[1] *Pûti-dâru* I take to be the same as *pûti-kâshṭha* which is said to be a species of pine, the Deodar. The Pâli version (see Appendix II) has *pûti-rukkha*, Skr. *pûti-vṛiksha* ; this is said to be *Oroxylum indicum* (or *Colosanthes indica*).

[2] *Mahâ-mâyûrî* or 'the great Mâyûrî' is the name of the spell. It is probably called so, because the peafowl (*majûra*) is the great traditional enemy of the snake. I owe this explanation to Professor E. Leumann. With this *Mahâmâyûrî* spell may be compared the following three formulae : 1, the *Mahâgandhahastî* in the Charaka VI, 23, pp. 762-764; 2, the *Chandrôdaya* or 'the moonrise' in the Ashṭânga Hṛidaya VI, 35[548] (vv. 24-32), and 3, the *Mahâsugandhî* or 'the great sweet-scented one' in the Suśruta V, 7[641] (vv. 12-25). They differ from our spell by the addition of a very large number of drugs, to serve as an antidote ; but the two first-mentioned exhibit a very striking resemblance in the enumeration of the evils which the spell is supposed to counteract. These are in our spell, 1, *graha*, 2, *kṛitya-karman*, 3, *kaṅkhôrd-ôkiraṇa*, 4, *vêtâḍa*, etc., 5, *durbhukta*, 6, *jvara*, etc., 7, *rôga* (various). The corresponding ones are, in the Charaka, 1, *bâla-graha* and *sarva-graha*, 2, *kârmaṇa*, 3, *khârkhôda*, 4, *vêtâla*, and in the Ashṭânga Hṛidaya, 1, *graha*, 2, *kârmaṇa*, 3, *pâpman*, 4, *vêtâla*, 5, *durbhiksha*, 6, *maraka*, 7, *vyâdhi*. The Charaka

queen of the magic art! Grant him safety, security,[3] defence, salvation, protection, relief and recovery, preservation from danger, counteraction of the poison, destruction of the poison, and apply a ligature to the wound,[4] a ligature to the vein! Deliver him from seizure by a Dêva, from seizure by a Nâga, from seizure by an Asura, from seizure by a Maruta, from seizure by a Garuḍa, from seizure by a Gandharva, from seizure by a Kinnara, from seizure by a Mahôraga, from seizure by a Yaksha, from seizure by a Râkshasa, from seizure by a Prêta, from seizure by a Piśâcha, from seizure by a Bhûta, from seizure by a Kumbhâṇḍa, from seizure by a Pûtana, from seizure by a Kaṭapûtana, from seizure by Skanda, from seizure by mania, from seizure by unnatural change in appearance,[5] from seizure by epilepsy, from seizure by the evil eye,[6]

Second Leaf: Obverse.

from the exercise of witchcraft,[7] from destruction by kaṁkhôrda,[8] from injury by Vêtâlas that attend at burning-places,[9] from bad food, bad vomiting, bad appearance,[5] from fever, such as comes on every day or every second day or every third day or every fourth day or every seventh day, or every half-month, or every month, or even only once for a moment, from continued fever, from remittent fever, from fever such as spirits or such as men or such as non-human beings are subject to, from fever such as arises from derangement of the air or of the bile or of the phlegm or of all three combined, in short, from every kind of fever *and* headache.[10] Remove *from him* also hemicraṁia, loss of appetite,

and Ashṭâṅga Hṛidaya add a few other ills, such as war, oppression, and robbery, but these are covered by the second list of evils at the end of our spell. Moreover, the Suśruta, on p. 626, prescribes the use of spells (*mantra*) expressly at the time of the application of the ligature (*dhamanî-bandha*) to the bitten part; and that our spell is intended to be used at that time is shown by the direction *sîmâ-bandhaṁ dharaṇî-bandhaṁ karôhi*, 'apply a ligature to the wound, to the vein.' Both the *Mahâ-gandhahastî* and the *Chandrôdaya* formulae include *mantras* or 'spells.' Altogether it is difficult to avoid the impression that there is some peculiar connection between these formulae and our spell. For further details on this point see my remarks in the Indian Antiquary, Vol. XXI for 1892, pp. 366-369. In the Petersburg Dictionary (*sub voce*) the *Mahâmâyûrî* is said to be "the proper name of one of the five talismans of the Buddhists."

[3] *Gupta* for *gupti*, just as *jâta* for *jâti* in the Aśôka inscriptions, see Journ. Germ. Or. Soc., Vol. XLII, p. 69.

[4] *Sîmâ* is properly the line of junction of the lips of a wound or puncture.

[5] On *chhayâ* or 'morbid appearance,' see *ante*, Part II, p. 172, footnote 383.

[6] I do not know *ôstâraka*; it should be the name of some mysterious evil; it may be a prâkritized form of *avastâraka* or *apastâraka*, but these words themselves are unknown. I am disposed to consider it a misspelling for *dustâraka*; the letters *ô* and *du* have a considerable likeness; there is probably a similar misspelling in fl. 2*a*[1] *ô-pra* for *du-pra* . . . ., whatever the full word may have been (*duḥ-pramêha*?). *Dustâraka* might be the 'evil eye,' opp. *su-târa*, or 'good eye.'

[7] I am not quite certain as to the construction of this passage. The MS. puts a comma after *kiraṇa* as well as after *âuchchharddita*; but as all these nouns are in the crude base, while the context requires the ablative case, it would seem that they are all in composition with the ablative *vadhûtâto* (*avadhûtâtô*), ablative singular of *avadhûta*. *Ôkiraṇa* stands for *avakiraṇa*, lit. 'sweeping off'; the Charaka has *avakiraṇa* for 'sweepings'; it is a synonym of *avadhûta*; or it may be derived from root *kṛî* (*kṛiṇâti*) 'to kill.' *Kṛitya* I take to stand for *Kṛityâ*; but it might be "demons who dig out corpses," see Hiuen Tsiang (Vol. I., p. 156, note 119).

[8] *Kaṁkhôrda* is a certain magical performance for the purpose of procuring the death of an obnoxious person. This much seems to be clear from a passage in the Râja Taraṅgiṇî, though what the performance was is unknown. That passage (in V, 238-240, Dr. Stein's ed.) relates that the treasurer of king Gôpâla Varman, in order to conceal his delinquencies, caused a person Râmadêva, who was a proficient in *khârkhôda*, to compass the death of the king by his sorcery (*abhichâra*). The word is of rare occurrence, and is variously spelled. In the Râjataraṅgiṇî it is spelled *khârkhôda* in V, 239, and *khurkhuṭa* in VII, 298; in the Charaka VII, 23[763] it is *khârkhôṭa* or *kharkhôda*. On the other hand, the ancient Weber MSS. (Part V, line 3, in the Journal, As. Soc. Bengal, Vol. LXII, p. 25, and Indian Antiquary, Vol. XXI, p. 369) have *kakkhôrdda* or *kâkkhôrdda*, which very nearly agrees with the spelling in our Manuscript.

[9] I take *chichcha* to be a prâkritized form of Skr. *chitya*.

[10] I do not quite understand the construction of this passage. There is no verb to govern *jvarât* and the other ablatives, except *pari-m-apanaya* (i.e., *paryapanaya*), which also belongs to *śirishôrtti*. The latter is a curiously blundered compound, for Skr. *śirôrtti*; for *śirisha* is a prâkritized form of Skr. *śîrsha*, and the compound should be *śirishârtti*. Perhaps *śirishôrtti* is a mere clerical error for *śirishârtti*.

fly-like diseases of the skin,[11] diseases of the nose, diseases of the mouth, diseases of the throat, diseases of the heart, pains in the ear, pains in the teeth, pains in the heart, pains in the side, pains in the back, pains in the belly, pains in the cheek, pains in the bladder, pains in the thigh, pains in the legs, pains in the hands, pains in the feet, pains in any limb, whether large or small.

Health[12] at night, health in the day, health while midday lasts,

Second Leaf: Reverse.

health during midnight,[13] may all the Buddhas grant to me! Iḍi, viḍi, hiviḍi! Niḍê, aḍê, yâḍê, dṛigaḍê![14] O thou Hari-Vêguḍî, thou dust-Piśâchinî,[15] thou ascending and descending one! Elê, mêlê, tilê, kilê, tilê, mêlê, milê! Timi, dumipê! Iṭṭi, miṭṭi! O thou well-fixed and spotless one! Huhu, huhu! O thou horse-faced one, Kâṭṭî,[16] Mahâkâlî, thou with dishevelled hair! Kulu, kulu, vasphalu, kôlu, kôlu! Dhôsâ-dumbâ, dô-dumbâ, duma, dumba! In the valley,[17] on the mountain! Hiśu, hili, hi. Mili, mili, tili, tili! Chulu, chulu, mulu, mulu, mulu, mulu, mulu, mulu! Huhu, huhu, huhu, huhu, huhu! Babâ, babâ, babâ, babâ, babâ! Jala, jala, jala, jala! Duma . . . . . .

Third Leaf: Obverse.

May the goddesses of rumbling, thundering, raining, crashing, falling, ripening, captivating, waving, delighting, adorning grant me prosperity.[18] May the Dêva send rain all round over the borders of my district! Ili kisi! Svâhâ!

[11] *Makshi-rôga* is not noticed in any dictionary accessible to me. But as *makshikâ* is a synonym of *maśaka*, I take *makshi-rôga* to be the same disease as *maśaka*.

[12] Here the *Mahâmâyûrî* or 'great Mâyûrî spell' commences.

[13] The text has *mahô-râtram* 'the night of the festival;' but the context rather suggests *mahârâtram* 'midnight' or 'the time after midnight.' The vowels *ô* and *â* are occasionally confused in this part of the MS., compare *śirishôrtti* for *śirishârtti* in fl. 1*b*[4] (*ante* note 10), *sukhô* for *sukhâ* in fl. 4*a*.[3]

[14] Here follow a number of vernacular terms the signification of which I have not been able to discover: such as *dṛigaḍê, vêguḍi, dumipê, dhôsâ-dumbâ, dôdumbâ*, etc. They are intermixed with Sanskrit terms, such as *ârôhaṇi, vimalê, aśvamukhî*, etc., which are well known, and which show that they must all be names or descriptions of female supernatural beings of the Śivistic connection. Compare the Sanskrit *bêkvrî*, which is said to be an epithet of the Apsaras.

[15] On the *pâṁsu-piśâchinî* or 'the female Piśâchas of the dust' see Childers' Pâli Dictionary, *s. v. Pisāco*. They are one of the four kinds of Prêtas.

[16] Kâṭṭî I take to be a vernacular form of Skr. Kârttikî, the spouse or Śaktî of Kârttikêya (Skanda or Śiva), the same as Mahâkâlî.

[17] *Gôlâ* occurs again on fl. IIIa[2] *gôlâyâḥ parivêlâya* 'on the circumference of the district.' In Hêmachandra's Grammar, II, 174, it is noted as a vernacular form of the river name *Gôdâvarî*: and in this sense it is taken by Prof. Bühler in the Vienna Oriental Journal, Vol. V, pp. 106 and 107, footnote, who refers it to the well-known Gôdâvarî of the Dekhan. Dr. Stein, however, points out *ibidem*, p. 345, that there is also a small river Gôdâvarî in Kaśmîr, "which enjoys considerable sanctity and is still at the present time visited by pilgrims." If *gôlâ* should have to be interpreted here as a river name, the Gôdâvarî of Kaśmîr has undoubtedly a better claim to consideration, as the character of the letters in which our Manuscript is written shows that it cannot have been produced in South India. But Dr. Stein adds that he has "not yet in Kaśmîr texts come across the shortened form of *Gôlâ* for *Gôdâvarî*;" and it seems to me improbable that the word can be here a river name. It is placed by the side of the word *śêla* (or *śêlâ*), which is clearly the Sanskṛit *śaila*, 'mountain,' and is not the proper name of any particular mountain. Similarly *gôlâ* (or *gôla*) should be a mere common noun, and, accordingly, I take it in the sense of *maṇḍala* or 'circle,' 'district,' or the space enclosed by the mountains, a valley. This meaning also fits in better in the other phrase *gôlâyâḥ parivêlâya*, for *parivêlâ* properly means 'circumference,' which can hardly be applied to a river. I prefer, therefore, adhering to my original translation published in the Proceedings of the Asiatic Society of Bengal, for 1891, p. 61.

[18] This is a list of names of Dêvîs or phases of Śiva's female counterpart Durgâ. The passage looks like a description of a thunderstorm in summer. First the distant rumbling of thunder, then the near thunder and pouring rain, interspersed with crashes of thunder; then the gentle fall of rain; followed by the ripening of the crop, which waves in the breezy sunshine, and delights men, and adorns the landscape. The missing syllables may be thus supplied: *samṛiddhiṁ prayuṅkta mê*, 'may they grant me prosperity.'

(Verse 1—11.) I hold friendship with Dhṛitarâshṭra and his race,[19] and friendship with Nairâvaṇa and his race. With Virûpâksha and his race I hold friendship, and with Kṛishṇa and Gautama and their races. (2) With Maṇi, the king of Nâgas, I hold friendship, also with Vâsuki, and with the Nâgas Daṇḍapâda and Pûrṇabhadra and their races at all times. (3) The Nâgas Nanda and Upananda, the beautiful *and* glorious, who with their supernatural power assist even in the war of the Dêvas with the Asuras, (4) *with them and* with Anavatapta, Varuṇa and Saṁhâraka I hold friendship; likewise with Takshaka, Ananta, and Vâsumukha. (5) With Aparâjita I hold friendship, and friendship with Chhibbasuta, likewise with Mahâmanasvin always and

Third Leaf: Reverse.

with Manasvin. (6) Also Kâlaka, Apalâla, Bhôgavanta, Śrâmaṇêraka, Dadhimukha, Maṇi, and Puṇḍarîka, the lord of the quarters, (7) Karkôṭaka, Śankhapâda, and both Kambala and Aśvatara: with these kings of Nâgas also I hold friendship perpetually: (8) and *with* Kumbhîra *and* Sâkêtaka, and likewise *with* Sûchîlôma. With Ugâtima[20] *and* Kâla I hold friendship and with Rishika and his race. (9) Likewise with Pûraṇa and Karṇa I hold friendship and with Śakaṭamukha, and with Kôlaka, Sunanda *and* Vatsîputra at all times. (10) With Êlâpatra I hold friendship, and friendship with Lambura, and *with* Pithila, the great Nâga, and Muchilinda, the famous. (11) The Nâgas that live on land, likewise those that inhabit the water, and those that live in the air, dwelling on Mêru's summit;[21] (12) *also* the beings with one head and those with two heads,—with them I hold friendship perpetually. With the footless I hold friendship; I hold friendship with the two-footed; (13) with the four-footed

Fourth Leaf: Obverse.

I hold friendship, and friendship with the many-footed. The footless shall not do harm to me, nor shall the two-footed; (14) the four-footed shall do no harm to me, nor shall the many footed. With all Nâgas that inhabit the water I hold friendship; (15) with all living beings that live and shall live[22] I hold friendship; with all beings, whether movable or immovable,[23] I hold friendship. (16) May all beings enjoy happiness, may all enjoy health; may all experience pleasures, and may no one practise sin. (17) In the exercise of a friendly spirit I give a remedy counteracting the poison, *and with it* safety and assistance and protection.[24]

[19] The original text has this, as well as some of the following names, in the plural number. The plural is explained in the Pâli commentary to the Jâtaka version (see Appendix II) to include the races (*kula*) of the respective snake-kings. Here commences a series of forty-eight Nâgas or Nâgarâjas, for explanations of which see Appendix I.

[20] Or *ugâtima* (Skr. *ugratama*) may be taken as an epithet of Kâla, 'the most terrible Kâla.'

[21] For another four-fold division of the Nâgas (celestial, aërial, earthly, and guardians of hidden treasures), see Dr. Waddell's Buddhism of Tibet, p. 368.

[22] The missing portion of the text I would propose to supply by *yê sattvâ bhûta-bhâvinaḥ*. The Pâli version (see Appendix II), has *sattâ, pâṇâ, bhûtâ*. Of these *sattâ* corresponds to our *sattvâ*, and *pâṇâ* and *bhûtâ* would seem to correspond to our *bhûtâ*. The Pâli commentary explains *pâṇâ ti bhûtâ bhâvinô nibbattana-vasêna bhûtâ ti vachana-matta-visêsô vêditabbô*, i.e., 'between *pâṇa* (*prâṇa*) and *bhûta* there is only a verbal difference, they mean: what lives and what will live through the principle of re-birth.'

[23] The text here adds *jaṁgamâ*. This is not only in excess of the metre, but is also a synonym of *trâsa*. I conjecture that it is a gloss, added by the copyist, to explain *trâsa* which should properly be spelt *trasa*. The latter means movable, ' while *trâsa* means 'terrifying.'

[24] Here ends the spell.

Reverence be to the Buddha, reverence be to the Truth[25]! Reverence be to the Emancipated One, reverence be to the Emancipation! Reverence be to the Peaceful One, reverence be to the Peace! Reverence be to the Delivered One, reverence be to the Deliverance! The principles of evil and good which have been declared by the Brahma (*i.e.*, the Buddha), to them be reverence, and may they safeguard Yaśômitra's welfare! Svâhâ![26] May they save *him* from all fears, all troubles, all temptations and allurements, all fevers, all diseases, all seizures, all poisons!

[25] Lit., 'Reverence be to the Knowing one, reverence be to the Knowledge'!

[26] *Svâhâ* in such connections practically corresponds to our 'Amen.'

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APPENDIX I TO PART VI.

On the Nâgas, Nâgarâjas and other Supernatural Beings.

In order to avoid overloading the translation with footnotes, I have put together in this Appendix such information as I have been able to collect concerning the Nâgas, Nâgarâjas and other supernatural beings mentioned in the snake-charm.[1]

In the Tibetan Dictionary, called the Mahâvyutpatti, in the 157th and 158th chapters, there is given a long list of Nâgarâjas and common Nâgas. Of this work, the Asiatic Society of Bengal possesses a manuscript translation, made by Csoma de Körös; and this translation is referred to in the following notes.[2]

The following is a list of the Nâgas and Nâgarâjas in our snake-charm:

1, Dhṛitarâshṭra, 2, Nairâvaṇa, 3, Virûpâksha, 4, Kṛishṇa, 5, Gautamaka, 6, Maṇi, 7, Vâsuki, 8, Daṇḍapâda, 9, Pûrṇabhadra, 10, Nanda, 11, Upananda, 12, Anavatapta, 13, Varuṇa, 14, Saṁhâraka, 15, Takshaka, 16, Ananta, 17, Vâsumukha, 18, Aparâjita, 19, Chhibbasuta, 20, Mahâmanasvin, 21, Manasvin, 22, Kâlaka, 23, Apalâla, 24, Bhôgavân, 25, Śrâmaṇêra, 26, Dadhimukha, 27, Maṇi, 28, Puṇḍarîka, 29, Karkôṭaka, 30, Śaṅkhapâda, 31, Kambala, 32, Aśvatara, 33, Sâkêtaka, 34, Kumbhîra, 35, Sûchîlôma, 36, Ugâtima, 37, Kâla, 38, Rishika, 39, Pûraṇa, 40, Karṇaka, 41, Śakaṭamukha, 42, Kôlaka, 43, Sunanda, 44, Vatsîputra, 45, Êlapatra, 46, Lambura, 47, Pithila, 48, Muchilinda.

There are altogether 48; among them Nos. 8, 10 and 11 are expressly called Nâgas, and Nos. 6 and 22-32, Nâgarâjas; No. 47 is called a Mahânâga. The nature of the others is not specified, and probably they are not all Nâgas. The Mahâvyutpatti gives a list of 79 Nâgarâjas, and 55 common Nâgas. Among the former occur Nos. 7, 10, 11, 12, 13, 15, 23, 29, 30, 31, 32, 37, 45, altogether 13, and four others (Nos. 21, 27, 40, 44) that are uncertain. Among the latter occur No. 22, and probably Nos. 2 and 19.

No. 1, Dhṛitarâshṭra is not mentioned in the Mahâvyutpatti among any of the Nâgas, but as the first (or "king") in the list of Gandharvas (chapter 160): with this agree the Divyâvadâna (ed. Cowell and Neil), pp. 126, 148, Hardy's Manual of Buddhism, p. 24, and Dr. Waddell's Buddhism of Tibet, p. 84. But in the Brahmanical Mahâbhârata and the Chinese Buddhist Vardha-varsha Sûtra (quoted by Mr. Morris in the Academy for 1891) he is stated to be a Nâgarâja.

No. 2, Nairâvaṇa is puzzling. In the Proceedings of the Asiatic Society of Bengal for 1891, p. 61, I doubtfully suggested that it might be the same as Airâvaṇa. This view was supported by Professors Bühler, Leumann and Stein, who took the initial *n* to be a connecting consonant (see Vienna Oriental Journal, Vol. V, p. 345). Such an use of *n*, however, is very unusual; in fact I do not recollect ever having met with a well-authenticated instance. Mr. Morris (in the Academy for 1891, p. 179) suggested the identity of Nairâvaṇa with Vaiśravaṇa. He pointed out, that as Dhṛitarâshṭra and Virûpâksha are respectively the regents of the

[1] See also my notes in the Indian Antiquary, Vol. X, for 1892, pp. 361-365.

[2] Another translation has been published by Dr. Waddell in the Journal of the Royal Asiatic Society, for 1894, pp. 91-102. The spelling of the names in this translation differs considerably from that in Csoma de Körös' manuscript. It differs also in the number of names. While Körös gives 79 Nâgas, Dr. Waddell has 81; the latter's No. 37 Sâgaro and No. 74 Kambalo being additional; but Kambala occurs in both lists in No. 66. Again Csoma de Körös' list gives 55 common Nâgas, while Dr. Waddell gives 56; the latter's No. 14 Suryapabah being additional.— Another long list "of about 200 snakes" occurs in the Mêgha Sûtra, published by Mr. C. Bendall in the same Journal, Vol. XII, pp. 288 ff. The list itself, however, unfortunately is omitted. Brahmanical lists of Nâgas and Nâgarâjas will be found in the Mahâbhârata, Âdiparvan, chapter XXXV, the Vâyu Purâṇa, and other works.

East and West, one expects Vaiśravaṇa, the regent of the North, in the place of Nairâvaṇa; while Virûḍhaka, the regent of the South, is omitted, because he was not regarded as a snake-king. Among the Buddhists, however, neither Dhṛitarâshṭra nor Vaiśravaṇa are regarded as snake-kings, but as the kings of the Gandharvas and Yakshas respectively, though Vaiśravaṇa often appears associated with the Nâgas (see Waddell's Buddhism of Tibet, p. 368). See the remarks under Nos. 1 and 2. For the identification of Nairâvaṇa with Airâvaṇa makes the fact that in the corresponding Pâli version in the Khandavatta Jâtaka (see Appendix II) we find Êrâpatha mentioned, which is only another form of Airâvaṇa (see below No. 45). It is true that Êlâpatra is also given in our list as No. 45; but it is quite clear that the original identity of Êrâvaṇa and Êlâpatra had been forgotten, and they were treated as two distinct and different names. In the Mahâvyutpatti both names occur, Êlâpatra as that of a Nâgarâja (No. 43), and Êrâvaṇa as that of a common Nâga (No. 45). The Mahâbhârata, also, enumerates both Airâvata and Êlâpatra among its Nâgas. On the whole, the probabilities are for the identification of Nairâvaṇa with Airâvaṇa. The initial *nai*, if not simply a clerical error, may be a peculiar local form of the akshara *ai*.

No. 3, Virûpâksha. In the Mahâvyutpatti, he is not named among the Nâgas or Nâgarâjas, nor indeed among any of the special classes of spiritual beings. The only place where he is named is in chapter 153, in the general class of "the gods inhabiting this world." Among these "gods," No. 31 is Lôkapâla, No. 32 Vaiśravaṇa, No. 33 Dhṛitarâshṭra, No. 34 Virûḍhaka, No. 35 Virûpâksha; and from among these No. 32 is again enumerated at the head of the Yakshas, No. 33 at the head of the Gandharvas, No. 34 at the head of the Kumbhâṇḍas; but No. 35 is not referred to any special class. These four, Nos. 32-35, as is well known, are considered to be the four "Guardians of the World" (*lôkapâla*). As such, "their frescoes are found in the verandah of every Lamaic temple or *gompa*; but none of them, not even Virûpâksha, is considered a Nâga, by any Lama" (so Dr. Waddell in a private letter to me[3]; see also his Buddhism of Tibet, pp. 289, 290). But otherwise among Buddhists generally, Virûpâksha is placed at the head of the Nâgas; see Divyâvadâna, pp. 126, 184, Spence Hardy's Manual of Buddhism, p. 25, Beal's Catena of Buddhist Scriptures, p. 72, and Mr. Morris' note in the Academy for 1891. In the corresponding version of the Khandavatta Jâtaka (see Appendix II) he is also invoked at the head of the Nâgas.

Nos. 6 and 27, Maṇi. This name occurs twice; whether by mistake, I cannot say.

Nos. 10 and 11 Nanda and Upananda. From the construction of the passage, which mixes singulars and plurals, it is not quite clear, whether two Nâgarâjas or only one Nandôpananda are intended. The Vardhavarsha Sûtra (see Beal's Catena of Buddhist Scriptures, pp. 418, 419, and Bendall's translation in the Journal of the Royal Asiatic Society, Vol. XII, for 1880, p. 289) is not clearer on the point, for it speaks of a palace of the Nâgarâja Nandôpananda, and immediately afterwards, separately, of the Nâgarâjas Nanda and Upananda. Beal's Catena, p. 55, makes the Âgama Sûtra say: "of all the great creatures which exist, the two Nâgas Nanda and Upananda are the largest." But the context would rather seem to indicate that the Sûtra is speaking of a single individual Nandôpananda. In Ralston's translation of von Schiefner's Tibetan Tales, p. 236, there are also mentioned "two Nâgarâjas, Nanda and Upananda." On the other hand, the Mahâvyutpatti enumerates among the Nâgarâjas a Nanda (No. 15) as well as a Nandôpananda (No. 50), the latter clearly as a single individual; and in Spence Hardy's Manual of Buddhism, p. 313, the story is related of the conquest of a Nâgarâja Nandôpananda (a single individual) by Buddha's disciple Maudgalâyana, though in the Divyâvadâna, p. 395, the same story is referred to with a pair of Nâgarâjas, Nanda and Upananda. Similar pairs are Nos. 4 and 5, Kṛishṇa and Gautama (also Divyâvadânâ, p. 50), and Nos. 31 and 32, Kambala and Aśvatara. The latter pair is also enumerated in the Mahâvyutpatti under the single No. 65. The war of the Dêvas with the Asuras is referred to in the Kulâvaka Jâtaka (Jâtaka, Vol. X, pp. 203, 204), where, however, it is only generally stated that the Uragas or Nâgas helped to guard Sakra's residence, but no name of any particular Nâgarâja is mentioned. A fuller account of the war is quoted in Beal's Catena, pp. 52-55, from the Saddharma Prâkasa Sâsana Sûtra. Here, indeed, one Nâgarâja is specially named, Nanda, but apparently on the side of the Asuras, while, in the intention of our snake-charm, clearly the aid of Nandôpananda is on the side of the Dêvas.

No. 12, Anavatapta is the Nâgarâja of a lake from which the four rivers Ganges, Indus, Oxus and Sîtâ (or Zarafshan) are said to take their rise; see Beal's Buddhist Records of the Western World, Vol. I, pp. 11, 12, II, p. 41. It has been variously identified with the lakes Sarîk-kal, Mânasa-sarôvara, and Râvaṇa-hrâda in the Himâlayas.

No. 23, Apalâla is mentioned by Hiuen Tsiang (in Beal's Buddhist Records of the Western World, Vol. I, pp. 122, 123, 126, note 132), as the Nâga of the spring which forms the source of the Swât river in Udyâna. He was prevailed upon by Buddha to desist from annually inundating the country. After the Nâga's conversion, Buddha is said, in the Divyâvadâna, pp. 348, 385, to have proceeded to Mathurâ.

[3] In his Buddhism of Tibet, p. 84 (subsequently published), however, Dr. Waddell states Virûpâksha to be "the red guardian of the West and king of the Nâgas."

No. 25, Śrâmaṇêra is probably the Nâgarâja whose story is told by Hiuen Tsiang (in Beal's Buddhist Records of the Western World, Vol. I, pp. 63, 64). He was originally a Śrâmaṇêra, or Buddhist novice, but became the Nâga king of a lake on the summit of a snowy mountain in the Hindu Kush. The Mahâvyutpatti has a Śramaṇa as the 19th in the list of common Nâgas.

No. 29, Karkôṭaka is the Nâgarâja of the lake which, according to Nepalese tradition, originally occupied the site of the present Nepal valley. When the lake was drained by Mañjuśrî, by cutting a passage through the mountains, the Nâgarâja was persuaded to remain in a large tank, now called Tandâh, in which he is still worshipped. See Dr. Wright's History of Nepal, pp. 77, 79; also Hodgson's Languages, Literature and Religion of Nepal and Tibet, p. 115. The latter adds, p. 120, footnote, that "in the annals of Kashmîr he figures as conspicuously as in Nepal."

No. 33, Sâkêtaka is not found elsewhere. It might be not a name, but an epithet of No. 34 Kumbhîra, meaning 'a native of the town of Sâkêta' (= Ayôdhyâ in Oudh), and if all these names are those of sacred springs inhabited by Nâgas, we should here have the name of a spring in the centre of North India. See also No. 34. It is just possible that the name may be Sâṁkêtaka: but the apparent anusvâra is attached to the foot of the letter in the line above *sâkêtaka*, and is, in all probability, part of that letter.

No. 34, Kumbhîra is apparently mentioned by Hiuen Tsiang (see Beal's Buddhist Records of the Western World, Vol. II, p. 49) as the name of several Nâgas of pools near Benares. He is also mentioned as a Nâgarâja in the Vardha-varsha Sûtra; see Beal's Catena, p. 423, where it is stated that this "Nâga is extensively worshipped in Japan at the present time as 'Compirah,' a Sea-God."

No. 35, Sûchîlôma occurs in No. 74 of the inscriptions on the Bharaut Stûpa as the name of a Yaksha. See Indian Antiquary, Vol. XXI, p. 233.

No. 37, Kâla stood before Buddha and sang his praises just before his contest with Mâra. See Nidâna Kathâ, p. 97, in Rhys David's Buddhist Birth Stories. He is apparently mentioned as Mahâkâla in Spence Hardy's Eastern Monachism, p. 274. In the Divyâvadâna, p. 392, he is called Kâlika.

No. 45, Êlapatra, is commonly spelled Êlâpatra; e.g., in the Mahâvyutpatti. Another spelling is Êrâpata (in Skr. Airâvata) or Êrâpatha, with the conjunct *tr* simplified into *t* or *th* (as in *êtha* for *atra*). The former (with *t*) occurs in Nos. 59 and 60 of the inscriptions on the Bharaut Stûpa (see Indian Antiquary, Vol. X, p. 258 and Vol. XXI, p. 232). The other (with *th*) is the commoner one, and occurs in the Khandhavatta Jâtaka (see Appendix II). A third spelling is Êlâpana or Êrâvaṇa, of which the former is given in Beal's Catena, p. 420, from the Vardha-varsha Sûtra, while the other corresponds to the Sanskrit form Airâvaṇa. There was a Nâgarâja of this name both near Takshaśilâ and Banâras, see Beal's Buddhist Records of the Western World, Vol. I, p. LXVIII and p. 137.

No. 46. Lambura may be the Nâgarâja of the lake on the crest of the mountain of Lan-po-lu, in Udyâna, whose story is given by Hiuen Tsiang, in Beal's Buddhist Records of the Western World, Vol. I, pp. 128 ff. The Mahâvyutpatti gives *Lambuka* as the name of the 12th Nâgarâja.

No. 48. Muchilinda (or Muchalinda), the seven-headed snake, was the blind Nâga king of the Mandâkinî lake near Gayâ, who, after Buddha's enlightenment, shielded him in seven folds during a storm (Beal's Buddhist Records of the Western World, Vol. I, p. LXIII, and Vol. II, 128, p. 109, Spence Hardy's Manual of Buddhism, p. 186).

Nos. 8, 14, 17, 28, 30, 36, 38, 40–43, 47 are names of Nâgarâjas which I do not remember to have met with elsewhere. No. 30, Śankhapâda, however, may be the same as Śankhapâla, who is given, in the Mahâvyutpatti, as the first of the Nâgarâjas.

Twenty-one Grahas or Seizures are enumerated in our Manuscript: 1, Dêva, 2, Nâga, 3, Asura, 4, Maruta, 5, Garuḍa, 6, Gandharva, 7, Kinnara, 8, Mahôraga, 9, Yaksha, 10, Râkshasa, 11, Prêta, 12, Piśâcha, 13, Bhûta, 14, Kumbhâṇḍa, 15, Pûtana, 16, Kaṭapûtana, 17, Skanda, 18, Unmâda, 19, Chhâyâ, 20, Apasmâra, 21, Dustâraka. Nearly the same list is given in the Mahâvyutpatti: the nine first-mentioned, together with No. 14 Kumbhâṇḍa, constitute its entire 156th chapter of names of supernatural beings, *viz.*, 1, Dêva, 2, Nâga, 3, Yaksha, 4, Gandharva, 5, Asura, 6, Daitya (instead of our Maruta), 7, Garuḍa, 8, Kinnara, 9, Mahôraga, 10, Kumbhâṇḍa. The remainder, with the exception of Dustâraka, are mentioned in the 200th chapter on the Yidags or 'evil spirits,' in nearly the same order: Prêta, Kumbhâṇḍa (here again enumerated), Piśâcha, Bhûta, Pûtana, Kaṭapûtana, Unmâda, Skanda, Apasmâra, Chhayâ, Râkshasa. Skanda is here explained to mean an evil spirit that "makes dry or causes consumption," and Chhayâ, (spelled thus), one that "causes defilement." In the Suśruta (Uttara-tantra, chapter 27, verse 19, p. 741 in Jîvânanda's edition), however Skanda is said to be the *Grahâdhipati*, or 'Chief of the Grahas' which affect children. In the Suśruta (*ibid.*, verse 7, p. 740) and the Vangasêna (p. 910), *skanda-graha* is explained as 'convulsions' (*gâtrasya spandana-kampanam*. and *saṁrabdhaḥ kara-charaṇaiś=cha nṛityati*), etc. *Chhâyâ* is generally said to mean 'morbid appearance,' see *ante*, p. 227, note 5. This as well as *unmâda* 'mania' and *apasmâra* 'epilepsy' are treated in the Charaka and other medical books as ordinary diseases. After the Grahas the spell proceeds to mention ordinary ills or diseases.

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APPENDIX II TO PART VI.

The Khandavatta Jâtaka.

There is such a remarkable agreement of portions of this Jâtaka with the story of our Manuscript that a translation of the substance of it may be welcome for comparison. It is given in the Jâtaka book (ed. Fausböll), Vol. II, p. 144.

The commentary of the Jâtaka narrates the occasion of giving it thus:

The Master related this Jâtaka concerning a certain monk, while he was staying in Jêtavana. That monk was chopping wood at the door of the fire-house (*jantâghara-dvârê*), when he was bitten in a toe (*pâdanguliya*) by a snake which came out from a Pûti tree (*pûtirukkh-antarâ*); and he died then and there. The fact of his death became known in the whole monastery. In the religious assembly the monks began to discuss the occurrence among themselves. The Master, on entering, asked them what they were talking about; and when he was told what it was, he said to the monks: "if that monk had cultivated the friendship of the four snake-kings and their races, the snake would not have bitten him; for Buddha in a former ascetic existence cultivated the friendship of the four snake-kings and their races, and thus, so far as those snake-kings were concerned, he was not exposed to the risk of a re-birth (through being bitten to death by a snake)." He then proceeded to relate the following legend:

In the past, when Brahmadatta was king of Banâras, the Bôdhisattva was born in the family of a Kâsî Brâhman; but when he came of age, he retired from the world and made for himself a hermitage in a bend of the Ganges in the interior of the Himâlayas, where, in the company of other Ṛishis, he devoted himself to a life of meditation. That place was infested by snakes of various sorts, and in consequence the death of a Ṛishi was a thing of frequent occurrence. The ascetics represented this state of things to the Bôdhisattva. He advised them that they should cultivate the friendship of the four snake-kings and their races, then no snake would bite them; and for this purpose he taught them the following verses (*ślôka*):

1, *Virûpakkhêhi mê mettaṁ mettaṁ Êrâpathêhi mê* ‖
Chhabbyâputtêhi mê mettaṁ Kaṇhâ-Gôtamakêhi cha ‖
2, *Apâdakêhi mê mettaṁ mettaṁ dipâdakêhi mê* ‖
chatuppadêhi mê mettaṁ mettaṁ bahuppadêhi mê ‖
3, *Mâ maṁ apâdakô hiṁsi mâ maṁ hiṁsi dipâdakô* ‖
mâ maṁ chatuppadô hiṁsi mâ maṁ hiṁsî bahuppadô ‖
4, *Sabbê sattâ sabbê pâṇâ sabbê bhûtâ cha kêvalâ* ‖
sabbê bhadrâṇi passantu mâ kañ-chi pâpam âgama ‖

i.e., "With the race of Virûpâksha I keep friendship, and friendship with the race of Êrâpatha; with the race of Chhabbyâputta I keep friendship, and with the race of Kṛishṇa and Gôtamaka. (2) With the footless I keep friendship, and friendship with the two-footed; with the four-footed I keep friendship, and friendship with the many-footed. (3) Let not the footless harm me, nor harm me the two-footed; let not the four-footed harm me, nor harm me the many-footed. (4) All that exist, all that live, all that will live hereafter, one and all, may they experience good things, may none of them fall into sin."

Buddha explained to them that by the first verse they would establish friendship with the four Nâgarâjas and their races and by the second, with snakes and fishes, men and birds, elephants, horses, and all other quadrupeds, scorpions, centipedes and other multipedes, and thus they would become proof against being bitten or injured by any of them. The third would serve them as a request, by reason of that friendship, to be saved from all danger from those different classes of beings. The fourth would show their feeling of good will to all creatures.

He then proceeded to explain how all safety (*parittâ*) was ultimately to be ascribed to the transcendent power of the three gems, Buddha, Dharma, and Sangha, and concluded by teaching them the following hymn:

"My safety is secured, my protection is secured!
Let all creatures leave me in peace!
So I will praise the Blessed One;
I will praise all that through him are saved!"

In this manner the company of Ṛishis found protection; and thenceforward, by the virtue of the charm taught by the Bôdhisattva, the snakes left them in peace. The Bôdhisattva himself in due time went to heaven.

The incident, thus related in the commentary to the Jâtaka, is also found in the form of a Sûtra in the Chullavagga (ed. Oldenberg), p. 109, and Anguttara Nikâya (ed. Morris, in the Series of the Pâli Text Society), Part II, No. 67, p. 72[1]; where it is narrated as follows:—

At one time the Blessed One was staying in Śrâvastî, in the Jêtavana garden of Anâthapiṇḍika. At that time a certain monk was bitten by a snake and died. Then a number of monks came to the Blessed One; and after saluting him and sitting down at a respectful distance, they informed him of the fatal occurrence. "Surely," Buddha replied, "that monk cannot have displayed a friendly spirit towards the four snake-kings and their races; for if he had done so, he would not have been bitten by a snake and killed." The monks enquired, who those four snake-kings were. Buddha replied that they were Virûpaksha, Êrâpatha, Chhabya-putra, and Kṛishṇa-Gôtamaka, and their respective races, and repeated that if the monk had displayed a friendly spirit towards them, he would not have been bitten and killed. "Therefore," he added, "for the sake of your own protection, security, and safety, I advise you to display a friendly spirit towards the four snake-kings and their races." He then pronounced the four verses, exactly as above quoted, *Virûpakkhêhi mê mettaṁ*, etc. adding "unlimited is the power of the Buddha, the Law, and the Congregation, while that of all creeping things is limited," and finishing with the hymn (as above): "My safety is assured," etc.

This incident is clearly the same as that related in our Manuscript. The only material difference is that in the Jâtaka book as well as in the Chullavagga and Anguttara Nikâya the monk is said to have died of the bite, before the charm was obtained from Buddha, while in our Manuscript the monk is only represented as being *in extremis*, and the charm as being given for the purpose of restoring him.

Moreover, in our Manuscript the spell is given in a very expanded form. To the first verse of the spell in the Jâtaka, Chullavagga and Anguttara correspond ten verses (1—10) in our Manuscript; to the second and third verses there, correspond five verses (11—15) here, while the fourth verse there corresponds to the sixteenth verse here.

Some portions of the spell in our Manuscript look very much like direct translations from the Pâli. Our verses 12*b*, 13, 14*a* and 16 are Sanskrit versions of verses 2, 3, 4 in the Pâli. Verse 13*a* has actually preserved, in *hiṁsi*, a fragment of the original Pâli. But the different wording of verse 16*a* would seem to show that the Sanskrit version in our Manuscript is based on a Pâli recension different from those at present known to us.

Other Pâli fragments are scattered, here and there, through the whole of our Sanskrit version; thus we have *karôhi* on fl. I*b*[3] and *têhi* on fl. III*b*[6]. This would seem to indicate that the Northern Buddhism possessed an original Pâli recension co-extensive with the Sanskrit recension in our Manuscript.

[1] This parallel was discovered by Dr. S. von Oldenburg; see Vienna Oriental Journal, Vol. VII, p. 271. The parallel of the Jâtaka book was discovered by Prof. G. Bühler; see *ibidem*, Vol. V, p. 110.

THE BOWER MANUSCRIPT.

PART VII.—PLATES LIII AND LIV.

A.—TRANSLITERATION.

First Leaf: Reverse.

1 ××××××] ghûṭṭhâ râjayô êtarhi hṛidaya [××××××××××] itti, mitti, tili, mili, mitti, mitti,

2 [×]dumba, tu[ṁ]ba, suvachirikasiyâ, bhinna-mêḍi, namô buddhânâṁ chikîrshâ prâpta-mûlê, iti hârâḥ lôhita-mûlê

3 [d]u[ṁ]ba, aṁba, kuṭṭhi, kunaṭṭhi,[1] naṭṭhi, (ku)nna-ṅaṭṭhi,[1] vila-kuṁja-naṭṭhi,[2] aṭṭaka-vantâyâṁ varshatu dêvô nava mâsâ daśa mâ-[2]

4 s-ệti, ili-mili, kili-mili, kêtu-mûlê, duduma, sudu-mêḍê, dalimê, saṁtu-vaṭṭê, vusaṭṭê, vusa(ṭṭê)-

5 shu sara, ê(na)-vasta-rukê, nakkali, narmmalimê, nara-khara, makhilê, iti sajjalê, tumba, tumbaṁ, anaḍê, pramâḍê, (a-)

6 ṇaṇaḍê, vasatu dêvô nav-ôdakêna, satta-khuttô sa-maṁtêṇa, nârâyaṇê, pârâya[ṇ]ê, [××××××××

7 ×]l(i)mê, sid(dh)aṁ tu maṁtra-padâ svâhâ ‖ idaṁ tadâ tâ(syâ mah)â(m)â[y](ûryâ) [×[1]××××××××××××××]

Second Leaf: Obverse.[3]

1 [××××××××××××××

2 ××××××] indrâgôpê si(kaya), âśanê, pâśanê, pâpa-nikâlê, kapila-mittê, namô ḅhagavat[ô] Buddhâya, [××××××

3 ××××××] ‖ anayâ Âna(nd)a mâhâ-mâyûryâ vidyâ-râjayâ Tathâgata-bhâshitâyâ Yaśamitrasya rakshâṁ karômi [[4]guptaṁ paritraṁ

4 parigrahaṁ paripâla]naṁ śânti-svastya[ya]naṁ daṇḍa-parihâraṁ jvaritêna visha-dûshaṇaṁ visha-nâśanaṁ cha karômi[5], jîvatu va[××××

5 ××××××××]taṁ ‖ (na) ch=âhaṁ ta[ṁ Âna]nda samanupaśyâmi, sa dêvakê lôkê sa mârakê sa brahmakê sa śramaṇa-brahmaṇiṁ[6]-kâ[××××××

6 ××××××××]surâyâṁ yasy=ânayâ mahâ-mâyûryâ vidyâ-râjâyâ[7] rakshâyâṁ kṛitayâṁ[8] (g)[u]p[ty]â [[4]paritrêṇa parigrahêṇa

7 paripâlanêna śânti-]s[v]astyayanêna daṇ[ḍ]a-parihârê(ṇa v)i(sha-dûshaṇ)ê[na] (v)i-(sha-nâśa)[n]ê[na××××××××××××]

Second Leaf: Reverse.

1 [××××××××××××

THE BOWER MANUSCRIPT.

PART VII.—PLATES LIII AND LIV.

B.—TRANSLATION.[1]

First Leaf: Reverse.

(Lines 1—7.) . . . . . (drums) are sounded[2] in rows; now heart . . . . itti, mitti, tili, mili, mitti, mitti, (2) dumba, tumba, [3]suvachirikasiyâ, bhinna-mêḍi. Salutation to the Buddhas! There is the desire to act, when the root (or occasion) is obtained, and so on, pearl-necklaces on the red root (or source of the blood.) (3) Dumba, amba, kuṭṭhi, kunaṭṭhi, naṭṭhi, kunna-naṭṭhi, vila-kuñja-naṭṭhi. On the turreted (habitation) may the Dêva rain for nine months, for ten months! (4) Ili-mili, kili-mili, at the foot of the flag, duduma, on sudu-mêḍa, dalima, santu-vaṭṭa, vusaṭṭa, vusaṭṭa, (5) on (the land) rich in antelopes and goats, nakkali, free from impurities,[4] man and ass, makhila, and so on, (furnished) with good water, tumba, tumbam, anaḍa, pramâḍa, (6) aṇaṇaḍa, may the Dêva vouchsafe[5] fresh water (*i.e.*, rain), seven-fold,[6] on every side,[7] *so that the land may be* abounding with water, *overflowing* from end to end[8] . . . . . .

[1] Owing to the mutilated state of the Manuscript, and the obscurity of the text, the translation must be understood to be quite tentative. On the identity of the text, see below note 9.

[2] I read *ghuṭṭhâ*.

[3] With reference to the following portion of the text, I may refer to my remarks in note 14, on page 228.

[4] I suggest to read *nirmmalinê* for *narmmalimê*.

[5] I propose to read *vassatu* (Skr. *varshatu*) 'may he rain'; but *vasatu* 'may he abide' would practically yield the same sense: 'may God abide with fresh water on the land.' *Nava* in *nav-ôdakêna* might possibly mean 'nine,' *i.e.*, 'nine-fold'; and 'nine-fold, seven-fold' might correspond to 'nine months, ten months' in the preceding sentence.

[6] *Satta-khuttô* I take to be the same as *satta-khattô*, Skr. *sapta-kṛitvas* 'seven-fold.'

[7] *Samaṁtêṇa* I take to be Skr. *samantêna*; but it might also stand for Skr. *sa-mantrêṇa*, agreeing with *nav-ôdakêna*, and mean 'produced through this charm.'

[8] *Nârâyaṇê pârâyaṇê* is an alliterative phrase which I cannot reproduce in translation. The traditional etymological meaning of *nâr-âyaṇa* is 'that whose place of abode is water'; hence it is an epithet of Vishṇu, and a term for the banks of the Ganges which are periodically flooded by it. *Pâr-âyaṇa*, lit. 'going or abiding from end to end.'

. . . . (7) . . . May the words of this charm be effective! Svâhâ! They are as follows, *the words* of this Great Mâyûrî (charm) . . . . . .

Second Leaf: Obverse.

(Lines 1-7) . . . . .

kinds of diseases will be brought about . . . . . (7) . . . . . .

and the critical portion of the last word are lost. This Part VII is a fragment of a story of how the Great Yaksha General Mâṇibhadra obtained a powerful spell from Buddha. It was a favourite story with the Buddhists; for it is also the subject of Part V of the Weber Manuscripts (see *ibidem*, p. 24). It is also very briefly told in one of the Sûtras of the Saṁyutta Nikâya (ed. Morris, in the Series of the Pâli Text Society), Part I, p. 208. I believe that our Manuscript is a fragment of the same story, told, however, in a greatly expanded form.

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